

**THE BIRTH
OF A
DIVINE
REVELATION**

(The Origin of The Urantia Papers)

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REVELATION OF THE URANTIA PAPERS

The Urantia Papers were revealed in Chicago, Illinois in 1934 and 1935.

The Papers are a divine revelation. They appeared miraculously. They did not come through the mind of any human mortal.

They were placed in the custody of Dr. William S. Sadler, a noted Chicago physician and psychiatrist.

The following is an account of the circumstances and factors which led to their revelation, and of the jeopardy which faced them before they were published to the world.

STEPS IN THE REVELATION

The revelation of The Urantia Papers involved three major phases:

Dr. William S. Sadler was converted to the possibility of divine beings working directly with human mortals. This phase involved the use of another human mortal to adapt Sadler to this possibility. The method employed was to entice Sadler to investigate the man's unusual sleep disorder. Sadler referred to that other human mortal as a "Sleeping Subject." He became a "subject" of Sadler's psychiatric investigations.

A group of people were gathered together who became emotionally, psychologically, and spiritually attached to the Revelation. Those persons were used by divine agencies to insure the physical survival of the Revelation as it was introduced to the world. They were also used to provide a foundation for historic verification of the events associated with the Revelation. Sadler named this group "The Forum."

The actual Revelation by invisible divine agents was accomplished by placing the writing miraculously on paper in groups, or sets. The form was in handwriting which was then physically transcribed by Emma Christensen (Christy), a trained secretary and member of Sadler's family, into typewritten form. After proofreading for accuracy the original papers disappeared equally miraculously. (Sadler was unable to identify the handwriting as that of the Sleeping Subject, with any member of his family, or with any member of the Forum.)

A Note to the Reader

In this book I make repeated references to Martin Gardner, and his book, *Urantia, The Great Cult Mystery*, Prometheus Books, Amherst, New York, 1995. Gardner wrote his book as an attempt to show that the Urantia Papers had purely human origin. Unfortunately, he was deeply biased.

Gardner had a world-wide reputation, based on his work as the author of a mathematics puzzle column in *Scientific American* for several decades. He also wrote several books, including his religious treatise, *The Whys of a Philosophical Scrivener*, Quill, New York, 1983. Based on this wide reputation many people came to regard Gardner as a studious expert on religion as well as mathematics.

I exchanged more than forty letters with Gardner during his creative phase of *Urantia*, and visited with him in his home. My effort was based on the premise that the more facts Gardner knew, the more objective report he could offer.

I was terribly wrong. Gardner's purpose was not to write an objective report, but to debunk a work he regarded as a fraud. He censored important information to sustain his thesis, and failed to properly do the homework for which he is unjustly famous.

My purpose here is not to refute Gardner's sloppy work. I refer to his book because he was the first man to write a serious treatise on the origins of the Urantia Revelation, regardless how his work was flawed. As part of my effort on the account of the origins of the Papers I felt it necessary to show how he failed to demonstrate his thesis.

Ernest P. Moyer

Hanover, PA,
January, 2000



William Samuel Sadler

Circa 1915, Age 40

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CHAPTER ONE

The Origin of The Urantia Papers

A Brief Account

A man wanted to know the difference between Edgar Cayce, the so-called Sleeping Prophet, and the Sleeping Subject described by William Sadler in the Appendix to his book, *The Mind At Mischief*. The latter was suspected of being involved in the creation of *The Urantia Papers*. I shall describe the sequence of events which led Sadler to investigate the behavior of the Sleeping Subject, how that relationship developed into *The Urantia Papers*, and why Edgar Cayce could not have been the Sleeping Subject.

Edgar Cayce

Cayce was psychic from young boyhood. On repeated occasions through his life he had visions of an angel of light. He was often plagued by psychic presentations while fully conscious.

Contrary to popular opinion, Cayce had numerous personal problems. He was not the kind, gentle, Christian man described by his promoters. He was a chain smoker. He had a volatile temperament. On countless occasions he fired his secretary in a fit of rage, only to reinstate her a few hours later. He was arrested in New York City for fraud. He could not keep his financial affairs in order. As a young married man he refused to seek employment, and often his wife and sons were short on food, with rent unpaid. Throughout his life he depended on the largess of others. His hospital in Virginia Beach was financed by a wealthy man from New York City. When that support terminated he had to declare bankruptcy. The hospital and his home were both lost to Sheriff's sale.

Cayce's technique for entrance into trance was as follows. He would lie down on a couch or bed. He would cross his hands upon his chest and close his eyes, as though going to sleep. He needed a conductor. In his early years it was his wife, in later years his son. They would sit by him as he went into repose. When they saw his eyelids flicker they would present him with a question. He would then give an answer. If they did not present him with a question when his eyelids flickered he would fall into a natural sleep from which he would awaken on his own. If he did not fall into a natural sleep, he went into the trance from which he made his pronouncements.

Note that Cayce always entered his trance from a fully conscious mental state. He had to make a conscious decision to enter into his psychic state.

In 1968 I visited the Cayce library in Virginia Beach and skimmed through random selections of his pronouncements. They were typed and placed in loose leaf binders. They covered many shelves.

None of his pronouncements were identified from any spirit author. (In contrast, the materials which came through Sadler's Sleeping Subject were identified with authorship by various celestial personalities.) This lack of celestial source led everyone to believe his statements came out of his unaided mind, strictly from his psychic powers. Thus he was a sleeping prophet. A popular book on Cayce was given that title. (*Edgar Cayce, The Sleeping Prophet*, Jess Stern, Doubleday, New York, 1967.)

Many of Cayce's pronouncements were for the healing of other persons who would come to him or who wrote him letters. He had amazing success with this method, with prescriptions for home remedies. Although it is a popular opinion that Cayce did not remember his pronouncements when he awoke from his transmissions, he was often able to describe the environment of a remote patient, down to the details of the furniture and lighting of the room in which the patient was located. This accuracy of detail was confirmed on many occasions, to impress everyone with Cayce's psychic powers.

How? Did this come out of his unaided psychic mind, or did he have spirit help? Did he tap into a universal consciousness or was he assisted by an invisible spirit entity? If so, did that entity know the medical condition and physical surroundings of the remote patient? Does that entity possess the power to instantaneously know all human mortals living on this planet? Does he also possess insight into human ailments from several hundred thousand years of human observation? Was Cayce used by the spirit entity to show the world how powerful Cayce was as a healer?

As I studied Cayce I discovered that some of his pronouncements were focused on coming earth events, reversal of the poles, and great shifting of land masses. Okay, that would certainly pique everyone's interest. Unfortunately, he failed as a prophet. For example, he said that California would slide into the ocean in '68. That had to be 1968, otherwise the prediction had to wait for another century, or several, and by that time no one would remember Cayce. California did not slide into the ocean in '68, or any other year, thus far.

Then, as I studied further, I saw the source of his pronouncements. Cayce was deep into reincarnation, a doctrine that is contrary to Christian and Urantian teachings. He said that Jesus was the reincarnation of other historic personalities including Joseph, Melchizedek, and so on. That was pure blasphemy.

Well, so much for Cayce. Such vile material certainly did not come out of the conscious or unconscious mind of a good Christian. I know the source of such teaching. It is an evil, rebellious personality whose purpose is to throw this planet into disarray. Christians know him as the Devil. Jesus called him the Prince of this World, John 12, 14, 16. In *The Urantia Papers* he is named Caligastia. (From page 602: The 'devil' is none other than Caligastia, the deposed Planetary Prince of Urantia . . .) (The name is derived from the Roman word *caliginous*. It means dim, misty, and dark, certainly an appropriate name for the rebel.)

William Sadler

Human Agent For The Revelation

Sadler was raised Seventh Day Adventist. At age 14 he went to Battle Creek, Michigan where he worked for John Harvey Kellogg, the famous manager of the SDA Sanitarium. He soon was placed in positions of responsibility by Kellogg. In 1893, when Sadler was 18, Kellogg made him part of the team that started a new medical mission in Chicago. On letter heads he is identified as Secretary. He married Lena Kellogg, blood niece to Kellogg, and to William Keith Kellogg, known today on your breakfast table as W. K. Kellogg. (Recently, the A&E cable network did a biography on John Harvey and his brother William Keith as *The Corn Flake Kings*.) In 1901 John Harvey asked Sadler to establish a new medical mission in San Francisco. (Sadler was then 26.) Ellen White, the prophetess of the Seventh Day Adventist Church, lived nearby with her son, William (Willie) White. Sadler and Lena became intimate with the White family. Sadler remained friends with Willie until 1913.

The Kelloggs and the Whites knew each other from youth. Ellen White had sponsored John Harvey in order for him to obtain his medical education, before the Whites moved from Battle Creek. John Harvey and Willie White were the same age. Willie won the heart of John Harvey's girl and married her.

Around the turn of the century a great contest arose within the Seventh Day Adventist Church. John Harvey had published a book which brought into question some of the basic tenets of the SDA. (*The Living Temple*, Good Health Publishing Company, Battle Creek, 1903.) His doctrinal threat was unintentional, and before the SDA had fully developed its theology. (In fact, it spurred more formal development of SDA theology.) Meantime his fame had spread far and wide. The large Medical Mission organization he was building increased his reputation and power. Thus, there were two prongs to the contest which stormed around Ellen White, the spiritual leader, and John Harvey Kellogg, the medical healer. They were the two most powerful figures in the SDA. One prong was doctrinal issues: did Kellogg's book jeopardize fundamental SDA beliefs? The other prong was Church political power: was Kellogg a threat to Church ministerial control? Sadler, as agent for Kellogg's operations in California, was caught in the warfare. He was very faithful to the Church, and strongly believed in the prophetic powers of Ellen White. But he also felt strong ties to Kellogg, who had essentially raised him from youth.

Sadler was an intelligent, efficient organizer. But he worked for Kellogg, and the Medical Mission operation of the SDA; he did not report directly to the ministerial arm of the Church. With debate growing among the ministers about the serious doctrinal concerns generated by Kellogg's book, and with Sadler as Kellogg's personal agent, ministerial eyes naturally focused on Sadler. Without justification he was regarded suspiciously. (There was also an element of jealousy among some of the San Francisco ministers.) Accusations were brought against Sadler, and his methods. One complaint was his expenditure of money to build

medical facilities at the expense of Church spiritual operations. A committee of four was formed to investigate the accusations. Kellogg was a member of the committee. The accusations were brought openly in Sabbath meeting, the most stern form of indictment that could be leveled against someone in the Church. Kellogg had traveled to San Francisco for the meeting. During the discussions Kellogg would not support Sadler. His own Church position had come into jeopardy. As a result Sadler was demoted from all managerial responsibility.

This incident took place in October, 1903. It threw Sadler into a psychological and spiritual whirl. Ellen White, and her son Willie, recognizing Sadler's outstanding abilities, pleaded for him to remain in San Francisco. They did not want to lose him. They would find a place for him. But it was too much of a blow to Sadler. By December he and his wife Lena decided to move back to Battle Creek to continue their medical education. The Sadlers were in Chicago the week before Christmas, and on a train to Battle Creek Christmas Day. They remained in Battle Creek until the following spring, when they moved to La Grange, Illinois, where they entered the Chicago branch of SDA Medical Mission School. (At that point Sadler could not tolerate being in the same town with John Harvey Kellogg.) They both graduated two years later with MD certification from the State of Illinois. In the state medical exam Sadler was one of four who made the same top grade. (The other three were from the Rush Medical School.) He was a bright man with an incredible memory. He remarked in a letter to Willie that he found the SDA school more rigorous than the Stanford medical school he and Lena had attended in San Francisco.

The Sleeping Subject (SS)

Sadler first met SS around the middle of April, 1908. Sadler's lease had expired at the end of March on property he was renting at 38 Calendar Avenue in La Grange, Illinois. He purchased a property at 56 S. 6th Avenue around the first of April, but the condition of sale held him to obey existing leases. Those leases did not expire until late summer. Therefore he had to find temporary housing. He and Lena moved into a furnished apartment. One evening, as they were preparing to retire around 11:00, a knock came on their door. An excited woman requested that they come and examine her husband. She had heard they were physicians. He was behaving in an unusual manner. She and her husband had gone to bed and were falling asleep when he suddenly awakened her by moving abruptly about on the bed. She thought he was dreaming, and tried to awake him, but without success. He continued this odd behavior, which greatly disturbed her. Thereupon, she went looking for the Sadlers.

He was still moving about when the Sadlers entered his bedroom. They tried also to awake him, again without success. Sadler employed every reasonable means he knew as a physician. They sat with him for awhile. After some time he awoke on his own and wanted to know why these strangers were in his bedroom. They proceeded to explain but he didn't believe them. At their urging he

met with Dr. Sadler the next day for a complete physical and psychological examination. He came from a healthy family with no known psychological or emotional problems. Sadler could determine no cause for his strange behavior.

Some period of time passed when the wife again came knocking on the door, again in the evening hours. The same behavior was exhibited. By this time SS was highly concerned. He asked Sadler as a medical doctor to investigate the cause. Thus he became a patient of Sadler's, and this relationship shows in legal court records until today, although SS had nothing to do with the final revelation.

This behavior continued at odd times, always at night, during the summer. In late summer, during one of the nocturnal visits, Lena noticed that SS was wiping his lips with his tongue, as though to speak. She suggested they ask him a question, whereupon he began to speak.

About that time the Sadlers moved into their home. SS, highly concerned about his unusual behavior, moved into an apartment in the same block in order that he would be near the Sadlers during the night episodes. This pattern of behavior led to a long series of questions and answers through subsequent visits, and eventually to the unfolding of the Revelation.

SS was a member of the Chicago Board of Trade, a highly pragmatic, hard-nosed business man who did not believe in psychic phenomena or any such nonsense. He was as puzzled as Sadler as to the cause of his behavior. His night statements were about the heavenly realms, about God, about creation, and about this world. Conceptually they went far beyond his simple religious teachings. They were not something that could come out of either his conscious or subconscious mind. He was from a traditional Christian background; he just simply could not accept that such things were issuing from his mouth. As his strange behavior continued, he asked Sadler to continue in consultation.

As part of his investigation Sadler used hypnosis. Although Sadler had difficulty hypnotizing the man because he was such a pragmatic person, he finally was able to do so. Sadler could find no subconscious memory of the materials which the man had been presenting while asleep. This was an extreme puzzle for Sadler. In his investigations of psychic, spiritualist, and channeler patients he was always able to find such memories. This evidence was one of the major reasons Sadler felt that psychic materials were generated in the subconscious mind of individuals.

This arrangement with Sadler continued for nearly thirty years. (SS was as keenly interested as Sadler in determining the cause of his unusual behavior.) During that time Sadler brought in other medical and psychiatric professionals, as well as famous magicians, who knew all the tricks of the trade, to determine if there were hidden methods by which this man might be producing such strange behavior. Did some other explanation exist? In 1911 Sadler himself entered the field of psychiatry in order to become better trained in the behavior of the human mind. No one was able to solve the riddle.

Highly important to our understanding is the fact that no one had any idea when these events would take place. SS did not know, his wife did not know, Sadler did not know, nor anyone else. They would come suddenly, and unexpect-

edly. Highly important also is recognition that the wife was needed to alert Sadler to an event. She was a key part of the process. Her notification to the Sadlers would come at any time of the night. Later, as this curious behavior went on, the other professionals and consultants also had to be awakened from their sleep to rush over to the man's residence. Can you imagine how this excitable woman and this man must have felt to have strangers moving around their private bedroom in the middle of the night while SS was in his bed in nightclothes?

Another important element is displayed. Because these events took place at night, only when the man was in a natural sleep, the two households could not be separated from one another by any great distance. When Sadler moved to north Chicago in 1913 SS had to follow him if Sadler were to continue as his physician. Sadler and Lena, or other members of the investigative team, could not travel thirty miles back to La Grange in those days, (with no night trains), and still have time for investigative study. Consider also why SS did not want this behavior to become known. It would have damaged his business reputation. Therefore, he had a strong desire not to bounce from one doctor to another. Doctor-patient confidentiality was an important element in the arrangement.

The pronouncements made while he was asleep were collected by Sadler, taken from his hand notes or those of the other professional consultants. Some of the material was also handwritten by SS, while still asleep. This came about because Sadler tried other methods to understand the process at work. One method was to place a pencil in the man's hand, with paper. He then would write upon it in answer to a question. (I shall not detail episodes here.) Over the years the notes formed a coherent structure of presentation, similar to what we now have in *The Urantia Papers*, but more primitive. Many of the concepts were not developed to the level we now find in the Papers.

The importance of the similarity of the early material through SS, and the actual Revelation, may be recognized by the need to condition Sadler and other persons to the new concepts. They could not have one revelation through SS, and then completely different concepts when the actual Revelation was presented.

By this time Sadler had been informed through SS that he was in communication with personalities from the invisible spirit world. In this manner a link had been established between the material and spirit worlds. Sadler could engage in conversation with the spirit visitors. Again, this element has led many to believe that the communications Sadler received through SS were the same as communications through psychics, mediums, or channelers. Indeed, a similarity was true. They were both from the spirit world. Unfortunately, no one until now has differentiated between the two techniques. One was benign and concerned about mankind; the technique was mechanical manipulation of the muscles and breathing of SS while he was fully unconscious. The other was malicious with intent on putting this world into total disarray; the technique was spirit violation of conscious human mind.

In 1923 two other events took place related to the revelation. Emma Christensen (Christy) was adopted by the Sadlers and became a member of the

Sadler household. Oddly, she was 33 years old. She was a trained secretary and office manager, who then served as secretary for recording the night sessions. Meanwhile, at the urging of several individuals, Sadler formed an unrelated Sunday discussion group in his home which started as an informal presentation and dialogue on medical and psychiatric subjects. (Sadler had recently left the Chautauqua lecture circuits and was exploring other ways to talk to the public about solutions to health and mental problems.) The members of the group were from all walks of life. The only thing common among them was their mutual interest in those subjects. This group became known as The Forum. Shortly after their first meeting the subject of psychic phenomena and spiritualism came up. Sadler showed them copies of some of the material coming through SS, which piqued their interest.

(Sadler still sought all possible avenues to come to an explanation of the behavior of SS. Perhaps some member of the Sunday group might come up with an idea, or have some knowledge that would provide a key to the riddle.)

When Sadler offered that material to the group it forever altered their purpose. It led to many questions, generated from the material they had seen. In attempt to organize this interest Sadler had the members prepare lists of questions between Sunday meetings. Hundreds of questions were generated. These were collated and edited. Sadler then took those questions to SS at the next event. This, in turn, as part of a formal response, led to the presentation of full Papers through SS. Those precursor Papers were not part of the final Revelation and were subsequently destroyed by Sadler.

Sadler continued to believe he was dealing with an unusual psychic phenomenon. In the late 1920's, in one Sunday meeting, when Lena and members of the Forum began to voice views that they were dealing with a divine revelation, Sadler took them to task. He accused them of losing their scientific objectivity. He was not going to let one baffling case change his mind.

I shall not describe all the steps of the process, but in 1934 and 1935 the actual Revelation appeared. It came in sets of Papers, on several different occasions. It appeared in fully developed form, exactly what we know today. It appeared out of thin air. Sadler would find the sets of Papers unexpectedly. SS had nothing to do with the process. The Forum had nothing to do with it. The final Papers appeared miraculously. This was the first time Sadler and other members of his family, and the Forum, saw the Jesus Papers. The Jesus Papers did not exist prior to this event.

Sadler had two instructions. He was never to reveal the identity of SS. And he was never to reveal how the Papers appeared. He obeyed his instructions. However, he left sufficient evidence that we can trace the sequence of events, and the manner of the appearance of the Papers. While technically obeying the instructions I feel that he wanted the world to know what had happened, and left it to later investigators to piece together his various clues.

I have summarized my investigations into this book. One of the more difficult parts for me personally was dealing with the weaknesses of the human personalities associated with the Revelation. Two major elements were involved.

One was the shortness of human vision exhibited by Sadler in his creation of secular vehicles for control and dissemination of the Revelation. The other was the perversions of Christy, and how that led to fragmentation of the Urantia organizations. Both Sadler and Christy have been held up as idols in the work of the Revelation. Without question the Revelation would not have appeared without Sadler. He was the key personality. Christy was also a great contributor. She alone typed the entire manuscript from the original documents. But she went off on a path that created serious discord and strife within the Urantia community. She also introduced various materials and traditions as authentic revelation, which were not. That was a grave mistake. I shall discuss these elements later in this book.

Imagine Sadler's consternation when material began appearing out of the blue. He devised an explanation which was repeated by Meredith Sprunger, but not a realistic scenario of what actually happened. Sadler believed the mind of SS was used to produce the miracle Papers. He felt the Spirit of the Father (Thought Adjuster) produced material within the man's mind, and that midwayers read that material, from the man's mind. The midwayers then produced the actual revelation on paper. What Sadler failed to recognize was the circuitous route of his explanation. The midwayers are in direct contact with celestial authorities; they had no need for the mind of SS. But Sadler was tied to a need for SS from his many years of study, and could not release hold of that need in his thinking.

The last part was correct. The midwayers actually materialized the revelation. (This thinking tells us something about SS. From Sadler's explanation we know he was still alive, and supposedly well, in 1935.)

From this evidence we can now come to grips with the process of SS. He was mechanically manipulated by the midwayers. They could control his voice, and move his arms. Thus they were able to communicate either orally or manually. They engaged in these activities only when the man was fully asleep because they did not want to violate his conscious mind, or his personal will. They never entered his mind. They had no need to do so.

On the other hand, Caligastia can work his perversions only through a conscious mind. He cannot manipulate the physical world. He cannot control the voice or move the hands of a sleeping person. If such phenomena take place by him it is only because he has already entered the minds of his subjects while they are in a conscious state. Thus it was with Cayce. Cayce was not asleep when he made his pronouncements. He entered the psychic trance state only from a conscious state of mind. This rule is true for all psychics. No matter what evidence is adduced to show that other psychics could produce their "revelations" from sleep there is always a conscious decision by the psychic to enter into such a trance state.

The Purpose Behind SS

From rumors that circulate about the appearance of the Revelation, from statements and anecdotes related by Sadler and other family members, and from our habitual notions of channeling, nearly everyone concludes that the Papers were channeled. The idea of a Sleeping Subject and parallels with Edgar Cayce, reinforce such conclusion. After all, channeling is the process of a human mind serving as a conduit for disembodied spirits. Weren't disembodied spirits the source of the Papers?

Why didn't true divine beings come in direct visitation, as with Paul on the road to Damascus, or as with Moses in the many visitations described in the Pentateuch?

They didn't for severely practical reasons. If Sadler, or someone else, had served as a scribe, taking dictation, would we believe they were not channeling? The *Koran* is a good example. The *Book of Oahspe* is another. If Sadler, or someone else, had said that an angel visited him and gave him the dictation, would we believe that story any more than we believe the record Sadler gave us?

Many elements were involved in the process. How did our planetary supervisors expect to condition Sadler to accept a divine Revelation? They could not just drop it on him from out of the blue. He would not have believed it. He would have thought someone was playing a joke on him. (In fact, at the initial stages of the miracle, he did, indeed, believe someone was playing a joke on him.) He would not have had twenty years of preparation to the new, and startling, concepts. Sadler was a stick-in-the-mud mid-western traditionalist. He believed in God and country. He believed in Christianity. He believed in the Jesus of tradition. Until he became thoroughly disillusioned with Ellen White and John Harvey Kellogg, he was a dyed-in-the-wool Seventh Day Adventist. He left the Church because of the internecine warfare, and because he was stabbed in the back by Kellogg. But those personal events were highly important to prepare Sadler psychologically. They created deep disillusionment with human theological authority. Sadler no longer trusted human mortals as sources of divine truth, although he continued to respect Ellen White's inspirations for their religious value, not their divine authenticity. That disillusionment came several years before he met SS. But he continued for many years after the first event of SS, and after the actual event of the Revelation, as a traditional Christian believer, and a member of a formal religious congregation.

Our planetary supervisors had to devise some method by which they could get Sadler's attention, and condition him to their presence. They used his profession as a Doctor, and they used his views on psychic phenomena and spiritualism. He was adamant that such things were from the subconscious or marginal consciousness of the mind. From his youthful adult days in articles in Seventh Day Adventist publications, to his many books throughout his life, he never seriously departed from such views. Although Sadler publicly admitted to the possibility of contact from divine agencies, (after all, it was Bible teaching), certainly reinforced later from his experience with the Revelation, his explanation for

psychic phenomena was always as a natural but abnormal product of the human mind. Therefore, he was particularly suspicious of any psychic performance. This background made him ideal for the event of revelation. SS had to be so different in behavior that Sadler would not immediately discard him as a psychic. In the late 1920's, when the Forum members were willing to accept the Papers as a divine revelation, Sadler still clung to the notion that this was some unusual psychic phenomena he could not classify. That is why the unusual behavior of SS held him for so many years. He would not let go. Not until the Jesus Papers came, and he began to read the descriptions of the apostles, was he finally converted. He recognized that no human author or psychologist would have had the insights into those personalities as displayed in *The Urantia Papers*. But that did not happen until the late 1930's.

Thus the process of the revelation came squarely onto the shoulders of a trained professional, who was thoroughly familiar with human mental and psychic behavior, and who was highly skeptical in his acceptance of any unusual phenomena. That it took thirty years to convince Sadler is testimony to his tenacity for a natural explanation.

The conditioning of Sadler was a crucial part of the process of the revelation. It involved a method which everyone believes was channeling, but which Sadler could not classify as a psychic phenomenon. Not until final Papers appeared miraculously could he with all honesty and truthfulness say:

The technique of the reception of the Urantia Book in English in no way parallels or impinges upon any of the above phenomena of the marginal consciousness.

The "above phenomena" was an exhaustive list of every conceivable form of psychic or abnormal mental phenomena he could devise. He made the statement at a meeting in 1958 to a group of ministers from mainline churches. That meeting was called at the request of Meredith Sprunger, a minister in the United Church of Christ, because many were questioning the origin of the Papers. (Meredith had spent many hours in private conversations with Sadler.)

Two essential questions face us. First, could our planetary supervisors have devised another method of presentation?

The answer to this question enters the realm of imagination. How could spirit beings communicate with the material world in a manner that would be accepted by human mortals? They certainly could not place it on a library shelf in the hope that someone might accidentally find it. Would persons who found such a book believe it? Would they not think of it as just another book of strange material and put it back on the shelf, as so many have done with the Papers? Would most persons not reject stealing someone else's work? How many persons possess the necessary resources to do something even if they did believe such strange work should be made known to others? How could they contact a publisher to obtain promotion rights if no publisher was shown in the book imprint? How could a firm social foundation from a single believer be built which would ensure survival in the world? How long would it take to convince another person,

or even groups of persons, to accept the book as worthy of reproduction? We could go on and on, speculating about possible alternate routes, and second guessing the wisdom of the Revelators.

Other observations are important. The testimony and anecdotes of Sadler, his family members, and the Forum became a critical part of the process of recognition of *The Urantia Papers* as a divine revelation. If the Papers had appeared mysteriously on some library shelf that background would be missing. We would not know where to place the work. We might think of it as strictly out of some anonymous person's imagination, regardless of the profundity or nobility of its conceptual presentations. Who could tell? A history had to develop, no matter how informal, of the celestial origins of the Papers. That history was a critical part of the recognition of the Papers as a divine revelation.

Here we can understand the importance of the role of the Forum members. Through the interplay of questions and celestial answers, a group of dedicated human beings, extending beyond Sadler's private family, was developed. They were intimately involved in exchange with spirit personalities; they were willing to testify to the remarkable, even miraculous, nature of the Revelation. They could place on public record their devotion and high regard for the work. Some members of the Forum gave major portions of their private resources, or jeopardized their personal well being, for the Revelation. Those persons included Robert Burton and Clyde Bedell. (Again, both were pragmatic, practical minded business men who rejected psychic performances in all its forms and varieties.) Clyde Bedell's *Concordex* contributed much to help build public recognition. Thus the Forum members helped strengthen acceptance of the Papers as a divine Revelation beyond mere financial support for printing and publication. Everyone would come, asking how the Papers originated, and who was involved in their creation. This knowledge and influence then spread to other people, as many of us today are witness, and on out to the rest of the world. Indeed, the coming contests between spiritist explanations from a godless and unbelieving world, and actual origins from God, have this foundation on which to build.

Second, could our planetary supervisors have chosen someone else for the task?

The answer to this question goes back to the human pool upon which to draw. There are only so many persons who could have been trained to such task. It involved elements of self discipline. It involved elements of fortitude, and mettle not possessed by many people. Hard-nosed business men might have possessed such attributes but they were mostly secular; they would not have been good candidates. Persons who were religious would come from Christian or Jewish traditions and would have rejected such possibilities. Christian ministers would not have been candidates; few of them had gone through a process of personal disillusionment to make them skeptical of human theological authority. (Remember, we are in the early years of this century, with traditional values still pervading Christianity.) The godless and academic intelligentsia would not have been candidates. On the other hand, it had to be someone with a respect for God. It had to be someone with sufficient training to deal with the process. It had to be some-

one with a practical view of the world, with both feet on the ground, and with considerable experience in human mental phenomena. Few such persons existed. And among them even fewer would have the combination of strong religious and psychiatric interests possessed by Sadler. So, as one considers qualifications, the realm of likely candidates shrinks more and more.

(Upon publication of his *Theory and Practice of Psychiatry* in 1936 Sadler was universally praised by psychiatrists and professional journals for his thorough treatment of the subject, and for his concentration on the health benefits of religion in the lives of individuals. The book was a center piece of instruction in many medical schools for years. And it came from a man who had no formal training in psychiatry.)

From such considerations perhaps we can better understand why the process was particularly tuned to Sadler, his training, and his personality.

Another Purpose to the Method of SS

I personally feel that the proscriptions placed upon Sadler prevented him from adequately explaining the difference between channeling and the unique performance of SS. Although he was adamant and forceful that no psychic phenomena were involved, to the point of denying every possible form he could imagine, he did not convince many people.

I also believe the interplay of celestial constraints and Sadler's personality were fully recognized by our planetary supervisors. They knew the uncertainty which would surround the events of the revelation. I personally feel they had another purpose to the technique of SS. That purpose is exhibited in other revelations. How do we know that John's *Apocalypse* came from God? Maybe it came from his imagination. Maybe it was channeled also.

It all comes down to one primary and crucial element:

Does truth speak to you?

Lack of certainty is of crucial importance in the decisions we now face.

The program God is unfolding today involves FAITH-DECISION. Celestial agencies do not come down here to do our work for us, or to direct our decisions. We all must make up our own minds about revelation. We cannot do that if revelation comes to us with absolute sureness. Here are some of the elements.

1. We now live in an extreme planetary crisis. This crisis is at all levels, from the biological, to the social, to the economic, to the political, to the spiritual.
2. This crisis will continue to intensify, until breakdown occurs.
 - a. The first breakdown will take place with the channelers. Caligastia will call them to his service. They will go out in massive slaughter of God's people. A warning of this event was given to us by Jesus, and is partially recorded in John 16:2, *...indeed, the hour is coming when whoever kills you will think he is offering service to God.* Fragments of this warning are preserved in

other New Testament documents, including Matt 10:34-39, 24:9-11, Luke 21:16-17, and Rev 17:6.

b. I know nothing about the social, economic, or political environment which will permit this to take place. I can only speculate. I do know that laws and technology now exist to quickly enter into complete totalitarian control of human populations.

c. Some sense of the fierce spiritual contest can be estimated from Revelation 11:2-13. However, this text has been somewhat adulterated.

d. An intense international political struggle will take place. I do not know if that struggle will be the result of a worldwide economic crises, fear of maverick countries with nuclear weapons, or other horrifying scenarios.

e. Great Babylon will then use her nuclear weapons. She will destroy greater parts of the Near East, including the modern state of Israel. This is described in Jeremiah 25, and other places.

f. The nations, in turn, will bring nuclear destruction to Great Babylon.

g. This will be the end of our civilization.

h. Instructions have been provided within revelation for individuals to save themselves from nuclear destruction — for those who survive the other persecutions. The events of John 16:2 and Revelation 11 will cause everyone to reassess their spiritual loyalties and dedication to God. Allegiance to current religious structures will be destroyed.

i. After the nuclear destructions, after everyone has an opportunity to make decisions concerning personal survival, the 144,000 of *The Book of Revelation*, Chapters 7 and 14, will be taken away. See also Matt 24:31 & 40. They will be part of a program of planetary rehabilitation. Their children eventually will be returned to this planet for a substitute program of genetic uplift. See Deuteronomy 30:4 and I Enoch 39:1.

3. The decisions involve preservation of the better genetic and spiritual potentials of the human population. These are now more concentrated in the United States. This country will be the center stage upon which these various events will unfold. This is why *The Urantia Papers* were given here in the English language rather than some other country or other language.

4. Certain Urantians, because of their deep spiritual sense and training in cosmic perspectives, will be able to offer service to their fellow men as no other human group. But they will pay the same price as the rest of the population for their dedication to God.

5. The entire gamut of revelation was provided in such a way that human minds must actively employ themselves to come to understanding. The information they must study goes back to the days of Moses, through the Old Testament prophets, through *I Enoch*, through Jesus and John's *Apocalypse*, and on to *The Urantia Papers*. God's program cannot properly be comprehended without knowledge from this entire gamut.

6. All revelation comes to us under a cloud. None is completely free. Understanding of the Old Testament prophecies is highly uncertain; Christians

have fought over interpretation for two thousand years. Those prophecies were given in non-sequential form; time sequences were thoroughly confused. The sequences could not be understood unless some framework was provided. That is why Christian fundamentalist interpretation today is so confused and misplaced into irrational structures. Everyone struggles to find the proper arrangement; multitudes of books are written claiming to be the correct interpretation.

I recently browsed the Internet on Bible prophecy to learn that many sincere individuals are dissatisfied with interpretations, and are attempting to put some sense into it. Anyone who has read the *Book of Enoch* knows it is badly corrupted by extraneous material. Yet Jude quoted from it and Jesus may very well have obtained his title, Son of Man, from it. The *Book of Revelation* is equally corrupted, not so much by extraneous material as by some editor liberally reworking it to his human notions. The framework to make all of this comprehensible came with *The Urantia Papers*. Time sequences could now be laid out. Warning of the impurity of texts was impressed upon us. But presentation of *The Urantia Papers* also brought them under a cloud. The great concern over SS created serious doubts.

7. Human sense of truth must be employed to overcome these impediments. The Spirit of the Father will work with all who are truly dedicated to God. God's people will have the right sense of what to do. Others will be lost. The illustration about Jesus and the *Book of Enoch* is well taken, page 1390:

As Jesus would read these passages, (well understanding that much of the Eastern mysticism which had become admixed with these teachings was erroneous), he responded in his heart and recognized in his mind that of all the Messianic predictions of the Hebrew scriptures and of all the theories about the Jewish deliverer, none was so near the truth as this story tucked away in this only partially accredited Book of Enoch; and he then and there decided to adopt as his inaugural title 'the Son of Man.' And this he did when he subsequently began his public work. Jesus had an unerring ability for the recognition of truth, and truth he never hesitated to embrace, no matter from what source it appeared to emanate.

8. God's true people also will respond in their hearts. God is using this technique to screen the human race. He is not standing at some stable door saying this is a sheep and this a goat. He is employing a method of human decisions. Not only will those with a higher sense of God make the right decisions; they will also become partners in one of the most stupendous operations this universe has ever seen. Because this is Michael's special world, the Sentimental Shrine of all Neadon, he is performing a work the likes of which have never been. He is asking human mortals to contribute, of their own free will and choosing, under extreme conditions of doubt and uncertainty, to this universe display. This is the method he has chosen.

What a marvelous vision to cleanse and renew a world!

CHAPTER TWO

The Urantia Papers

The Urantia Papers were provided to instruct us on the heavenly realms, and the goals and purposes of God within time.

Without The Papers we would not be able to understand the events now transpiring upon our planet, nor would we be able to recognize the significance of these cosmic episodes.

A few individuals through the ages understood much about these matters. Moses, Elijah, Isaiah and Paul are examples of persons who had some knowledge of the celestial realms, and the destiny programs for this world. But the generations mostly were unable to accept their teachings; they continued to languish in darkness.

As Paul said in I Cor 3:2 —

I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready.

We must now face solid food. God will no longer accept perversion of his holy truth.

As Paul stated explicitly in 1 Cor 8:5-6 —

For although there may be so-called gods in heaven or on earth — as indeed there are many “gods” and many “lords” — yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.

Paul did not mean to deny the existence of celestial beings who are immortal. He emphasized the fact that there is one God above all, the Father, and one supreme Lord, the one we know as Jesus. But still there are many so-called gods and lords in the heavenly realms. Because they are immortal, ancient people regarded them as gods and lords.

Time and again the Psalms assert that there are many gods and lords (so-called) in the heavens.

Ps 82:1 — God has taken his place in the divine council; in the midst of the gods he holds judgment.

Ps 86:8 — There is none like thee among the gods, O Lord, nor are there any works like thine.

Ps 95:3 — For Yahweh is a great God, and a great King above all gods.

Ps 97:9 — For thou, O Yahweh, art most high over all the earth; thou art exalted far above all gods.

Ps 136:2-3 — O give thanks to the God of gods, for his steadfast love endures for ever. O give thanks to the Lord of lords, for his steadfast love endures for ever.

In speaking of our Creator, Yahweh of the heavenly realms, Isaiah said:

Isa 40:22 — It is he who sits above the circle of the earth. Its inhabitants are like grasshoppers. (He) stretches out the heavens like a curtain, and spreads them like a tent to dwell in.

The heavens are not a tent merely for us to dwell in, but a tent also for God to dwell in. He resides in a city on a celestial sphere in the north part of the heavens. There he holds forth judgment among the gods.

Ps 48:1-2 — Great is Yahweh and greatly to be praised in the city of our God! His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King.

Ps 46:4 — There is a river whose streams make glad the city of God, the holy habitation of the Most High.

Would we expect that a river would flow beyond the confines of space and time? Does this not show that our Creator has his holy habitation within the universe? Although he is an eternal spirit being he took up residence upon a celestial sphere within this universe, in order that he might be close to his administrative realm.

Hillel ben Shachar, the brilliant Day Star, Son of Dawn, the one we know as Lucifer, said in his heart that he was equal to God, to his Creator. He then and there affirmed that he would usurp the powers of his Creator. He brought that great war in the heavens.

Isa 14:13-14 — You said in your heart, I will ascend to heaven; above the stars of God. I will set my throne on high; I will sit on the mount of assembly in the far north; I will ascend above the heights of the clouds, I will make myself like the Most High.

The Mount of Assembly is that great sphere whereon momentous decisions are made concerning the created realms.

Rev 12:7 — Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought.

The Urantia Papers Page 606 — There was war in heaven; Michael's commander and his angels fought against the dragon (Lucifer, Satan, and the apostate princes); and the dragon and his rebellious angels fought but prevailed not. This war in heaven was not a physical battle as such a conflict might be conceived on Urantia. In the early days of the struggle Lucifer held forth continuously in the planetary

amphitheater. Gabriel conducted an unceasing exposure of the rebel sophistries from his headquarters taken up near at hand. The various personalities present on the sphere who were in doubt as to their attitude would journey back and forth between these discussions until they arrived at a final decision.

But this war in heaven was very terrible and very real. While displaying none of the barbarities so characteristic of physical warfare on the immature worlds, this conflict was far more deadly; material life is in jeopardy in material combat, but the war in heaven was fought in terms of life eternal.

The fact that Michael is our Creator is revealed in the Bible but we have been blind to those revelations.

As Gabriel said to Daniel,

10:21 – There is none who holds with me in these things but Michael, your Prince.

The apostles knew Jesus as our Prince.

Acts 5:31 — Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.

Rev 1:5 — And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.

Michael is a Great Prince, one who is above all heavenly Princes.

Dan 10:13 — . . . but Michael, one of the Chief Princes, came to help me . . .

Thus we see that he is only one of many Chief Princes of the heavenly realms.

The name Michael is subject to various interpretations. It could mean literally “Who is like God?” It comes from three Hebrew word elements. The first is **mi** = *who*. The third element, **el**, of course, is God. The second is **ki**. However, this second element is a conjunction subject to wide interpretation and differences in understanding. It is translated in different contexts as *that*, *for*, and *when*. It is also used in the senses of *like*, *surely*, and *because*. Thus the name is an interrogative, asking Who (?) God. How we interpret the name depends on how we assign the meaning of the second element. “Who is that God,” “Who surely is God,” “Who is like God” are all possible forms. The original use of the name probably was meant as an emphatic, “Who can be compared unto God?”

Jesus showed respect to the Prince of this World when he spoke of him with that royal designation, John 12:31, 14:30, 16:11. He also was one of those heavenly Princes who rebelled against his Creator. Thus Michael is Chief Prince over all those lesser Princes.

Michael is the heavenly designation for the one we knew as Jesus. In the Old Testament he is known as Yahweh, our Savior, Isa 49:6. Thus he has three names: Jesus as the man, Yahweh as the Savior, and Michael as the heavenly administrator.

From the Daniel passage we now know there are many of these Creator Chief Princes. He is also only one of many Creator Sons of God.

Job 38:4 — Where were you when I laid the foundations of the earth? Answer me if you can. Who determined its measurements? Surely, you know. Or who stretched the line upon it? On what were its bases sunk? Who laid its cornerstone?

When the Morning Stars sang together, and all the Sons of God shouted for joy.

Tremendous joy filled the hearts of all those brilliant Stars of the Morning. Hillel ben Shachar, Day Star, Son of the Morning, was there. He joined in that great heavenly choir of praise to the Father of all creation. The Divine Sons of God were there, all those Creator Sons who helped bring forth this vast creation. All the lesser Sons bowed down to the Great Creator Son.

Psalm 29:1 — Ascribe to Yahweh, Oh Sons of God.

And again in Psalm 89:6 we are asked —

For who in the skies can be compared to Yahweh? Who among the Sons of God is like Yahweh?

Other places we have record of Jesus' remarks, showing that he abides within the starry realms of space, and that when we die we shall journey to those places.

John 14:2-3 — In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also.

Will this be in a body of flesh and blood? Paul was adamant that our resurrection will be in a celestial body, and not a terrestrial body.

1 Cor 15:35-44 — But some will ask, How are the dead raised? With what kind of body do they come? You foolish man! What you sow does not come to life unless it dies. And what you sow is not the body which is to be, but a bare kernel... There are celestial bodies and there are terrestrial bodies; but the glory of the celestial is one, and the glory of the terrestrial is another... So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body.

The Urantia Papers teach of worlds whereon mortal ascenders awake in celestial bodies, to a new glory.

Page 341 — All surviving mortals who reawaken on the mansion worlds belong to this class. The physical body of mortal flesh is not a part of the reassembly of the sleeping survivor; the physical body has returned to dust. The seraphim of assignment sponsors the new body, the morontia form, as the new life vehicle for the immortal soul and for the indwelling of the returned Adjuster. The Adjuster is the custodian of the spirit transcript of the mind of the sleeping survivor. The assigned seraphim is the keeper of the surviving identity—the immortal soul—as far as it has evolved. And when these two, the Adjuster and the seraphim, reunite their personality trusts, the new individual constitutes the resurrection of the old personality, the survival of the evolving morontia identity of the soul. Such a reassociation of soul and Adjuster is quite properly called a resurrection, a reassembly of personality factors; but even this does not entirely explain the reappearance of the surviving personality. Though you will probably never understand the fact of such an inexplicable transaction, you will sometime experientially know the truth of it if you do not reject the plan of mortal survival.

Paul knew of the Thought Adjuster, which he called God's spirit or the Spirit of the Father.

Page 542 — Paul learned of the existence of the morontia worlds and of the reality of morontia materials, for he wrote, "They have in heaven a better and more enduring substance." And these morontia materials are real, literal, even as in "the city which has foundations, whose builder and maker is God." And each of these marvelous spheres is "a better country, that is, a heavenly one."

See Heb 10:34, 12:22, and 11:16.

In similar manner The Urantia Papers clarify, elucidate, and illuminate our historic records and the many transactions of the heavenly realms.

The Papers are divided into four main divisions:

Part I — The Central and Superuniverses

Part II — The Local Universe

Part III — The History of Urantia

Part IV — The Life and Teachings of Jesus

There are 196 Papers, revealed by different celestial personalities.

The primary, and ultimate, source of all creation is the Universal Father. Thus the Papers begin with a portrayal of the Father. We can draw near to the Father because he draws near to us. As Paul said, the Spirit of God actually lives within us:

1 Cor 3:16 — Do you not know that you are God's temple and that God's Spirit dwells in you?

The spirit presence of the Father gives us three unchallengeable testimonies to his reality.

1. The intellectual capacity for knowing God — God-consciousness.
2. The spiritual urge to find God — God-seeking.

3. The personality craving to be like God — the wholehearted desire to do the Father's will.

The existence of God can never be proved by scientific experiment nor by the pure reason of logical deduction. God can be realized only in the realms of human experience; nevertheless, the true concept of the reality of God is reasonable to logic, plausible to philosophy, essential to religion, and indispensable to any hope of personality survival.

God is spirit. He is a universal spiritual presence. The Universal Father is an infinite spiritual reality; he is the sovereign, eternal, immortal, invisible, and only true God. Even though you are the offspring of God, you ought not to think that the Father is like yourselves in form and physique because you are said to be created in his image . . .

Spirit beings are real, notwithstanding they are invisible to human eyes; even though they have not flesh and blood. Said the seer of old: "Lo, he goes by me, and I see him not; he passes on also, but I perceive him not." We may constantly observe the works of God, we may be highly conscious of the material evidences of his majestic conduct, but rarely may we gaze upon the visible manifestation of his divinity, not even to behold the presence of his delegated spirit of human indwelling. God is not hiding from any of his creatures. He is unapproachable to so many orders of beings only because "he dwells in a light which no material creature can approach." The immensity and grandeur of the divine personality is beyond the grasp of the unperfected mind of evolutionary mortals. "He measures the waters in the hollow of his hand, measures a universe with the span of his hand. It is he who sits on the circle of the earth, who stretches out the heavens as a curtain and spreads them out as a universe to dwell in." "Lift up your eyes on high and behold who has created all these things, who brings out their worlds by number and calls them all by their names"; and so it is true that "the invisible things of God are partially understood by the things which are made." Today, and as you are, you must discern the invisible Maker through his manifold and diverse creation, as well as through the revelation and ministration of his Sons and their numerous subordinates.

And thus we can recognize the central devotion of this Great Revelation. It is to God, and to God alone, that we owe our existence, and our allegiance. Nothing, in all the world, is of higher obligation than to do the will of the Father in heaven.

As we study this Great Revelation we find ourselves with many unaccustomed concepts and difficulties. All divine revelations require a restructuring of our thinking. If they did not induce such restructuring they would not be revelation.

Page 35 — In these ways and in many others, in ways unknown to you and utterly beyond finite comprehension, does the Paradise Father lovingly and willingly downstep and otherwise modify, dilute, and attenuate his infinity in order that he may be able to draw nearer the finite minds of his creature children. And so, through a series of personality distributions which are diminishingly absolute, the infinite Father is enabled to enjoy close contact with the diverse intelligences of the many realms of his far-flung universe.

Page 35 — Because the First Father is infinite in his plans and eternal in his purposes, it is inherently impossible for any finite being ever to grasp or comprehend these divine plans and purposes in their fullness. Mortal man can glimpse the Father's purposes only now and then, here and there, as they are revealed in relation to the outworking of the plan of creature ascension on its successive levels of universe progression. Though man cannot encompass the significance of infinity, the infinite Father does most certainly fully comprehend and lovingly embrace all the finity of all his children in all universes.

Page 183 — Your planet is a member of an enormous cosmos; you belong to a well-nigh infinite family of worlds, but your sphere is just as precisely administered and just as lovingly fostered as if it were the only inhabited world in all existence.

Page 380 — From the heights of eternal glory the divine Spirit descends, by a long series of steps, to meet you as you are and where you are and then, in the partnership of faith, lovingly to embrace the soul of mortal origin and to embark on the sure and certain retracement of those steps of condescension, never stopping until the evolutionary soul is safely exalted to the very heights of bliss from which the divine Spirit originally sallied forth on this mission of mercy and ministry.

Page 1259 — Your isolated world is not forgotten in the counsels of the universe. Urantia is not a cosmic orphan stigmatized by sin and shut away from divine watchcare by rebellion. From Uversa to Salvington and on down to Jerusem, even in Havona and on Paradise, they all know we are here; and you mortals now dwelling on Urantia are just as lovingly cherished and just as faithfully watched over as if the sphere had never been betrayed by a faithless Planetary Prince, even more so. It is eternally true, the Father himself loves you.

Pose this question: If we were assigned the task of revealing the heavenly realms, and many of their transactions, to a world where blindness and abysmal ignorance reigns, how would we proceed? Would we call upon the revelations of the past, that information rejected by Judaism and Christianity? How would we awaken the world to the greater glory of the heavenly realms, and to creation?

Or would we wait for the time when the world would enter extreme spiritual crisis, and God's people would then longingly seek for answers? Thus it is with this Great Revelation. It was revealed with sufficient time for it to spread to the world, in anticipation of unfolding destiny. Then God's people would eagerly accept its enlightening revelations.

As our astronomers gaze out into the far reaches of the universe they observe uncountable numbers of stellar systems. In those systems are billions upon billions of inhabited worlds. If you were a universe administrator how would you identify them for universe administration and records? Is it difficult to accept that our world is 606 of Satania, accounted in the manner in which our Creator manages this universe?

Page 182 — Your world is called Urantia, and it is number 606 in the planetary group, or system, of Satania. This system has at present 619 inhabited worlds, and more than two hundred additional planets are evolving favorably toward becoming inhabited worlds at some future time.

Satania has a headquarters world called Jerusem, and it is system number twenty-four in the constellation of Norlatiadek. Your constellation, Norlatiadek, consists of one hundred local systems and has a headquarters world called Edentia. Norlatiadek is number seventy in the universe of Nebadon. The local universe of Nebadon consists of one hundred constellations and has a capital known as Salvington. The universe of Nebadon is number eighty-four in the minor sector of Ensa.

Thus we can see why it is necessary to number and name the many worlds, systems, administrative constellations, universes, sectors, and superuniverses.

We could get lost in this maze of numbers and names. While such information helps us to recognize the immensity of creation it is knowledge which is superfluous to our relationship with the Father, with our Creator, and with the many subordinate administrators of the heavenly realms. These are facts, but they are not truth.

A person may emphasize the facts, drawing out the absurdity of so many created worlds, concepts which are foreign to our habits of thought and which are blistering intrusions into our habits of mind, and our familiar blind attitudes. But how else can a revelation reveal? Is it not time to know of God's great Creation? How can we understand that which now transpires upon our world unless we have greater knowledge of the heavenly realms and the context of spiritual transactions?

We cannot grasp the portent or the meaning of the spiritual transactions of today unless we have such knowledge. And we cannot obtain such knowledge unless we are willing to open our hearts and our minds to God's greater glory. We shall now come to know what the ancient people meant when they spoke of God's glory, a glory heretofore unrecognized by us.

Facts and Truth

Consider some of the teachings of The Urantia Papers on the difference between facts and truth.

Page 1141 — When theology masters religion, religion dies; it becomes a doctrine instead of a life. The mission of theology is merely to facilitate the self-consciousness of personal spiritual experience. Theology constitutes the religious effort to define, clarify, expound, and justify the experiential claims of religion, which, in the last analysis, can be validated only by living faith. In the higher philosophy of the universe, wisdom, like reason, becomes allied to faith. Reason, wisdom, and faith are man's highest human attainments. Reason introduces man to the world of facts, to things; wisdom introduces him to a world of truth, to relationships; faith initiates him into a world of divinity, spiritual experience.

Do you cling to the theologies of Christianity or Judaism? Do you seek recourse in the teachings of the churches and synagogues, preachers and Rabbis, to offer you explanation for the events transpiring on our world today?

If so, you place your eternal decisions on dead doctrines. The theologies of this age are not truth. They do not grasp the depth or height or breadth of a living religious experience.

Reason introduces us to the world of facts, to things. This was the great power of the scientific methods of our world. We were able to coordinate, synthesize, and theorize about facts gained from observations. We entered into a very reasonable world. We could rationalize personal psychology, social conduct, and material power. But we forgot wisdom. Wisdom introduces us to truth, to relationships. In our pursuit of material power we forgot relationships, those elements of life which provide meaning and value. Materialism ultimately and finally depletes the social reserves of relationships to end in the bankruptcy of self-centeredness, selfishness and greed. But living faith can recapture truth and wisdom to initiate us into a world of divinity, of spiritual experience.

And that is the significance of the events which we all now endure. Only through trials of supreme moral and spiritual contest can we return to the solid foundations of a true relationship with God.

Do not despair.

Page 1140 — Religion has to do with feeling, acting, and living, not merely with thinking. Thinking is more closely related to the material life and should be in the main, but not altogether, dominated by reason and the facts of science and, in its nonmaterial reaches toward the spirit realms, by truth. No matter how illusory and erroneous one's theology, one's religion may be wholly genuine and everlastingly true.

God does not judge us on our theologies, on our partial understandings and theories about him. If he did so we all would fail. We all are such limited beings. God judges us on what is in our hearts, on our loyalties and our dedications.

Page 1138 — The truth — an understanding of cosmic relationships, universe facts, and spiritual values—can best be had through the ministry of the Spirit of Truth and can best be criticized by revelation. But revelation originates neither a science nor a religion; its function is to co-ordinate both science and religion with the truth of reality. Always, in the absence of revelation or in the failure to accept or grasp it, has mortal man resorted to his futile gesture of metaphysics, that being the only human substitute for the revelation of truth or for the mota of morontia personality.

We now will have ample opportunity to experience the difference between the metaphysics of Christian and Jewish theologies and the worth of revelation. We resorted to futile gestures of metaphysical theologies because we did not have adequate revelation. Now that spiritual realities have driven us to final extremes, we will totally reassess our theologies to return to a world of spiritual realities.

Page 1125 — The facts of evolution must not be arrayed against the truth of the reality of the certainty of the spiritual experience of the religious living of the God-knowing mortal. Intelligent men should cease to reason like children and should

attempt to use the consistent logic of adulthood, logic which tolerates the concept of truth alongside the observation of fact. Scientific materialism has gone bankrupt when it persists, in the face of each recurring universe phenomenon, in refunding its current objections by referring what is admittedly higher back into that which is admittedly lower. Consistency demands the recognition of the activities of a purposive Creator.

When our science assayed to explain the realities of the spiritual world, and the transactions of the universe, by the circumscribed views of human theories, it persisted in referring those higher realities back to that which was human invention. It arrogantly assumed it had answers to the universe from frail human logic.

The absence of materialistic proof does not deny the existence of those higher realities. Belief is founded on evidence, but faith is founded on living relationships with those spiritual sources.

Page 1125 — Belief may not be able to resist doubt and withstand fear, but faith is always triumphant over doubting, for faith is both positive and living. The positive always has the advantage over the negative, truth over error, experience over theory, spiritual realities over the isolated facts of time and space. The convincing evidence of this spiritual certainty consists in the social fruits of the spirit which such believers, fathers, yield as a result of this genuine spiritual experience. Said Jesus: If you love your fellows as I have loved you, then shall all men know that you are my disciples.

Page 1125 — Though reason can always question faith, faith can always supplement both reason and logic. Reason creates the probability which faith can transform into a moral certainty, even a spiritual experience. God is the first truth and the last fact; therefore does all truth take origin in him, while all facts exist relative to him. God is absolute truth. As truth one may know God, but to understand to explain God, one must explore the fact of the universe of universes. The vast gulf between the experience of the truth of God and ignorance as to the fact of God can be bridged only by living faith. Reason alone cannot achieve harmony between infinite truth and universal fact.

Page 42 — All finite knowledge and creature understanding are relative. Information and intelligence, gleaned from even high sources, is only relatively complete, locally accurate, and personally true. Physical facts are fairly uniform, but truth is a living and flexible factor in the philosophy of the universe. Evolving personalities are only partially wise and relatively true in their communications. They can be certain only as far as their personal experience extends. That which apparently may be wholly true in one place may be only relatively true in another segment of creation.

Page 555 — Law is life itself and not the rules of its conduct. Evil is a transgression of law, not a violation of the rules of conduct pertaining to life, which is the law. Falsehood is not a matter of narration technique but something premeditated as a perversion of truth. The creation of new pictures out of old facts, the restatement of parental life in the lives of offspring — these are the artistic triumphs of truth. The shadow of a hair's turning, premeditated for an untrue purpose, the slightest twisting or perversion of that which is principle — these con-

stitute falseness. But the fetish of factualized truth, fossilized truth, the iron band of so-called unchanging truth, holds one blindly in a closed circle of cold fact. One can be technically right as to fact and everlastingly wrong in the truth.

The truth deserves repeating: One can be technically right as to fact and everlastingly wrong in the truth.

Meanings and Values

Another difference between an intellectual view of reality and a spiritual understanding of creation, is found in meanings and values. The Urantia Papers offer much to delineate this difference. Consider some of those teachings:

Values are spiritual; meanings merely intellectual.

Values originate in the soul; meanings derive from the mind.

Values are intrinsic; meanings are acquired.

Meanings are added to value by experience.

Meaning is the appreciative consciousness of value.

Values are never static; they always change with the growth of awareness of reality.

Values are both actual and potential; what is, and what is to be.

Growth is the experiential realization of values.

Growth is the exaltation of values; the expansion of meanings.

Change without growth has no value.

Progress was the rallying cry of a materialistic age. But materialistic progress is merely change, without spiritual growth. As such it had no value, although it was always meaningful. Only values can grow; meanings merely progress.

The supreme value of human life consists in the growth of values, progress in meanings, and realization of the cosmic interrelatedness of both of these experiences. This is the equivalent of God-consciousness; recognition of God working in the cosmos.

Any mortal making this conscious recognition, regardless of how inarticulate, is evolving an immortal soul.

Evolution is a cosmic technique of growth. Evolution can be biological, social, moral, religious, or universal.

Biological evolution increases material value by engendering human kind. Mankind may contribute to increased biological value by selectively producing more noble human stock, the association of actual and potential values of genetic seed.

Social evolution is increased recognition of sonship with God among a brotherhood of mankind. Such growth cannot be secured by legislation which may merely bring change. Change may appear as progress, but it is not growth.

Moral evolution does not derive from improved administration; it derives from recognition of human values. Moral growth derives from human souls, not from legislated changes.

Religious evolution is the growth of the soul; an increase in value of the human mortal as an immortal being; an experiential realization of personal spiritual worth.

Universal evolution is the growing unification of creature purpose in the cosmos; dedicated devotion to God's will.

One's contribution to universe evolution is the mobilization of the total powers of one's personality — living faith.

Page 620 — As you ascend in the survival experience, you will broaden your universe concepts and extend your horizon of meanings and values; and thus will you be able the better to understand why such beings as Lucifer and Satan are permitted to continue in rebellion. You will also better comprehend how ultimate (if not immediate) good can be derived from time-limited evil. After you attain Paradise, you will really be enlightened and comforted when you listen to the superaphic philosophers discuss and explain these profound problems of universe adjustment. But even then, I doubt that you will be fully satisfied in your own minds. At least I was not even when I had thus attained the acme of universe philosophy. I did not achieve a full comprehension of these complexities until after I had been assigned to administrative duties in the superuniverse, where by actual experience I have acquired conceptual capacity adequate for the comprehension of such many-sided problems in cosmic equity and spiritual philosophy. As you ascend Paradiseward, you will increasingly learn that many problematic features of universe administration can only be comprehended subsequent to the acquirement of increased experiential capacity and to the achievement of enhanced spiritual insight. Cosmic wisdom is essential to the understanding of cosmic situations.

Page 613 — The Gods neither create evil nor permit sin and rebellion. Potential evil is time-existent in a universe embracing differential levels of perfection meanings and values. Sin is potential in all realms where imperfect beings are endowed with the ability to choose between good and evil. The very conflicting presence of truth and untruth, fact and falsehood, constitutes the potentiality of error. The deliberate choice of evil constitutes sin; the willful rejection of truth is error; the persistent pursuit of sin and error is iniquity.

The events unfolding today, and those which will become a part of the life of the new world tomorrow, will forever alter our attitudes, our growth, the meanings of life, and the values of existence.

Page 1139 — Reason is the act of recognizing the conclusions of consciousness with regard to the experience in and with the physical world of energy and matter. Faith is the act of recognizing the validity of spiritual consciousness, something which is incapable of other mortal proof. Logic is the synthetic truth-seeking progression of the unity of faith and reason and is founded on the constitutive mind endowments of mortal beings, the innate recognition of things, meanings, and values.

Page 1124 — Convictions about God may be arrived at through wise reasoning, but the individual becomes God-knowing only by faith, through personal experience. In much that pertains to life, probability must be reckoned with, but when contacting with cosmic reality, certainty may be experienced when such mean-

ings and values are approached by living faith. The God-knowing soul dares to say, I know, even when this knowledge of God is questioned by the unbeliever who denies such certitude because it is not wholly supported by intellectual logic. To every such doubter the believer only replies, How do you know that I do not know?

Page 1220 — Meanings are derived from a combination of recognition and understanding. Meanings are nonexistent in a wholly sensory or material world. Meanings and values are only perceived in the inner or supermaterial spheres of human experience.

Page 194 — The relative free will which characterizes the self-consciousness of human personality is involved in:

1. Moral decision, highest wisdom.
2. Spiritual choice, truth discernment.
3. Unselfish love, brotherhood service.
4. Purposeful co-operation, group loyalty.
5. Cosmic insight, the grasp of universe meanings.
6. Personality dedication, wholehearted devotion to doing the Father's will.
7. Worship, the sincere pursuit of divine values and the wholehearted love of the divine Value-Giver.

Events now unfolding will bring sudden spiritual transformations to every living soul. Moral decisions, spiritual choices, unselfish love, purposeful co-operation, cosmic insights, personality dedication to God, and true worship, will forever alter human relationships and spiritual loyalties. A complete reassessment will be made by all mankind. Decisions favorable to the future of the world will now be made by those who truly are God's children.

Page 740 — When physical conditions are ripe, sudden mental evolutions may take place; when mind status is propitious, sudden spiritual transformations may occur; when spiritual values receive proper recognition, then cosmic meanings become discernible, and increasingly the personality is released from the handicaps of time and delivered from the limitations of space.

Page 806 — Education is the business of living; it must continue throughout a lifetime so that mankind may gradually experience the ascending levels of mortal wisdom, which are:

1. The knowledge of things.
2. The realization of meanings.
3. The appreciation of values.
4. The nobility of work — duty.
5. The motivation of goals — morality.
6. The love of service — character.
7. Cosmic insight — spiritual discernment.

And then, by means of these achievements, many will ascend to the mortal ultimate of mind attainment, God-consciousness.

Page 966 — The old cults were too egocentric; the new must be the outgrowth of applied love. The new cult must, like the old, foster sentiment, satisfy emotion, and promote loyalty; but it must do more: It must facilitate spiritual progress, enhance cosmic meanings, augment moral values, encourage social develop-

ment, and stimulate a high type of personal religious living. The new cult must provide supreme goals of living which are both temporal and eternal, social and spiritual.

Page 1002 — CONDITIONS OF EFFECTIVE PRAYER

If you would engage in effective praying, you should bear in mind the laws of prevailing petitions:

1. You must qualify as a potent prayer by sincerely and courageously facing the problems of universe reality. You must possess cosmic stamina.
2. You must have honestly exhausted the human capacity for human adjustment. You must have been industrious.
3. You must surrender every wish of mind and every craving of soul to the transforming embrace of spiritual growth. You must have experienced an enhancement of meanings and an elevation of values.
4. You must make a wholehearted choice of the divine will. You must obliterate the dead center of indecision.
5. You not only recognize the Father's will and choose to do it, but you have effected an unqualified consecration, and a dynamic dedication, to the actual doing of the Father's will.
6. Your prayer will be directed exclusively for divine wisdom to solve the specific human problems encountered in the Paradise ascension — the attainment of divine perfection.
7. And you must have faith — living faith.

Page 1093 — Religion inspires man to live courageously and joyfully on the face of the earth; it joins patience with passion, insight to zeal, sympathy with power, and ideals with energy.

We can never wisely decide temporal issues or transcend the selfishness of personal interests unless we meditate in the presence of the sovereignty of God and reckon with the realities of divine meanings and spiritual values.

Economic interdependence and social fraternity will ultimately conduce to brotherhood. Man is naturally a dreamer, but science is sobering him so that religion can presently activate him with far less danger of precipitating fanatical reactions. Economic necessities tie man up with reality, and personal religious experience brings this same man face to face with the eternal realities of an ever-expanding and progressing cosmic citizenship.

Page 1095 — Religion cannot be bestowed, received, loaned, learned, or lost. It is a personal experience which grows proportionally to the growing quest for final values. Cosmic growth thus attends on the accumulation of meanings and the ever-expanding elevation of values. But nobility itself is always an unconscious growth.

Page 1095 — Spiritual growth is first an awakening to needs, next a discernment of meanings, and then a discovery of values. The evidence of true spiritual development consists in the exhibition of a human personality motivated by love, activated by unselfish ministry, and dominated by the wholehearted worship of the perfection ideals of divinity. And this entire experience constitutes the reality of religion as contrasted with mere theological beliefs.

Page 1096 — Spirituality becomes at once the indicator of one's nearness to God and the measure of one's usefulness to fellow beings. Spirituality enhances the ability to discover beauty in things, recognize truth in meanings, and discover goodness in values. Spiritual development is determined by capacity therefor and is directly proportional to the elimination of the selfish qualities of love.

Page 1097 — Meaning is something which experience adds to value; it is the appreciative consciousness of values. An isolated and purely selfish pleasure may connote a virtual devaluation of meanings, a meaningless enjoyment bordering on relative evil. Values are experiential when realities are meaningful and mentally associated, when such relationships are recognized and appreciated by mind.

Page 1097 — Religious living is devoted living, and devoted living is creative living, original and spontaneous. New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict; and conflict persists only in the face of refusal to espouse the higher values connoted in superior meanings.

Page 1098 — In physical life the senses tell of the existence of things; mind discovers the reality of meanings; but the spiritual experience reveals to the individual the true values of life. These high levels of human living are attained in the supreme love of God and in the unselfish love of man. If you love your fellow men, you must have discovered their values. Jesus loved men so much because he placed such a high value upon them. You can best discover values in your associates by discovering their motivation. If some one irritates you, causes feelings of resentment, you should sympathetically seek to discern his viewpoint, his reasons for such objectionable conduct. If once you understand your neighbor, you will become tolerant, and this tolerance will grow into friendship and ripen into love.

Page 1110 — RELIGION EXPANDED BY REVELATION

Revelation is a technique whereby ages upon ages of time are saved in the necessary work of sorting and sifting the errors of evolution from the truths of spirit acquaintance.

Science deals with facts; religion is concerned only with values. Through enlightened philosophy the mind endeavors to unite the meanings of both facts and values, thereby arriving at a concept of complete reality. Remember that science is the domain of knowledge, philosophy the realm of wisdom, and religion the sphere of the faith experience.

Page 1114 — Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates. But living religious faith is more than the association of noble beliefs; it is more than an exalted system of philosophy; it is a living experience concerned with spiritual meanings, divine ideals, and supreme values; it is God-knowing and man-serving. Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist.

Page 1219 — The mortal career, the soul's evolution, is not so much a probation as an education. Faith in the survival of supreme values is the core of religion; genuine religious experience consists in the union of supreme values and cosmic meanings as a realization of universal reality.

Page 1219 — Mind knows quantity, reality, meanings. But quality — values — is felt. That which feels is the mutual creation of mind, which knows, and the associated spirit, which reality-izes.

Page 1222 — The expansion of material knowledge permits a greater intellectual appreciation of the meanings of ideas and the values of ideals. A human being can find truth in his inner experience, but he needs a clear knowledge of facts to apply his personal discovery of truth to the ruthlessly practical demands of everyday life.

Page 1297 — Things are time conditioned, but truth is timeless. The more truth you know, the more truth you are, the more of the past you can understand and of the future you can comprehend.

Truth is inconcussible — forever exempt from all transient vicissitudes, albeit never dead and formal, always vibrant and adaptable — radiantly alive. But when truth becomes linked with fact, then both time and space condition its meanings and correlate its values. Such realities of truth wedded to fact become concepts and are accordingly relegated to the domain of relative cosmic realities.

CHAPTER THREE

Names in The Urantia Papers

The Urantia Papers offer a wide assortment of new words, designed to convey concepts and identifications not part of our historic vocabulary. New words were necessary to provide vehicles for sensible discussions. How would one designate the sphere on which flow the rivers which make glad the city of our God (Ps 46:4)?

Many names were borrowed directly from our historic traditions. The names Michael, Gabriel, Melchizedek, Lucifer, Satan, and Beelzebub all came directly out of the Bible, mostly with our traditional associations, but greatly expanded in conceptual meaning.

Many other names, if not represented in our traditions, were arbitrary, depending on selection by the Revelators. Some of the words are based on human prior concepts. For example, *Salvington*, the name used for the celestial sphere on which resides our Creator, and headquarters of this universe, is obviously related to English *salvation*. But it has been transformed into a place-name, borrowed from a descriptor of a human state. Use of the name invokes within us the concept of salvation each time we use it, certainly an appropriate designator for the home of our Creator. On the other hand Nebadon, the name used for our local universe, has no prior formulation or ready connection to recognized words.

The new words were not constructed through some supposed divine inspiration, but exhibit elements which any intelligent human mortal might devise strictly from imagination. In other words, the Revelators reduced nomenclatures to human levels, to conceptual utility we could readily grasp. The new names were designed to become useful and familiar vehicles for our convenience.

These verbal constructs were, by necessity, designed around this day and generation. They were employed to suit the conceptual framework of our present understanding. But they also probably were designed to be useful tools as the future conceptual range of the human race expands into higher spiritual levels. Many names were chosen to cause us to reach beyond the habits of our current religious attitudes and social views. In many cases, as with *Salvington*, they create mental associations which uplift us both spiritually and cosmically.

We should also keep clearly in mind that names are not the things they represent. They are symbols of reality, but they are symbols only. They are mere images of reality, nothing more than representations. They are useful tools for us to make those realities accessible to thought, and for communication.

Therefore, they are symbols designed for our convenience. They were not designed for the heavenly realms. We can gather some inkling of this from statements within *The Urantia Papers*.

Page 503 - Concept recorders. This second group of recorders are concerned with the preservation of concept pictures, idea patterns. This is a form of permanent recording unknown on the material realms, and by this method I could gain more knowledge in one hour of your time than you could gain in one hundred years of perusing ordinary written language.

Thus, our conceptual patterns, and symbolic representations, would be grossly inadequate to communication in the heavenly realms. As one man put it, these symbols are used "to apply to beings at universe levels far beyond the purview of such lingual provincialities."

Many of these new names and words can also be traced to origins in English, Greek, Latin and Hebrew. I shall illustrate.

Page 182: Satania has a headquarters world called Jerusem, and it is system number twenty-four in the constellation of Norlatiadek. Your constellation, Norlatiadek, consists of one hundred local systems and has a headquarters world called Edentia. Norlatiadek is number seventy in the universe of Nebadon. The local universe of Nebadon consists of one hundred constellations and has a capital known as Salvington. The universe of Nebadon is number eighty-four in the minor sector of Ensa.

The most painful of all such names is Satania. As seen in the quotation, it is used as the name for our local star administrative system. Satan is understood universally across the Judeo-Christian world as the devil, the one who now appears to destroy God's people. Would any person in his right mind use a word derived from the name for the most notorious and despised personality in Christian religious history? Would a man, if he were the author of *The Urantia Papers*, borrow such a name? He would have lost all sensibility to do so. Would the Devil, if he were the origin of *The Urantia Papers*, bring such attention to himself? Such use could only repel everyone. Given that these names are arbitrary, devised at the fancy of our planetary supervisors why, then, did the Revelators use a word which was sure to bring strong adverse reaction from the Jewish and Christian communities?

If we credit the Revelators with intelligence and sensitivity to human cultural attitudes, the choice of this word could not have been accidental; it had to be intentional.

Several possibilities exist on the reasons behind this choice:

- To repel those irretrievably embedded in Christian mythologies. This would mean that if someone is unable to rise above the historic cliches of Christian theology, above the superstitious conceptual structures of that religion, within the context of the immediate world spiritual crisis, that individual would not be able to contribute constructively to the renovation of the earth.
- To cause devout persons to concentrate on the truths of the Revelation, not on its nomenclatures. This would remove minds who cannot perceive the value of the Revelation beyond its linguistic designators.

- As a reverse method to demonstrate that the Revelation did not come from evil sources. An evil spirit personality would not choose a word which would bring direct focus upon himself. This word certainly does.
- The word Satan in Arabic means *to be remote*, as from the truth. In Hebrew it means *an opponent* or *an adversary*. This star system went into rebellion; as a result it became adversarial to God, and to his plans. Application of the name by our Revelators makes the designation literal, descriptive of the misfortune brought on by the rebel system administrators. This star system will be forever remembered as a rebel system in the annals of the universe. Eventually, as time flows through the ages, the darkness of that memory will evolve into images of the stage on which Michael of Nebadon set his saving acts. He is the great Creator who brought salvation to a wayward segment of his creation.
- If Salvington invokes images of salvation, then does Satania invoke images of rebellion. Both words will condition future generations to these conceptual connections. This conceptual invocation will affect their attitudes about spiritual realities, and about system administrative relationships in the heavenly realms.

Thus, we should be able to recognize the possible multiple reasons for this choice of name for our star system. The authors of *The Urantia Papers* used a word which would be descriptive for us, in our language. This means we were not given a universe name, recognized throughout the space realms as the name of this system, but rather a name suited to our present planetary condition, and remindful to future generations of our rebellious history.

As an indication of Christian confusion consider that the word Satan became a catch-all for several different rebel celestial personalities. Some of these are noted in the Bible, but the generations blurred their respective roles. Lucifer is a Latin word for the Hebrew Hillel ben Shachar, Isa 14:12, which literally is *Day Star, Son of Dawn*. In translation of the Hebrew texts, the seventy Jewish scribes who gave us the Septuagint chose the nearest Greek equivalent word. They used *Eusphorus*, which meant *Light Bearer*. Lucifer was the Latin equivalent, introduced into Bible translations by the Church fathers of the early first millennium AD. Lucifer means *Light Bringer*.

(The Latin *lucere* means *to shine* and is found in English *lucid*. The English *bear* is derived from an old Indo-European root found in Sanskrit *bhar*, Greek *pher*, and Latin *fer*.)

Lucifer was our system administrator, not the Prince (or god) of this world described by both Jesus, John 14:30, and Paul, II Cor 4:4. Our rebel world Prince has a name different from the system administrator, but Christian theology lumped them into one personality — Satan. By necessity, the Revelators used the familiar terms Lucifer and Satan to differentiate among rebel personalities.

This Satania illustration shows the method used by the authors of *The Urantia Papers* to name the many different space realms and headquarter spheres. As another example Jerusem, the name for our system capital, appears almost like a perversion of Jerusalem. *Jeru*, the same initial form, is used in both names. The final *sem* is superficially similar to *salem*.

Examination of the word Jerusalem reveals that it is composed of two elements, *Jeru* + *salem* (3384 + 7999). (See note 1 below). Salem is the Anglicized form of the Hebrew *shalom* = *peace*. Many Hebrew scholars believe *jeru* comes from a verb root which means *to throw, cast, or shoot*. In Hos 6:3 it is used in the sense of *throwing water* = *rain*. Literally Jerusalem would mean *throwing or casting peace*. Jerusalem should be the wellspring of peace upon earth. How truly unfortunate it has been the source of so much hatred and animosity.

The word *sem* (8034) can also be found easily in Hebrew, where it is an “appellation through the idea of definite and conspicuous position.” It implies a “mark or memorial of individuality,” hence “honor, authority, or renown.” It is the origin of the word Semite. The word Jerusem might mean *throwing honor, or casting forth renown*, or, in another sense, *establishing authority*.

Thus, more careful investigation shows that the name Jerusem is a legitimate construct from Hebrew, and that the authors of *The Urantia Papers* were intimately familiar with the pattern of name formations in that ancient language.

Note the following:

No human mortal associated with the process of the revelation of the Papers recognized these name constructs. The Revelation does not derive from human sources.

Edentia is another example. It is obviously related to Eden, but again the literal significance is not recognized by conventional attitudes. Eden (5731, 5727) in Hebrew means a place of luxury or delight. It is a generic term, not a specific designation for an historic geographical locale. The Garden of Eden was so named after the beauty and pleasure of its design, not as an indicator of a unique place. Our application to the geographical location was the only method we had for identifying that unique spot. Therefore, Edentia is merely an Anglicized appellation designating resplendent beauty and spiritual glory. Once again we see how the Revelators used their intimate knowledge of Hebrew to arrive at another name which invokes images derived from the basic roots of that ancient language.

Now consider the name Urantia. It comes directly from Greek *uranos* = *heavenly* (3772). This word was used repeatedly by Paul in his letters. Gal 1:8 — “But if we, or an angel from *uranou*, preach any other gospel . . .” Eph 1:10 — “. . . both which are in *uranous*, and which are on earth.” And so on. The form Urantia again has an Anglicized ending in the *-tia* which is found in many names when borrowed from other languages.

In classical Greek mythology this same word led to *Urania*, the Muse of Astronomy, of the heavens, and the name for the goddess, Aphrodite, denoting her gift of spiritual love. If we take the literal significance of the Greek word = *heavenly*, this planet has a unique and highly honored role in the distant reaches of the future.

From these examples we can surmise that the Revelators were blending words from the linguistic sources of our historic culture to provide a wide spectrum of names.

Page 1: Your world, Urantia, is one of many similar inhabited planets which comprise the local universe of Nebadon. This universe, together with similar creations, makes up the superuniverse of Orvonton, from whose capital, Uversa, our commission hails. Orvonton is one of the seven evolutionary superuniverses of time and space which circle the never-beginning, never-ending creation of divine perfection — the central universe of Havona. At the heart of this eternal and central universe is the stationary Isle of Paradise, the geographic center of infinity and the dwelling place of the eternal God.

Havona sounds suspiciously like heaven. Were the authors of *The Urantia Papers* once again short of imagination in devising such a word, or did they reach beyond superficial recognition of sound, and shallow linguistic views, to offer deeper instruction?

The modern English *heaven* derives from an Old English *hefen*, but otherwise has no known Teutonic parallels. The German *himmel* is thought to have an entirely different origin. As the *Oxford English Dictionary* states, “the ulterior etymology (of heaven) is unknown.” If we examine Hebrew word roots, we find that the verb *hawa* = *to form or mold*, has an imperative *hawaneh* = *Formed! or Molded!*(2) With a “w” to “v” phonetic shift this could easily be the origin of the word *havana*. It is found as an ancient place name in various regions of our planet, such as Havana, Cuba. This may also be the origin of the *Havona* of *The Urantia Papers*. It suggests a forming or molding by God of an original and eternal central universe surrounding the Isle of Paradise.

Another troublesome example is *morontia*, the name for the semi-spiritual levels which compose a creative realm between the purely physical and the purely spiritual. When we leave this world we will resurrect in morontia bodies. These are the celestial bodies discussed by Paul in I Cor 15:40. This word may derive from Hebrew *moor*, = *to alter or change*. See *Strong's Exhaustive Concordance* Hebrew dictionary number 4171. Use of this word is found in Hos 4:7, *ameer* = *I will change*, Ps 106:20, *morou* = *they changed*, Job 20:18, *t'mooratow* = *the restoration*, and so on. The word *morontia* again is merely an anglicized form of the Hebrew word. But again, the Revelators reached into the Hebrew language to derive a conceptual term heretofore unknown to us.

These brief illustrations provide some idea of how names for places are used in *The Urantia Papers*.

Now consider personalities. At first glance, many of these names also seem to be pure artifice.

Page 335: IV. THE SONS OF GOD.

A. Descending Sons.

1. Creator Sons — Michaels.
2. Magisterial Sons — Avonals.
3. Trinity Teacher Sons — Daynals.
4. Melchizedek Sons.
5. Vorondadek Sons.
6. Lanonandek Sons.
7. Life Carrier Sons.

Melchizedek is composed of two Hebrew words, *melchi* = *my King*, and *zedek* = *righteousness*, which, when joined together, mean *King of Righteousness*. (4428 + 6664) Refer Hebrews 7:2. In this manner the name carries a devout designation. But the names Vorondadek and Lanonandek have no known historic origin. They are words formed arbitrarily after the style of Melchizedek, with the *-dek* ending. This phoneme was borrowed to be suggestive of the rank of those celestial beings but, again, it was designed for us mortals, at this place and time. These are not the designators of those celestial personalities at their level of existence. The *-dek* ending denotes divinely created Sons, brought into existence by a Creator Son. They help administer a local universe, and are either Constellation, System, or Planetary Sovereigns. The *-dek* endings denote classes of beings, not individuals.

The name Michael is also identifiable in Hebrew, literally = *Who is like God?*, (4310+3588+410). (See note 3 below). But the words *Avonal* and *Daynal* again have no identifiable historic meaning. Again, a phoneme extension was used to be suggestive of their heavenly rank. These order of beings are all of Paradise origin, and are classified under the Divine Sons of God.

Through the *-al* and *-dek* phoneme endings we have ready identifiers of heavenly function and rank. Other endings are used for other classes of beings.

Page 610: The last act of Michael before leaving Urantia was to offer mercy to Caligastia and Daligastia, but they spurned his tender proffer. Caligastia, your apostate Planetary Prince, is still free on Urantia to prosecute his nefarious designs, but he has absolutely no power to enter the minds of men, neither can he draw near to their souls to tempt or corrupt them unless they really desire to be cursed with his wicked presence.

The name Caligastia can be identified in an antique English word, *caliginous*. It derives from the same Latin word; it means misty, dim, murky, obscure, and dark. This certainly is an appropriate appellation for the fallen Planetary Prince, who now works in the swamps of those human minds who have given themselves to him.

Daligastia is merely an altered form of Caligastia, just as Vorondadek and Lanondadek are phonemic borrowings from Melchizedek, and Avonal and Daynal are phonemic borrowings from Michael.

Now consider the names for the four-and-twenty counselors (elders) John described in Revelation 4:4, and so on.

Page 513: These twenty-four counselors have been recruited from the eight Urantia races, and the last of this group were assembled at the time of the resurrection roll call of Michael, nineteen hundred years ago. This Urantia advisory council is made up of the following members:

1. Onagar, the master mind of the pre-Planetary Prince age, who directed his fellows in the worship of "The Breath Giver."

2. Mansant, the great teacher of the post-Planetary Prince age on Urantia, who pointed his fellows to the veneration of "The Great Light."

3. Onamonalonton, a far-distant leader of the red man and the one who directed this race from the worship of many gods to the veneration of "The Great Spirit."

4. Orlandof, a prince of the blue men and their leader in the recognition of the divinity of "The Supreme Chief."

5. Porshunta, the oracle of the extinct orange race and the leader of this people in the worship of "The Great Teacher."

6. Singlangton, the first of the yellow men to teach and lead his people in the worship of "One Truth" instead of many. Thousands of years ago the yellow man knew of the one God.

7. Fantad, the deliverer of the green men from darkness and their leader in the worship of "The One Source of Life."

8. Orvonon, the enlightener of the indigo races and their leader in the onetime service of "The God of Gods."

9. Adam, the discredited but rehabilitated planetary father of Urantia, a Material Son of God who was relegated to the likeness of mortal flesh, but who survived and was subsequently elevated to this position by the decree of Michael.

10. Eve, the mother of the violet race of Urantia, who suffered the penalty of default with her mate and was also rehabilitated with him and assigned to serve with this group of mortal survivors.

11. Enoch, the first of the mortals of Urantia to fuse with the Thought Adjuster during the mortal life in the flesh.

12. Moses, the emancipator of a remnant of the submerged violet race and the instigator of the revival of the worship of the Universal Father under the name of "The God of Israel."

13. Elijah, a translated soul of brilliant spiritual achievement during the post-Material Son age.

14. Machiventa Melchizedek, the only Son of this order to bestow himself upon the Urantia races. While still numbered as a Melchizedek, he has become "forever a minister of the Most Highs," eternally assuming the assignment of service as a mortal ascender, having sojourned on Urantia in the likeness of mortal flesh at Salem in the days of Abraham. This Melchizedek has latterly been proclaimed vicegerent Planetary Prince of Urantia with headquarters on Jerusalem and authority to act in behalf of Michael, who is actually the Planetary Prince of the world whereon he experienced his terminal bestowal in human form. Notwithstanding this, Urantia is still supervised by successive resident governors general, members of the four and twenty counselors.

15. John the Baptist, the forerunner of Michael's mission on Urantia and, in the flesh, distant cousin of the Son of Man.

16. 1-2-3 the First, the leader of the loyal midway creatures in the service of Gabriel at the time of the Caligastia betrayal, elevated to this position by Michael soon after his entrance upon unconditioned sovereignty.

These selected personalities are exempt from the ascension regime for the time being, on Gabriel's request, and we have no idea how long they may serve in this capacity.

Seats numbers 17, 18, 19, and 20 are not permanently occupied. They are temporarily filled by the unanimous consent of the sixteen permanent members, being kept open for later assignment to ascending mortals from the present post-bestowal Son age on Urantia.

Numbers 21, 22, 23, and 24 are likewise temporarily filled while being held in reserve for the great teachers of other and subsequent ages which undoubtedly will follow the present age. Eras of the Magisterial Sons and Teacher Sons and the ages of light and life are to be anticipated on Urantia, regardless of unexpected visitations of divine Sons which may or may not occur.

This list of Counselor names cannot be removed from the possibility that, except for the known historic ones, again are designed to support twentieth-century notions of the various groups. We know the names of Adam and Eve are not the originals, but favor our common nomenclature. Refer to my book on *The Legacy of Adam and Eve*. The names *Onagar*, *Orlandof*, *Singlangton*, and others exhibit this patronization to current western cultural attitudes.

Another example is Grandfanda, the name of the first human mortal from the realms of time to achieve Havona and Paradise. Obviously, the name is based on the western common term *Grandfather*.

Many other names within *The Urantia Papers* could be discussed, but would require extensive effort and time. Perhaps this brief review will help those who encounter for the first time, what seem to be, unusual or suspicious names in *The Urantia Papers*.

Some Technical Notes

Many of the names in *The Urantia Papers* carry phonemic elements which were borrowed directly from English, and not other languages. Salvington has the *-ton* phoneme which is from Anglo-Saxon (Old English) *-tun*. This was the ancient pronunciation of the word we know today as *town*. Longton was Long Town. Somerton was Somer Town, and so on. The phoneme *-ing* was also from old Teutonic usage, found in Old English. It formed nouns of action from verbs, such as *reading*, *speaking*, and so on. The root *Sal* comes from Latin *salvare* = *to save*. We find it in such words as *salvage*, *salvable*, and the now nearly obsolete *salve* = *healing*. The last has been reduced to merely indicating a healing ointment. Thus *Salvington* is the *Town of Healing*, or the *Town of Saving*. *Save* itself comes from *salve*; it means to rescue or protect.

The ending *-don* has a far more intriguing history. It is found in *The Urantia Papers* in Nebadon, Splandon, Andon, Amadon, and abaddon.

The prefix *Neba* may be borrowed from a Latin word which means *mist* or *fog*, but in the luminous form, found in the English *nebulousity*. This was then borrowed by astronomers to describe luminous dusty stellar congregations which appeared in their telescopes, and hence our English word *nebula*. This certainly is an appropriate application for the stellar congregation which makes our local universe. Here the Revelators have reached into an English word derived from Latin to assimilate a conceptual image.

The *-don* phoneme is spread everywhere in the English language, inherited or borrowed from Celtic, Teutonic and Romance languages. It is most obvious in the Spanish *Dons*, formerly a title of high rank and nobility, but now used commonly for male address. It is also found in the English *Dons*, senior professors in their universities. A thousand years ago it was used also in English countries to denote senior rank, as in Dan Chaucer, pronounced as *Don*. In Portugal the *Don* shifted phonetically to *Dom*. In France certain Catholic religious orders had senior members known as *Doms*. This same form is found in Latin *Dominus*, meaning Lord or Master. Linguistic scholars believe the Spanish and Portuguese *Don* and *Dom* came from Latin, but the weight of the evidence speaks to a much more ancient origin with the Latin merely reflecting that common source now lost in antiquity. In the Teutonic languages it was used in kingdom, bishopdom, and earldom. It is also found in such constructions as *Christendom*, *freedom*, *wisdom*, and so on. These forms denote rulership, authority, or acquisition of superior powers and abilities. It was transformed into *dome*, as the spherical top of a pretentious building, and in *doom*, our modern memory of the ancient meaning of judgment.

Some idea of the antiquity of this word and its inflectional variations may be found in Hebrew, where today, it still means literally *to judge*. The name Daniel, *Judged by God*, carries this form. The root word *don* means *He Judges*. The Hebrew female *dona* mean *She Judges* and was taken to the Spanish *Don* and Portuguese *Dona*. This fundamental word can be traced back into ancient Greek and Near East mythology where it denoted a superior being, and superior groups of people. The Semitic word for Lord, *Adon*, derives from this form, as do the *Deans* of modern universities.

It ultimately goes back to an ancient Semitic language used everywhere across our planet in the most remote antiquity, and was the foundation of the formal names for Adam and Eve.

The *An* in *Andon* also has origins in the misty haze of the past. It is found in Sumerian and Egyptian mythology where it denoted the Father god.

Splandon invokes images of splendor.

From this brief survey we can see that the Revelators were retrieving ancient name forms from our cultural heritage, from Hebrew, Greek, Latin, and English to blend them in the Revelation. They were salvaging folk memories of the past to carry forward into the new world.

In my linguistic studies I found that modern English has an amazing reversion to many ancient Semitic language elements. From this linguistic evolution I deduce that many of the old Semitic forms will be further resurrected in the future to eventually create a common world language. This process will return us to the conditions this planet knew in the most remote antiquity when:

The whole earth was of one language and one speech, Gen 11:1.

In this manner the Revelators were using our cultural heritage to condition our cultural future.

Notes:

1. The numbers in the text are references to the definition numbers of *Strong's Exhaustive Concordance*. For Hebrew words they refer to his Hebrew dictionary. For Greek words they refer to his Greek dictionary. I offer them for the convenience of those readers who may wish to pursue these derivations further. Although Strong was not a primary source for biblical etymologies his work has been of invaluable help to countless biblical students.

2. Derivation of these forms may be found in *201 Hebrew Verbs*, by Abraham S. Halkin, Barron's Educational Series, Woodbury, NY, 1970.

3. More thorough discussion of the Michael name may be found in the *Hebrew and English Lexicon of the Old Testament*, F. Brown, S. R. Driver, and C. A. Briggs, Oxford University Press.

4. A man helped in editorial review of this book. He made the following remark, which I feel is pertinent:

Something that comes to mind here – when translations are made from English to other languages it would seem that the translators should be cautioned against trying to change the words to equivalents in their language. It may be valuable for the words to retain their English forms. Here too might mention be made of Kristen's (Maaherra) discovery that (the Papers) use 21,000 unique English words of which 7,000 are used only once. This might be a good place to include such information along with the suggestion that special attention be given to those 7,000 words by the translators so that they retain their special status, if possible.

CHAPTER FOUR

Celestial Agencies

Two thousand year ago a Jew, writing in Greek, penned these words:

“Do not neglect to show hospitality to strangers, for thereby some have entertained angels unaware.”

That truly is an extraordinary remark. If the subjects of his statement are really angels they do not originate from this world; they hail from the celestial realms. The more difficult part is that they walk, talk, breathe, move, eat and in every other way resemble us; otherwise we could not entertain them without recognizing that they are different from us. If they are angels how did they become exactly like us? Were they spirit beings who took on human form? Are they material beings who travel from other worlds? If the former it means they can alter their state of being; if the latter it means they come from other worlds in the sky.

This remark is in the Christian New Testament in the *Book of Hebrews*, 13:2. Such celestial visits find confirmation in the ancient Hebrew writing of Genesis, 19:1-23. Lot was sitting in the gate of the city one evening when two angels approached him. They wanted to go on their way after delivering a message to Lot, but he urged them to remain for the night. They washed their feet, 19:2, ate, 19:3, and lay down for the night, 19:4. They acted in every way as material beings. It does not seem reasonable that spirit beings, taking on mortal forms for a temporary visit, would have the same physical needs as mere mortals. If this deduction is correct, these angels must be material beings who traveled to this planet from other worlds in the sky.

Numerous other accounts in the ancient Hebrew writings show physical contact with visitors from the celestial realms. Moses and the elders of Israel “went up” where they saw the God of Israel, and had a banquet with him, Exod 24:9-11. It is totally unreasonable that they really saw God, but they may have visited with a celestial agent who was called the “God of Israel.” This Being may have been assigned to the watch care of the Hebrew people.

Other ancient Hebrew writings show that human mortals may be taken for visits into deep space. The author of the *Book of Enoch* stated that —

“. . . in those days a whirlwind carried me off from the earth, and set me down at the end of the heavens,” Enoch 39:3.

In another place he said the visions and winds —

“. . . caused me to fly and lifted me upward, and bore me into heaven,” Enoch 14:8.

He visited prison worlds, 18:14, as well as many other places. He was given information about the future of the earth —

“. . . not for this generation but for a remote one which is to come,” 1:2.

Elijah was also lifted into heaven in a chariot of fire, II Kings 2:11. But his was not a temporary visit; he never returned.

A record of other contact by celestial agents is found in Rev 1:12-20.

In these examples we find record of the activities of the agents of God, and not God himself. Our Creator does not come down here to carry on the details of planetary salvation. He assigns those tasks to subordinate divine “gods,” to angels, and to other celestial beings. Some of these beings may be of high spirit order, appearing in visionary form. Gabriel came to visit Daniel, 8:16 and 9:21, as well as Mary and Elizabeth, Luke 1:19, 26. Melchizedek visited with Abraham, Gen 14, but apparently in physical form. If Melchizedek is a spirit being this episode shows that he could alter his state of being.

The question before us is this: We know that celestial beings of spirit status, or even of physical form, had contact with this world in the ancient past. Many of those contacts dealt with revelation. Whether it was the saving of Lot from the destruction of Sodom, the promises of the future for this world given to “Enoch,” or the forecast of destruction recorded by John in the *Book of Revelation* — all such contact dealt with affairs important to this world. The record is clear. But was contact terminated after Jesus left this world? Might contact be now reestablished to provide new revelations?

Unfortunately, to the great detriment of understanding by both Jew and Christian, we became blind about subordinate beings providing revelations; today we reject such possibilities. This drift away from understanding took place over the past three thousand years simply because our planet was isolated from the celestial realms. Contact was severely limited. But now something new is happening. Contacts are being reestablished once again. New revelations appear. *The Urantia Papers* are a precursor to the onset of a new planetary regime.

In order to obtain a better understanding of how new revelations can provide insights I shall now illustrate from *The Urantia Papers*.

Page 865 — “Many of the more literal phenomena ascribed to angels have been performed by the secondary midway creatures. When the early teachers of the gospel of Jesus were thrown into prison by the ignorant religious leaders of that day, an actual ‘angel of the Lord’ ‘by night opened the prison doors and brought them forth.’ But in the case of Peter’s deliverance after the killing of James by Herod’s order, it was a secondary midwayer who performed the work ascribed to an angel.”

Here is a term we never heard before. Midwayers are beings of semi-physical but invisible status who were born on this world many ages ago. They are from the progeny of Adam and Eve. But memory of these beings has been lost to the planetary record.

The passages in the New Testament which describe these events are found in Acts 5, 12, and 16.

Acts 12 — “Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shone in the prison: and he struck Peter on the side, and raised him up, saying, ‘Arise up quickly.’ And his chains fell off from his hands. And the angel said unto him, ‘Gird yourself, and bind on your sandals.’ And so he did. And he said to him, ‘Cast thy garment about thee, and follow me.’ And he went out, and followed him; and understood not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came to the iron gate that leads to the city; which opened to them of its own accord: and they went out, and passed on through one street; and after that the angel departed from him.”

According to *The Urantia Papers* Peter’s deliverance was the work of a secondary midway creature. If the biblical description is correct this secondary midwayer was able to make himself visible in human form. The ability of the secondary midway creatures to make themselves visible is indicated by another passage.

Page 863 — “These disloyal midwayers were able to reveal themselves to mortal eyes under certain circumstances, and especially was this true of the associates of Beelzebub, the leader of the apostate secondary midwayers.”

What is true for disloyal midway creatures surely is true for loyal ones.

We are not certain from the historical record who is a midwayer presenting himself in human form, and who is an angel. In Luke two personalities appeared inside Jesus’ tomb, 24:4, as men in dazzling apparel, while in Mark only one is mentioned sitting within the tomb, a young man in a white robe, 16:5.

But other material acts were performed by angels, not by midwayers.

Acts 5 — “And laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, ‘Go, stand and speak in the temple to the people all the words of this life.’ And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him,

and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and said, 'The prison we truly found shut with all safety, and the keepers standing outside before the doors: but when we had opened the doors, we found no man within.'

Acts 16 — "And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely, who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, 'Do thyself no harm: for we are all here.' Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas."

Note how *The Urantia Papers* enlighten and ennoble these historical remarks.

Page 124 — "Seraphim are able to function as material ministers to human beings under certain circumstances, but their action in this capacity is very rare. They are able, with the assistance of the midway creatures and the physical controllers, to function in a wide range of activities in behalf of human beings, even to make actual contact with mankind, but such occurrences are very unusual. In most instances the circumstances of the material realm proceed unaltered by seraphic action, although occasions have arisen, involving jeopardy to vital links in the chain of human evolution, in which seraphic guardians have acted, and properly, on their own initiative."

It is apparent from these accounts, both in *The Urantia Papers* and in the Bible, that the apostles and disciples of Jesus were aided in their work by celestial personalities. It should be clear also that those men had the blessing and support of Jesus after he left this world. Many who would despise the Christian church should remember the importance of its role in bringing us to the current era.

Page 2085 — "Many earnest persons who would gladly yield loyalty to the Christ of the gospel find it very difficult enthusiastically to support a church which exhibits so little of the spirit of his life and teachings, and which they have been erroneously taught he founded. Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, fostered it as the best existent exponent of his lifework on earth."

Page 2086 — "Christianity is an extemporized religion, and therefore must it operate in low gear. High-gear spiritual performances must await the new revelation and the more general acceptance of the real religion of Jesus. But Christianity is a mighty religion, seeing that the commonplace disciples of a crucified carpenter set in motion those teachings which conquered the Roman world in three hundred years and then went on to triumph over the barbarians who overthrew Rome. This

same Christianity conquered — absorbed and exalted — the whole stream of Hebrew theology and Greek philosophy. And then, when this Christian religion became comatose for more than a thousand years as a result of an overdose of mysteries and paganism, it resurrected itself and virtually reconquered the whole Western world. Christianity contains enough of Jesus' teachings to immortalize it."

Indeed, it is a new revelation that is now unfolding upon the world scene.

As we consider the events in the deliverance of Peter, Paul and other early Christian workers we should recognize that those events came at vital moments in the chain of human destiny. It was necessary that those men be saved for the work of the kingdom. They were the keys to the continuing river of truth which flowed from the past and which flows on to the future. As such they deserved the intervention and help of our unseen spiritual brothers.

Now a new epoch is unfolding on this planet. Now high-gear spiritual performances once again are about to break forth. A major step in achieving this new episode was the creation of *The Urantia Papers*. But that creation required contact, once again, of our spiritual brothers with the physical world. As stated within the Papers —

"it was by just such a fortuitous combination of cosmic adjustments that these revelations were materialized in the English language on Urantia," page 1258.

The chief work today of the secondary midwayers —

"is that of unperceived personal-liaison associates of those men and women who constitute the planetary reserve corps of destiny. It was the work of this secondary group, ably seconded by certain of the primary corps, that brought about the co-ordination of personalities and circumstances on Urantia which finally induced the planetary celestial supervisors to initiate those petitions that resulted in the granting of the mandates making possible the series of revelations of which this presentation is a part," page 865.

The importance of the secondary midway creatures should not be underestimated. They are close to, and can manipulate the physical world.

Page 583 — "The secondary midway creatures are indigenous to the Adamic missions. As with the corporeal staff of the Planetary Prince, the descendants of the Material Sons and Daughters are of two orders: their physical children and the secondary order of midway creatures. These material but ordinarily invisible planetary ministers contribute much to the advancement of civilization and even to the subjection of insubordinate minorities who may seek to subvert social development and spiritual progress."

Just such divine help may be needed today in the unfolding of these new high-gear spiritual performances. On the other hand, we may be left mostly on our own, to implement our decisions as the faith sons of God.

Page 865 — “The 1,111 loyal secondary midwayers are engaged in important missions on earth. As compared with their primary associates, they are decidedly material. They exist just outside the range of mortal vision and possess sufficient latitude of adaptation to make, at will, physical contact with what humans call ‘material things.’ These unique creatures have certain definite powers over the things of time and space, not excepting the beasts of the realm.”

Page 424 — “Primary midwayers resemble angels more than mortals; the secondary orders are much more like human beings. Each renders invaluable assistance to the other in the execution of their manifold planetary assignments. The primary ministers can achieve liaison co-operation with both morontia — and spirit — energy controllers and mind circuiters. The secondary group can establish working connections only with the physical controllers and the material-circuit manipulators. But since each order of midwayer can establish perfect synchrony of contact with the other, either group is thereby able to achieve practical utilization of the entire energy gamut extending from the gross physical power of the material worlds up through the transition phases of universe energies to the higher spirit-reality forces of the celestial realms.”

In the remaining chapters of this book I shall present the details of how contact was established and the methods used to bring this great revelation.

CHAPTER FIVE

The Human Agent

An account of how a new revelation was given to this planet is really an account of how a human being was used by celestial agents and how they prepared him to accept their presence and intimate activity in the modern secular environment. William S. Sadler of Chicago, Illinois was the individual used to accomplish this extraordinary feat but, by Sadler's own admission, it was done without his full understanding.

The *Who's Who In Chicago*, for 1926, and the *Who's Who In Chicago and Illinois*, for 1945, show Sadler as a highly trained professional — a medical doctor, senior surgeon and attending psychiatrist at Columbus Hospital, Director and chief psychiatrist of the Chicago Institute of Research and Diagnosis which he founded in 1906, professor of pastoral psychology at McCormack theological seminary, professor in the Post-Graduate Medical School of Chicago, consulting psychiatrist to the W. K. Kellogg Foundation of Battle Creek, Michigan, famous lecturer on the rural Chautauqua circuits, and prolific writer of popular medical articles and books. He wrote a psychiatric text used in medical schools for many years. He was also a member of numerous professional organizations, including Fellow of the American College of Surgeons, American Medical Association, American Association for the Advancement of Science, American Psychiatric Association, and well as many other city and state professional organizations.

This list of credentials makes it plainly evident that Sadler was a straight-laced, middle-of-the-road conservative, who believed fully in the American way of life and spent his energies in service to his fellow human mortals. He was a sharply practical, no-nonsense man; he was not one to be swayed by foolishness, pretense, or illusions. And he was vigorously opposed to psychic phenomena.

The Urantia Foundation will not now make Sadler's files and papers available to research; therefore, our knowledge of Sadler's history must be gleaned from other sources. Much of what we know of Sadler's early life is due to C. Vonne Meussling, who had access to Sadler's private papers in 1969, shortly after his death. She also interviewed Anne Rawson, Sadler's private secretary for seven years, Emma L. Christensen, Sadler's adopted daughter, and other members of his family. Meussling became interested in Sadler through Meredith Sprunger when both Meussling and Sprunger were on the teaching staff of Indiana Institute of Technology in Fort Wayne, Indiana. Sprunger met Sadler in the late 1950's and spent many hours in private conversation with him. Meussling engaged in research on Sadler as part the requirements for a Doctor of Philosophy in speech from Bowling Green State University. She had chosen Sadler as her subject because of his reputation as an outstanding orator, and his prevalent

influence upon health attitudes in rural America through the Chautauqua circuits in the early 1900's. Meussling listed two reasons for her interest in Sadler:

- "Sadler was a pioneer of his day. His deliberate efforts to reach large audiences to bring the message of health was unprecedented for a man of the medical profession. Through his public speaking he helped focus attention on some of the vital health issues of the day."
- "The importance of public oratory in a democratic society and its particular force in the history of medicine may be reflected in the career of William S. Sadler."

As indication of Sadler's influence, Meussling cited from a report by managers of the Chautauqua circuit:

Chautauqua audiences had developed the practice of showing appreciation on Sundays (when they did not think it appropriate to applaud aloud) by a gesture which became known as the Chautauqua salute — a waving of handkerchiefs. One historian writes: "For decades the practice of waving handkerchiefs persisted. Not until just before the First World War did a Chicago doctor, lecturing on the Chautauqua circuit on causes of the common cold, finally succeed in putting a stop to the practice. Dr. William Sadler was a psychiatrist. Fortunately for Chautauqua he respected the germ theory as much as he did Freud; it was he who, after one startling experience with the 'Chautauqua salute,' drove it out of business(1)."

William Samuel Sadler was the son of Samuel Cavins and Sarah (Wilson) Sadler. He was born on June 24, 1875, in Spencer, Indiana, and was the oldest of three children. According to a remark in one of his books, *The Truth About Spiritualism*, page 170, his two younger siblings were twin sisters. His father was a graduate of the Chicago Conservatory of Music, who went on to become a musical teacher and performer. His parents first sent the children to public school, but when one of the sisters died of a childhood disease they withdrew the other two. His obituary, published in the Chicago Tribune for April 27, 1969, shows that he was survived by the other sister, Mary Sadler, in Seattle, Washington. William Sadler was then 93 years old.

Apparently as the result of this childhood death experience the parents converted to Seventh Day Adventism, which stressed physical health as a crucial component of devout religious living. At that time the Sadler family became aware of the many religious social activities of the Church. Hence, the father decided to dedicate himself to religious work, and spent his remaining days evangelizing and selling Bibles.

Sadler grew up in Wabash, Indiana. He received most of his early education from his parents and tutors. In Wabash, a relative, General McNaught, onetime chief of scouts to General U. S. Grant, gave him first-hand accounts of the Civil War. He further educated himself through use of the library of Lew Wallace, a neighbor, who at the time was writing *Ben Hur*. This exposure to history stimulated an active mind; he later recalled laying out battle maps in his back yard.

Very early Sadler exhibited public speaking abilities. During a family reunion General McNaught asked him if he would give a speech on the great battles of history. McNaught was amazed at Sadler's apperception. This led to his first formal speech at the age of eight when he addressed a high school commencement in Indianapolis on *The Crucial Battles of History*.

A few years later he found an old Bible in the attic of his parents' home. He took the opportunity to use a deserted church across the street from his house, where he assembled his baseball buddies, and for several afternoons, played church. His gang became the audience and he became the preacher. This desire for public speaking reverberated throughout his life.

According to a 1906 letter to Ellen White, prophetess of the Seventh Day Adventist faith, Sadler stated that he became an Adventist at age 11, and was baptized into the church at age 13. William Covert was the minister who baptized him.

At the age of fourteen Sadler left home and moved to Battle Creek, Michigan. There he started working as a bell boy at the world renowned Battle Creek Sanitarium, operated by the Seventh Day Adventist Church, and headed by Dr. John Harvey Kellogg. Dr. Kellogg had a worldwide reputation for helping cure tuberculosis and other debilitating diseases. As part of his search for vegetarian diets he was a great innovator of the processing of grains which became our modern breakfast foods. He also had tremendous influence on the minds and aspirations of young people who worked with him. Although Kellogg had no natural children he and his wife adopted some forty orphans. Dr. Kellogg recognized that the future of the world depended on young people; he worked to educate them, and to give them wider perspectives of creation. According to Caroline L. Clough, a Kellogg biographer,

"In those days he did much toward giving needed counsel, direction, and even financial assistance to young men who were struggling to get ahead."

When Sadler joined the work at the Sanitarium he fell directly under the influence of that inspiring man.

Before and after work Sadler attended Battle Creek College. He organized a group of students who met at 5:00 AM to study rhetoric under Professor Bell, founder of the Battle Creek College, and Latin from Professor Percy McGann. Sadler's organizational abilities early became evident; it was in demand by others later in his life.

When he was sixteen years old he visited a church in Ft. Wayne, Indiana. The minister extended an open invitation for the laity to address the congregation. Sadler impulsively accepted the opportunity. After church the minister called him into his study and inquired concerning his knowledge of the Bible. Thereupon the minister asked Sadler to preach while he was away on a two-week vacation. Sadler's eagerness resulted in his delivering both morning and evening sermons. His preaching was so effective he received many letters of commendation. The local newspaper, referring to his unusual abilities, called him "the boy preacher."

While at Battle Creek Sadler also formed the Young Men's Intelligence Society, a group designed to perform detective work. This interest also found useful application several times later in his life.

When Sadler entered the scene at Battle Creek in 1889 the town was in dynamic, even explosive, growth as the health rehabilitation center, and the producer of health foods. John Harvey Kellogg's success with health cures was spreading far and wide, even to the rich of America and the royalty of Europe. As patients returned home they carried with them the knowledge of processed grains as breakfast foods; they would mail order for more. The demand became so great that Dr. Kellogg opened his first production factory in 1877. His younger brother, William Keith Kellogg, who later became the Corn Flake King, had gone to work for the Doctor as maintenance manager of the Sanitarium. Soon W. K. Kellogg was also in charge of the food factories under the name Battle Creek Sanitarium Food, Co. As business manager W. K. had come to know Sadler intimately, and recognized of his outstanding abilities. He asked Sadler to become a salesman for the breakfast food side of the business. Sadler soon was noted for his sales success(2).

However, Dr. Kellogg did not want to commercialize the breakfast food business, even though his brother saw an opportunity for great success. Dr. Kellogg saw it as adjunct to the Sanitarium, for charitable purposes. Later this difference brought the two Kellogg brothers into direct confrontation. Meanwhile C. W. Post, upon entering the Sanitarium for treatment, saw the advantage of the dry breakfast foods. During Post's stay he visited the research laboratories to learn the secrets of breakfast cereal production, much to the dismay of W. K. Kellogg. W. K. saw his fears fulfilled when Post started his own production of dry grain foods in Battle Creek. These foods again were so successful Post's company soon became one of the leading producers of American breakfast cereal food and a direct competitor to W. K. Kellogg. By 1906 W. K. Kellogg resigned his position with the Sanitarium to start his own business. He was then 46 years old. Because Dr. Kellogg did not want health foods commercialized he brought legal suit against his brother to prevent use of the Kellogg name. As a result the homes of America saw the name W. K. Kellogg, and not merely Kellogg upon the boxes which decorated their breakfast tables for a hundred years. J. H. Kellogg, as a pioneer of processing grains, had an influence upon American life style which extended far beyond the sanitarium at Battle Creek.

In 1893 Dr. Kellogg, fully aware of Sadler's organizational and sales abilities, asked him to join the SDA operations in Chicago. Dr. Kellogg that year had founded the Chicago Medical Mission, as the International Medical Mission and Benevolent Society. With several different centers operating under that organization, Kellogg had a need for outstanding talent. Those operations included the Mission Training School, Life Boat Mission, Free Dispensary, Working Men's Home, Day Nurseries, Chicago's first free baths, and the News Boys' Club. Available evidence suggests that Sadler shuttled back and forth between Battle Creek and Chicago from 1893 to 1895. At twenty years of age he went permanently to Chicago where he was placed in charge of the Life Boat Mission(3).

There Sadler was engaged in teaching, speaking, and working with skid row people. He initiated and edited a magazine, *The Life Boat*, which rapidly increased in circulation. He also managed its large financial budget. The first issue of the magazine was in March, 1898. It shows Sadler as Editor, at age 23, with the opening editorial by Sadler.

While carrying this heavy work schedule, Sadler was urged by Kellogg to enroll as a special student at the Moody Bible Institute. The archival records of the Institute show that he entered the week ending Sept 1, 1896 but an annotation states that he later “dropped out.” In typical humble fashion he listed his occupation as “office work” and his education as “Battle Creek College.” He gave his permanent address as 1926 Wabash Ave., Chicago. He stated that he was Seventh Day Adventist and that he was “converted” in 1889. (This statement contradicts his remarks in a 1906 letter to Ellen White.) He listed his “Christian Work Done” as “Sunday School and Social Purity Work for Young Men.” In the blank for “Proposed Work” he gave “As led.” His means of support were “Work,” and his personal references were Rev. Henry Nicola of 123 Manchester St. of Battle Creek, Lycurgus McCoy of Battle Creek, and J. H. Kellogg. On the reverse of the personal information card is the remark, “Excellent Christian young man, faithful in his studies.” He must have continued his studies. Later annotations on the reverse of the card show him as a “Chicago Bible Teacher,” under “International Medical Missionary Association” for the dates of Dec. 1897, Dec. 23, 1898 and Dec. 8, 1900. Thus the dates on the card cover a period of four years. In two written comments by Sadler, one in the *Seventh Day Adventist Herald and Review*, and the other in *The Life Boat*, he states that he attended for two years, even though he did not graduate and did not receive a certificate. Upon my inquiry the school stated they had no transcript of his grades, showing dates and courses attended. Perhaps Sadler intended that he did the equivalent of two years of study over the four-year period.

Sadler became a licensed minister of the Seventh Day Adventist Church in 1899, and an ordained minister in 1901.

During this same period, working with the Society For The Suppression Of Vice, and with United States Post Office Inspectors in the city of Chicago, Sadler figured prominently in the exposure of a number of illicit printers and purveyors of pornography. As editor of *The Life Boat*, he naturally came into contact with those official organizations.

The experience with skid row people gave Sadler unique insights into human behavior. When he periodically returned to Battle Creek the gymnasium would be filled with nurses and staff to listen to his inspiring accounts of the work with the outcasts of Chicago. That early experience was a key factor in the later direction of Sadler’s life and his ensuing interests. It was also the catalyst for a most exceptional event which was to unfold into the birth of a divine revelation.

Meanwhile, on December 3, 1897, in Paris, Illinois, Sadler married Lena Celestia Kellogg, daughter of Smith Moses Kellogg, a half brother to both J. H. and William K. Kellogg. They met in 1893 in Battle Creek while Lena was a student nurse at the Sanitarium. In 1899 their first son, Willis, was born but the

infant only lived nine months. During the period from 1897 to 1900 both Sadlers are listed at 1926 Wabash Ave. in various issues of the *Seventh Day Adventist General Conference Proceedings*. This was a huge building, containing many of the SDA Chicago Mission operations. In the 1900 U. S. Census seventy workers are identified as boarders at that address. The Chicago Mission ran a dormitory for both single individuals and married couples, with a common dining room.

Other records from the *Seventh Day Adventist Conference Proceedings* show Sadler attending many important meetings. He and Lena regularly contributed articles to the *Review and Herald*, the Church's official journal, and to *Youth's Instructor*, a magazine designed for the youth of the Church. Refer to Appendices B and C.

In 1901 J. H. Kellogg requested that Sadler leave Chicago to become part of the management team for new Mission activities in San Francisco. After their move, both Sadlers enrolled in the Cooper Medical College of the Leland Stanford University. In attempt to reduce Lena's grief over the death of their infant son, Sadler had promised to enter medical school, which Lena had been urging since they were first married. While in medical school Sadler was in charge of several Mission operations in San Francisco. He and Lena also operated a boarding house for medical students, and tutored chemistry to help earn their livelihood.

In a Church publication Lena is listed at 971 Howard St. in San Francisco in 1901. From San Francisco General Conference letterheads used by Sadler from August, 1901 he also gives his address at the same location. Those letterheads show him as Superintendent of Young People's Work. Other letterheads show him as President of the San Francisco Medical Missionary and Benevolent Society from May, 1902 until October, 1903.

In San Francisco the Sadlers became close friends with William (Willie) White, the son of Ellen White. They also came to know Mrs. White intimately.

By this time Sadler was well known in the Seventh Day Adventist Church. His abilities and potentials attracted much attention. Unfortunately, a situation developed in San Francisco which caught Sadler directly between two opposing forces of the Seventh Day Adventist Church, between J. H. Kellogg and Ellen White, the two people he most respected. I shall discuss this more fully in the following chapter where I show how he was prepared to be the human agent for the Revelation.

In December, 1903 the Sadlers returned to Chicago on their own initiative. They were on the train to Battle Creek on Christmas day in 1903, where Sadler wrote a letter to Willie White. A series of letters to Willie White from early January to April, 1904, on Sanitarium letterhead, show the Sadlers at Battle Creek during that period. They then moved to La Grange, Illinois, a suburb of Chicago, where they found residence at 38 Calendar Street. Records at the University of Chicago show they matriculated in 1904 but did not receive degrees from that institution. (Rush Medical College did not become part of the University of Chicago until 1919.) They both attended the Adventist American Medical Missionary College where they received medical degrees in 1906. They received M.D. licenses the same year. In a letter to Willie White dated Feb. 7, 1907 Sadler states:

"Yesterday I saw the report of the State Board examination we took in October, and learned, much to my surprise, that I secured the highest grade awarded any candidate, 89; only three others made that grade, and all of them were graduates of Rush Medical College."

From city and telephone directories for La Grange and Chicago, from personal letters, and from newspaper advertisements we know the location of the Sadlers' private residence from 1904 until their respective deaths.

Sadler continued to work within the Church for about two years at the Hinsdale Mission, directed by Dr. David Paulson, which had recently moved out to the suburbs from Chicago. The Medical Missionary College was then also operating in Hinsdale, and the two elements, assisting Mission work, and the school, may have led to the decision by the Sadlers to live in La Grange, a neighboring suburb.

Young Sadler, in spite of his experience as a speaker, also sought training in speech while attending the University of Chicago. A woman professor, after hearing his first speech said: "Get out of here. I can't teach you anything. You're very bad; your gestures are atrocious. But you are so effective I wouldn't change anything about you. I'll ruin you if I change you." Years later, after Dr. Sadler delivered a commencement address at the same University, she came to him and said, "You're just as bad as ever but so very effective. You can just hold an audience spellbound; I'm so glad we didn't change you."

In 1906, after his graduation from medical school, Dr. William Lowe Bryan, president of Indiana University at Bloomington, offered Sadler a position as head of the medical department. Although he signed a contract and leased a house, the night before they were to move he decided he could do more for his fellow man if he were free to give lectures and write books on the maintenance of mental and physical health. The Chicago skid-row experience also kept Sadler in its grip. He eschewed an academic life in favor of service to others.

The Sadlers then began private medical practice out of their residence at 38 Calendar Street. We know from Sadler letters that they opened their house to nurses then attending the SDA school in Hinsdale. Other notices show them offering Physician services at that address in February, 1907. They had office hours before 9:00 AM and from 5 - 7:00 PM. Their telephone number was 1571. In the same notice they show their office hours at 100 State St. in Chicago as 3 - 4:00 PM. The Chicago telephone number was Central 257. This is where Sadler began the Chicago Institute for Research and Diagnosis. The purpose of the institution was to render diagnostic and surgical services, plus physical and psychological therapeutic assistance to patients referred by other doctors.

In 1907 they had another son, William Samuel Sadler, Jr., who later was actively associated with dissemination of *The Urantia Papers*.

City directories and newspaper notices show the Sadlers continuing their residence at the single family dwelling at 38 Calendar Street until April 1, 1908, when their lease expired. At that time they purchased a single family dwelling at 56 S. 6th St. in La Grange from Susan and James Beatty. The condition of the deed stated that the Sadlers had to respect "existing leases expiring." The date of

the real estate transfer was April 4, 1908. The property was directly behind the La Grange Town Hall, but has since been razed to make a parking lot for the City. They continued to live at that address until 1913, when they sold the property to a James Slapak in November. Local notices stated that Slapak's wife Wilhelmina would establish offices at that address as a physician.

In those early years many people and organizations sought Sadler's organizational ability. Not only had David Paulson requested his help in the organization of the Hinsdale Sanitarium, a Guggenheim family offered to spend six million dollars, a large sum for those days, to establish a combination hotel and sanitarium in a northern Chicago suburb. They would have given Sadler fifty-one percent of the stock if he administered the operation. The contract specified that Sadler must give himself full-time to the work. But Sadler was adamant concerning his personal goals; he would not sign the contract. The decision must have been a major step for Sadler; a sketch of the never-to-be-realized building hung in his private office until his death. The seriousness of this offer is attested by the fact that the Sadlers set up a temporary office and residence in Highland Park, Illinois, a northern suburb. The June and October issues of the Chicago city director for 1914 show they had telephone numbers listed as Highland Park 1000, obviously a business number, and 384, probably their residence number.

Although it was Sadler's leadership and strong organizational abilities which established the character of his multi-faceted career he did not care for the limitations of institutional management. His experiences in the Seventh Day Adventist Church had left him with a bad distaste for institutional structures. Furthermore, he had strong feelings about the effect of mental and spiritual health upon the physical body; these views conditioned much of his life. He needed freedom from institutions to pursue his purposes. In 1905, while still a medical student, he gave a speech entitled, *Americaniitis, or the High Pressure Life*. This speech became a pattern lecture which he repeated in different forms many years thereafter. He felt the general population was passing through a period of reaction against the scientific materialism of the preceding century. This view led him to teachings and practices which were intended to strengthen the mind as well as the body. As a result he became a leading figure in the popularization of preventive medicine in this country.

During the early period of his medical practice he encountered many individuals who were clairvoyants, mediums, trance talkers, psychics, and sensitives. They became important to him because he believed the phenomena attendant upon their psychic displays were products of their minds. They might serve as important vehicles to understand how the mind affected the body and physical health. This interest on the part of Sadler was another key to unusual events which began shortly thereafter.

Relentless in his desires to understand more of the affect of the mind on the body Dr. Sadler gave up surgery to enter the field of psychiatry in 1911. He hypothesized that the inability to adapt to life situations actually caused "mental mischief" which eventually led to physical illness. In the fall of 1911 he went to Europe where he studied under Sir Berkeley Moynahan at Leeds, England and

Sigmund Freud at Vienna, Austria. Many Friday evenings were spent in the apartment of Freud where he had conversations with Freud, Alfred Adler, and Carl Jung, other famous psychiatrists.

Upon his return from Europe Sadler was even more steadfast in his belief that the mind was a strong factor in preventive medicine. In his book, *The Physiology of Faith and Fear*, 1912, he stated:

“And so patent medicines, placebos, and quack doctors have largely cured their patients because of the confidence they inspired, the faith they generated, the assurance they gave, their glowing promises, and the unqualified guarantee to cure.”

Sadler advocated greater attention by the medical profession in the psychological factors affecting functional illness. Although he recognized the value of Freud's teaching he rejected Freud's contention that the heart of functional disorders lay solely with sex. Later, in *Americanitis — Blood Pressure and Nerves*, 1925 he stated:

“We recognize that there are other human instincts and impulses just as strong as the sex urge. First of all there comes the instinct to live, to get food, and then, in many individuals, the religious emotion is very powerful, so that we cannot accept the Freudian doctrine that all our nervous troubles are due to suppression of emotions and further that the particular emotion suppressed that is responsible for the trouble is the sex emotion.”

Sadler was such a strong proponent for psychiatric recognition of physical disorders his work became influential on the evolution of medical practice in this country. In a paper read before a meeting of the American Psychiatric Association in 1936 entitled *Psychiatric Educational Work*, Sadler urged his fellow doctors to engage in a continual campaign to educate the public to the —

“. . . increasing menace of pseudo-psychologists, ignorant mental-hygienists, and half-baked practitioners of psychiatry, to say nothing of the clairvoyants, soothsayers, and spiritualistic mediums.”

Again, Sadler's practical interest was demonstrated; earlier he had established a private clinic for physicians in Chicago where, at no cost, they could receive a two year's course with “65 hours of didactic and 65 hours of clinical work.” Further insight into his character may be gleaned from his published articles. During his years of practice he wrote only three articles for professional journals, but numerous articles for popular magazines, such as *Ladies Home Journal*. His interest was with the common person, and not with professional reputation. His many other contributions spoke to his professional competence.

Dr. Sadler maintained a schedule of perpetual activity. He devoted himself assiduously to his practice, to his lecturing, and to his prolific writing. During one period before the age of forty he would stay up all night one night each week,

dictating to two secretaries on shifts. He had a remarkable memory. He stated that during those dictations the words just flowed before his eyes as though on a movie screen. Anna Rawson, his secretary for seventeen years, said that he took meager notes on his patients, yet, after several years, when she would pull a case from the files, he could fill in the details.

In 1914 the Sadlers moved to an apartment at 2146 Lincoln Park West in Chicago. They are listed at that address in the February, 1915 city directory. Lincoln Park was located directly on the shores of Lake Michigan. Lincoln Park West faced the lake through the park. It was a substantial neighborhood.

This move brought them in close proximity to Columbus Hospital where the Sadlers both became attending physicians, and Dr. Sadler a consulting psychiatrist. In 1918 they moved to 2748 Pine Grove Ave., also a close neighborhood to Columbus hospital. In 1921 Sadler purchased a substantial property at 533 Diversey Parkway, which remained his residence and the location of his offices for the rest of his life.

During World War I Sadler was called upon by the United States government to participate in an undercover organization of security measures, based upon his prior detective experience. He also made major contributions to the exposure of wide-scale graft in Chicago. Because of his daring and successful exploits as an investigator, he was offered, but refused, an executive position in the government agency which later became the Federal Bureau of Investigation.

Sadler was a dynamic, demonstrative extrovert on the speaker platform, but otherwise had introvertive tendencies and would not engage in trivial small talk.

Sadler continued to work as a Doctor with select clients until six months before his death on April 26, 1969, three months short of his ninety-fourth birthday.

It is obvious from his tremendous pace, remarkable memory, organizational abilities, and grasp of his profession that he was no ordinary man. Few others have lived at the pace maintained by this exceptional individual.

Footnotes:

1. *Culture Under Canvas: The Story of Tent Chautauqua*, H. P. Harrison and Karl Detzer, New York, 1958.

2. See John Harvey Kellogg: *American Health Reformer*, a 1964 biography prepared as a doctoral thesis by Richard W. Schwarz at the University of Michigan. See also *The Original has this Signature: W. K. Kellogg*, by Horace B. Powell, published by Prentice Hall, Englewood Cliffs, NJ, 1956. A review of breakfast food history may also be found in a series of article by Norman Williamson, Jr., grandson of W. K. Kellogg, published by the *Battle Creek Enquirer and News* early in 1983.

3. According to letterheads, and *Life Boat* magazine inscriptions, the Chicago Medical Mission was established in 1893 at 1926 Wabash Ave. J. H. Kellogg is listed as Superintendent, Sadler as Secretary, A. P. Grohens as Treasurer, Luther Warren as Chaplain, and W. B. Holden and H. E. Brighthouse as Residents.

CHAPTER SIX

Sadler's Disillusionment

I shall now show how Sadler was taken by celestial agencies. They removed him from allegiance to church bodies, and to human organizational structures. Little was Sadler aware how he was being prepared for more important service to God and to his fellow man.

Disillusionment with the world produces alterations in attitude which prepares a human mortal for more profound insights into spiritual realities. For those who can benefit, it reduces naivete and strengthens character, while it molds the mind to more rigorous assessments and firm decisions.

The information from the preceding chapter shows Sadler's status within the Seventh Day Adventist Church. He was a rising star. At the age of 23 he initiated the *Life Boat Journal*, and a year later was in full charge of the Life Boat Mission in Chicago. In the two years between 1899 and 1901 he contributed more than 60 articles, sermons, and reports to the two top official publications of the Church. By the time he was 26 he was a member of important Church committees, a Trustee of John Harvey Kellogg's International Medical Missionary and Benevolent Association, and an important influence on the thinking and developing theology of the Church.

At this point Dr. Kellogg asked Sadler to become administrator of the Medical Mission work in San Francisco. Sadler's reasons for accepting the new position were several. After the death of their first son his wife Lena urged him to enter the medical field. This desire by both William and Lena was heavily influenced by their intimate association with Kellogg's medical work, and the opportunity to strike new paths in social service to others. The Cooper Medical College was in San Francisco; they could attend there. Also, Ellen White was then living in the environs of San Francisco; they could become personally acquainted with her. As a dynamic and highly energetic person, Sadler should be able to assume the manifold duties.

However, the environment in San Francisco was considerably different from that of Battle Creek or Chicago. Dr. Kellogg was a major influence on policy in the Midwest medical operations. Although a follower of Seventh Day Adventist doctrines, nevertheless he was his own man. His initiatives had developed the Battle Creek Sanitarium into a world famous operation. Kellogg personally opened the Chicago Mission activities. But already, in the 1890's, major difficulties were being encountered in relationships between the relatively uneducated Church ministers and the general body of believers, and the more sophisticated Doctors and workers in the Medical Missions. There was a distrust by the Church body of the more secular Medical work.

Much of this dichotomy revolved around the influence of Ellen White on one side, and John Harvey Kellogg on the other. Mrs. White was the prophetic of the Seventh Day Adventist Church; she carried powerful theological and spiritual influence. On the other hand Dr. Kellogg had built a strong reputation for physical cures and healthy life styles derived from Seventh Day Adventist philosophies.

The relationships were complicated by the respective ages and experiences of the Kelloggs and the Whites. John Harvey Kellogg, the two White sons, J. Edson White and his brother William C. White, and Jennie Trembly, under the general supervision of Merritt Kellogg, John Harvey's older half brother, had studied together for six months at Trall's medical school in Florence Heights, New Jersey. Furthermore, Willie White had won the heart of the fair lady whom John Harvey Kellogg desired for a wife. James and Ellen White later sponsored young Kellogg; they gave him \$1,000 to attend the Bellevue Hospital Medical College in New York City, a considerable sum in those days(1). These life relationships influenced the manner in which the two driving personalities impacted upon the Church; their intimate histories made them less sensitive about their personal differences and consequent influence upon the general body of believers.

These personal relationships among the Whites and the Kelloggs also impacted upon Sadler. When he married Lena Kellogg he became a nephew to Dr. Kellogg, and a member of the Kellogg family. When the Sadlers moved to California they became intimate with the Whites, visiting many times in the home of Willie White, where his mother lived. Sadler became close friends with Willie.

The two most influential persons in Sadler's life were John Harvey Kellogg and Ellen White. To the one he owed his opportunity for contribution to the Seventh Day Adventist Church; to the other he owed his spiritual allegiance. But now a bitter contest developed between the two. The Church was in the midst of internal strife and warfare. When Kellogg asked Sadler to head up the Mission efforts in San Francisco in 1901 he became Kellogg's personal representative. Furthermore, the environment in San Francisco was different from Battle Creek or Chicago. Sadler moved from a situation where Kellogg had control to one where the Church and Ellen White had control. Thus Sadler's every act was under intense scrutiny.

Kellogg's choice was not without careful thought. Sadler had established himself among the Church body. His spiritual allegiance could not be questioned. But as Kellogg's representative the microscopic eyes of Church leaders focused upon him. He also had personal attributes which rubbed many of those leaders the wrong way; he wanted to do things expertly and professionally — the right way. He was disciplined, he was acute in his thinking, he was loyal, and he was eager to make the Medical Mission work an important contribution to the Church.

His successful experience in Chicago helped push him to that desire. Unfortunately, this attribute exposed him to the personal jealousies and envies of ministers within the Church. They faulted him for his ambitions, and for his extravagance in shaping the San Francisco Medical Mission.

In many policy statements throughout her life Ellen White had emphasized the benefits of Church operations “in the country.” She stressed that Sanitariums, printing establishments, and other Church organizations should be placed “in the country.” It was her urging which led to the move of Battle Creek College to Berrien Springs, Michigan, and her influence which located many of the California operations “in the country.” This led to another basic dichotomy between “Church” policies and Medical Mission goals. At one point she urged Sadler to move the Medical Mission work out of San Francisco. He expostulated with her on the impossibility of reaching the unfortunate souls of the city from operations in the country. Later, after he had settled in La Grange, Illinois, which he called “a quiet country suburb,” he admitted her wisdom of living in the country. He emphasized that he spent only eighteen cents a day on rail commute to downtown Chicago. But by that time, he was no longer serving the “forgotten souls” of the city.

Sadler’s efforts to create an efficient and important Mission operation in San Francisco must be weighed in the context of west coast Church management. San Francisco was under the Church; because of Church experiences with John Harvey Kellogg in Battle Creek and Chicago, new Medical Mission work would not be tolerated outside that control. Kellogg would not, by any means, build an operation in San Francisco that would have independent control, as he had in Battle Creek and Chicago. Therefore, all of Sadler’s decisions were weighed by the San Francisco ministers against that criterion. The personal repercussions can be measured by his use of letterheads, and the contents of his correspondence with Willie White. In Appendix D I provide a summary tabulation of all significant letters to Willie and Ellen White which are preserved in the archives of the Seventh Day Adventist Church headquarters in Silver Spring, Maryland.

Sadler first became active in San Francisco in August, 1901. He used California Conference letterheads showing him as Superintendent of Young People’s work, a Church position. In May, 1902 he then began using a letterhead showing him as President of the San Francisco Medical Missionary and Benevolent Society. Sadler was building an independent operation. This use of Medical Mission letter heads continued until some point between September 9, and October 12, 1903, when he reverted to the Church letterhead. By that time events in San Francisco caused the Medical Mission to lose identifiable independent status and to become subservient to Church operations.

In a letter dated May 20, 1903 he states, *Our work in the city is getting along nicely. We have a nice corps of workers here at present, and getting it systematized, and getting new workers started, we are getting along nicely, and our workers are having good success.* There was considerable activity and Sadler was in general charge.

Soon the Whites felt a concern about his methods and aggressive actions to center work around the Medical Mission, rather than directly under the Church organizations. In July, 1902, and in typical Ellen White fashion, she requested that he justify his actions in writing to demonstrate his Church dedication by stating his plans for removal of "old offenders." She wanted more than concentration on the secular concerns of Mission work. This pressure continued into August, 1902. We have no surviving letters between August, 1902 and April, 1903 to follow developments, but we can see that Sadler was busy with administrative concerns. In a letter dated June 3, 1903 we find that he was highly instrumental in assignment of various medical professionals. He was sensitive to relationships with outside medical activities in San Francisco and was striving to keep good relations with that secular community,

Meanwhile there are repeated references in the letters about J. H. Kellogg. Sadler was doing his best to accommodate the strong personalities, and to emphasize contribution of Kellogg to Seventh Day Adventist spiritual needs. Kellogg had recently published his book, *The Living Temple*; it created momentous concerns in the Church about doctrinal issues. Willie White did not fully express his thoughts directly to Sadler, but the thrust of the concern can be seen in his Sept 23, 1903 letter to A. G. Daniells, then President of the SDA General Conference. Refer to notes in Appendix D. Kellogg was being accused of pantheism, a concept which undermined several crucial SDA doctrines. Although it was not Kellogg's intent to do so, he inadvertently created a doctrinal crisis; he did not carefully develop the theological ramifications of his remarks before he published. These problems revolved around his statements concerning the personality of God and the divine presence in all living things. Such statements as *there is present in the tree a power which creates and maintains it, a tree-maker in the tree, a flower-maker in the flower* offended Adventist ministers, although most Adventist ministers were willing to believe that Kellogg had not deliberately set out to introduce heresies. Ellen White wrote that there was in pantheism *the beginning of theories which, carried to their logical conclusion, would destroy faith in the sanctuary question and in the atonement*. She admitted that she did not believe Kellogg saw this clearly. She went further to state that she did not think *that in laying this new foundation of faith, he was directing his steps toward infidelity*.

As early as 1898 Ellen White had written letters to Kellogg which pointed in a forceful way what she considered to be errors in the Doctors thinking and blemishes in his character. He was told that *his conversation often tended to cast doubt on fundamental Adventist doctrines, that he should stop undermining the influence of the Adventist ministry, and that he should not harbor thoughts of separating the denomination's medical endeavors from church control*.

The difficulty with Kellogg was complicated by other factors. His maneuvering to take the Battle Creek Sanitarium out of the hands of legal Church control, his contest with the ministers over control of his cereal food products, jealously guarding that which had become excellent sources of income, which he did not share with the general Church body, and his disagreements with them over health teachings, as well as other matters — all brought great dissension within the Church. These conflicts had already presented themselves as warfare in Chicago before Sadler left for San Francisco.

The theological implications of *The Living Temple* intensified concerns of the Church ministerial body. Something had to be done to remove the Kellogg threats to Church doctrines. Richard Schwarz reviewed the several meetings in which Church leaders attempted to bring Kellogg back into proper doctrinal position, and to reconcile their differences. At the General Conference meeting in Oakland in April, 1903, in executive meetings in Battle Creek later in the month, at a conference of leaders in Washington, DC in October, and a final attempt at Berrien Springs in May, 1904, with Ellen White present, Kellogg repeatedly admitted fault and apologized to the Church. But relations were not good, and insincerity was in more than one heart. As Schwarz stated it, *These men could hardly fail to be aware that the doctor was skeptical of them as a group because, in general, they lacked any formal professional education.* In interviews with Schwarz in November, 1960 and December, 1961, Sadler recalled how *At moments of pique Kellogg would ungraciously refer to his clerical associates as a 'cheap ministry,' composed of men 'of very mediocre ability' who retained their influence through the use of 'psychological trickery.'*

Sadler grew up under Kellogg. In his impressionable youth, from the age of fourteen, to his first field assignments in Chicago at the age of eighteen, Sadler came to respect and love Kellogg. The mission work in Chicago was immensely successful; Sadler was a major participant.

Sadler certainly had comparable expectations when Kellogg asked him to work in San Francisco. The work in Chicago was inspiring to many of its participants. They were a united group, giving of themselves for the downtrodden and helpless of the city. They also were focused in one direction, under Kellogg. The ministerial body did not have direct influence upon the daily Chicago activities; Kellogg was mostly independent in formulating goals. The controversies with the ministerial body had not yet hardened in the 1890's, and influences counter to Kellogg had not yet begun to crystallize.

When Sadler moved to San Francisco he unwittingly placed himself into the middle of the controversy. The difficulties within the Church became focused geographically in San Francisco, and symbolically at Sadler's working level. He was Kellogg's representative; with or without foundation, faulting of the Mission work was directed at him.

Sadler had personal integrity. He fully and devoutly believed in the doctrines of the Church. Because of Ellen White's role as spiritual leader of the Church, her heavy influence on theology, and Sadler's great respect for her and Church doctrines, he became personally subject to the tensions then developing between the Church factions. In fact, there may have been no other individual who was so personally intimate with both leaders, who held both in such great respect, and who was thus personally torn.

Coincident with the leadership meetings with Kellogg, and probably inspired by the ministerial body, Sadler's personal crisis came to a head in October, 1903. The local ministerial group conspired to deprive Sadler of his administrative functions, fearing the structure he was building and, through him, the strength Kellogg was gaining in California. In a letter dated Oct 12, 1903 Sadler pleaded with Willie White to oppose the apparent policy of B. F. Richards, then Vice-President of the San Francisco Medical Mission under Sadler, to destroy the Mission work. By that time he is no longer using the Mission letterhead but has reverted to the California Conference letterhead.

For the interests of reporting I provide the complete text of that letter in Appendix D. I also provide the text of the following letter, and Willie's reply to both.

The great disappointment for Sadler was Kellogg's lack of support. A committee had been formed of three ministers, and of Kellogg, to investigate charges which had been brought against Sadler. These were brought formally in Sabbath meeting, with the Church membership present, certainly a humiliating experience. We do not know the content of the charges; no records exist. They probably revolved around Sadler's seeming independence, and may have used invented incompetence as a pretext. Kellogg did not stand behind Sadler. He had his own Church position as first priority. These possibilities may be inferred from the two letters to Willie. While Sadler indicates a willingness to forsake formal Mission structure, his complaints show that he was being deprived of all managerial authority. By November he had resigned, for the better interests of the Church. He accepted his fate with humility, feeling he had made mistakes. But by the middle of December he packed up and left San Francisco.

Before his departure he sought the advice of Ellen White. In Richard Schwarz's interview with Sadler on Sept 22, 1960 Sadler made remarks which led Schwarz to write: *When the controversy between Kellogg and the Church leaders was at its height, Ellen White showed her concern for the doctor by persuading one of his former close associates, W. S. Sadler, to discontinue his medical studies in San Francisco and to complete them in Battle Creek, where he might be a 'help and encouragement' to Kellogg.* See page 364 of Schwarz's dissertation. Although this remark does not capture the full picture in San Francisco it shows the actions of Sadler before making his decision to leave that work, and also Ellen White's concern over Kellogg, a man who was widely influential and important to the Church, whom she had known from his youth, and whom she had brought into the faith when he was still that youth.

This experience brought deep disillusionment to Sadler. The disillusionment was not to his religious beliefs, but to the persons for whom he held such great respect. His letters of early 1904 from Battle Creek show a continuing evangelistic spirit. But then, in the spring, a definite change in tone occurs. Sadler left San Francisco, not because he found himself without a job, but in general disgust. He abhorred the devious intrigue among Church factions, and the lack of personal integrity of those he had held in high regard. He could have continued his medical studies at Cooper College, while remaining active in the local church, and contributing to the Mission work. Willie White had urged him to do so. But his feelings about the betrayal of Richards and Kellogg were more than he could bear in California. As he states in several letters:

In San Francisco I fear my standards and policies would never have been acceptable. — To Willie White, Apr 7, 1904.

Experiences in the recent past have been such as to make me wish I were off on a farm somewhere and forever delivered of it all. — To Ellen White, Aug 31, 1904.

I really have seen so much trouble and friction over medical work that I would like to get away from it all if possible. — To Willie White, Feb 19, 1906 after White pleads for him to return to Church work.

Although Sadler broke his loyalty to Kellogg, he continued to believe in the divine inspiration of Ellen White. In 1929, in his book *The Mind at Mischief*, he makes favorable oblique references to her heavenly guidance.

The San Francisco experience created a new spiritual orientation in Sadler's life. He no longer trusted the authority of the Church, either from John Harvey Kellogg or Ellen White. By April, 1904 he made up his mind for his new direction. Through acquaintanceships made at Moody Bible School, and because of his scholarly and administrative reputation, he and Lena were offered medical study at the Johns Hopkins Medical facilities in Baltimore. But they rejected the offer in favor of return to the SDA American Medical Mission College in Chicago. Although they could have continued their studies in Battle Creek Sadler elected to remove themselves from proximity to Dr. Kellogg, while still continuing in the SDA environment.

1. The intimate relationship between the Whites and the Kellogg family is surveyed by Richard Schwarz in his *John Harvey Kellogg: American Health Reformer*; University of Michigan PhD Dissertation, 1964.

CHAPTER SEVEN

The Maturing of Sadler

Sadler's experience in San Francisco matured him. He no longer looked upon Ellen White as representative of an infallibility, nor upon John Harvey Kellogg as a man with integrity. Within a few months after his return from San Francisco he terminated his relationship with Kellogg. We have no record of association, affiliation, or connection with Kellogg after that time.

But he did not give up faith in the *Testimonies* of Ellen White. They had been the source of his religious experience. He believed in them, and continued to do so, until he received other light. But he always held to the belief that the *Testimonies* were more than mere invention out of her human mind; he felt she had divine guidance in spite of her human fallibility.

He did not resign in despair nor did he become despondent. He did not immediately give up faith in the Church. It was another ten years before he left the Church. But by that time other events transpired which caused him to completely rethink the sources of divine inspiration, and the foundations of religious faith.

He firmed up his mind, and made decisions to take his life beyond the Seventh Day Adventist organizations. He would no longer devote his energies to the Church with its acrimonious inner warfare. He would devote himself to his fellow Gentile mortals. By April, 1904 he was sure of his path.

The influence of Willie White on his mother, and on her doctrinal writings in her later years, were a matter of deep concern to many ministers, as well as suspicions to many others. In his September, 1960 interview with Schwarz, Sadler agreed that . . . *Dr. Kellogg was himself guilty of the attempted 'manipulation' of which he accused others, and the doctor tacitly admitted that this was correct.* Sadler then had good cause to question the authenticity of Ellen White's later visions. Before the San Francisco experience he accepted the *Testimonies* without question; henceforth he examined them with intellectual and spiritual rigor.

The Whites and many others within the Church were well aware of Sadler's wide influence. He was a prominent member. In two letters in which Sadler is explicitly addressed, along with several other leaders, EW attempted to persuade him and those others through the authority of her visions. Refer to the tabulation in Appendix D, and the letters of Aug 1, 1904 and March 30, 1906. By some quirk, perhaps by the manipulation of Willie White, Sadler did not receive a personal copy of the latter. Perhaps Willie was hoping Sadler would not discover his mother's letter. Sadler's reply is in the celebrated pleading letter of April 26, attached below. In that letter he forthrightly and honestly lays out his heartfelt concerns about the authenticity of her writings, and the influence upon them by

others. Sadler is no longer under any illusion about their divine authority.

But his relationship with Willie White remained cordial. On several occasions Willie urged him to return to medical work within the denomination. On each occasion Sadler rejected those invitations.

In a letter dated Feb 10, 1904 Willie asked Sadler if he could show his most recent letter to Church leaders. Willie respected Sadler's views because of Sadler's sincerity and honesty.

A few days later, in a letter dated Feb 14, 1904, Willie offered financial support to Sadler for continued medical studies. When Sadler explained the offer from Johns Hopkins, Willie saw it as an opportunity to expand Mission work into that region. He knew Sadler would do an excellent job as a devoted SDA believer.

Two years later, in a letter dated April 11, 1906, when he realized Sadler and Lena were about to graduate from medical school, he again urged Sadler to join Church work, this time at the Paradise Valley Sanitarium in California. *It is far from turmoil, and needs the very work that you and Sister Sadler could do.*

But Sadler was firm. He no longer would participate directly in Church operations. He set his own path outside the denomination.

Sadler was not disfellowshipped, not in the 1907 events which saw the removal of John Harvey Kellogg from the denomination, nor at any other time. When he left the Church it was a voluntary act on his part, and later than 1913. I cite the following evidence:

- Sadler and Willie White continue to exchange letters into 1912. They address each other as "Brothers" and in friendly terms.
- Sadler had earlier inquired of White his opinion concerning a publisher for his book *Health and Healing*. Should it be submitted to one of the SDA publishing houses? White replied in a letter dated Dec 13, 1907 that he felt it would be better submitted to an outside publisher, but *If you think best to submit the MS. to Pacific Press, I shall raise no objection, and shall rejoice if they decide to print it.* Obviously he considered Sadler in good standing within the Church, after the earlier disfellowshipping events of that year, and continued to hold Sadler in high regard.
- As I mentioned above, in several letters between 1903 and 1907 White pleaded with Sadler to return to Church work and suggested several alternate geographical locations. In a letter dated July 13, 1906 he stated to Sadler: *I wish, Brother Sadler, that you could now go at once to New England or come to the Pacific Coast, and get entirely away from old surroundings and the old controversies which seem to center at Battle Creek and in Chicago.* White goes on to display his optimistic outlook: *No, my brother, these controversies will never drive you out of the denomination.*
- In a letter to Willie White dated Nov 6, 1910 Sadler still regarded himself as a Seventh Day Adventist, although he is much isolated from the denominational family.

- In another letter to Willie dated Dec 18, 1910 he made two remarks which explicitly show his continued participation in denominational affairs:

While I recognize just as clear as can be that my efforts have, for the time being, been separated from our organized work, nevertheless, I was anxious to see Dr. Paulson with his talents keep in connection with the work.

Now Bro. White, you know I have acted open and above board and square in all my dealings with my brethren.

Here Sadler clearly identified himself with Church work, even if “organized” Mission activities. He also clearly recognized members of the Church as “brethren.”

- In still another letter to Willie, dated Jan 23, 1911, he continued to use the phrase *some of our brethren*. He also made a remark that directly showed his continuing adherence to Church doctrines. He still believed in the Third Angel’s Message, a fundamental tenet of Seventh Day Adventism. As he stated in that letter:

I became convinced several years ago that it was a wicked neglect of duty for those of us who know the Third Angel’s Message to sit idly by and permit Dowie (?) and Mrs. (Mary Baker) Eddy and their kin to deceive the world in wholesale fashion. I made up my mind the best way to combat these errors was to deliver the truth on the other side. So I have very earnestly striven to present to the public the plain facts concerning the effect of the mind upon the body, while I have secured for my sections on The Physiology and Psychology of Faith and Fear the indorsement of the most eminent psychologists and physiologists in this country.

- Bulletins of the General Conference show that Sadler was invited as a medical expert to Church Medical Conferences in Tacoma Park in 1909 and again in 1913. He would not have been accorded that honor if he had been disfellowshipped or had resigned from the Church.

After 1913, associations with the Church, and correspondence with White, are no longer on record. Therefore, I assume he made a decision about that time to disassociate from the Church. In 1911 Sadler made major changes in his life objectives; he left a lucrative practice as a surgeon and entered into the uncertain work of psychiatry. 1913 was also the year he moved from La Grange, Illinois to north Chicago, where he remained the rest of his life.

Sadler’s April 26, 1906 response to Ellen White is so important to show the maturity he had reached I shall draw out some of the points of that letter. It truly is an indictment against the mendacity and political manipulations within the Church. It was also an indictment against any claim Ellen White may have tried to maintain about the divine inspiration of her later *Testimonies*.

Sadler was an organized and disciplined person. He stated ten or twelve years previously, about 1895, when he was twenty years old, that he had made a systematic study of the EW writings and a large index of all her published works, going back into the 1850's. This effort indicates the analytical rigor he used in all matters of import in his life. As he said, his *soul was ablaze with their value and power*. He conducted frequent public studies at the Battle Creek Sanitarium, at camp-meetings, and before churches. He was a strong believer. But all that changed.

The first indictment Sadler brought against Ellen White was her inconsistency about her *Testimonies* and her letters. She had claimed that "*these letters which I write, in the Testimonies I bear*" she was presenting to others what the Lord had presented to her, and hence of divine authority. Sadler questioned if this was true. Some years before, while she was in Australia, and hence removed from immediate contact with events on the American continent, EW had written to Dr. Kellogg expressing her concerns over the building of new facilities in Chicago without Church approval — which she thought had actually been built. She condemned Kellogg for this effrontery. Unfortunately, the buildings were mere talk, and took solidity only in her mind. Therefore, she could not claim divine guidance about an action which never took place. This imaginary scenario, and her "divine" guidance about it, created a furor within the Church. She brought upon herself serious doubt about her divine inspiration. She displayed thoroughly human attempts at control of Church operations.

Her justification for this remarkable error was that she prevented the construction of facilities which the Lord was against, and that their actual existence was irrelevant. Hence Sadler was forced to ask if this principle applied to all her "letters and *Testimonies*." How was anyone supposed to determine which was anticipatory, or actual? In other words, her inspiration was not divine; she exhibited purely human desires in her efforts to impose her will above that of Dr. Kellogg or others. She exposed herself as commanding the policies of the Church, and its future direction, out of purely human judgments. The contests then going on between the "Church" and the "Organized Mission Work" devolved to contests of human will. Inherent in this process was inevitable political struggle among human personalities for the satisfaction of human desires. Although Sadler brought the indictment he was unwilling to carry forward in his letter with the explicit ramifications. He continued to respect her. Nevertheless, the shadow of it lay between himself and Ellen White and the Church for all future time.

In a second count he showed that she brought false accusations against David Paulson, whom Sadler had known for more than fifteen years, and with whom he had worked intimately for many of those years. How could she again be in such error if she was divinely inspired?

In a third count Sadler faulted her for accusations brought against his wife Lena. They both had heard EW state clearly in her chambers at St. Helena that she was not a prophet, but simply a messenger with a message. When Lena repeated this to someone it got back to Willie White, who received it with dismay. Such rumors would detract from his mother's authority. The size of his concern,

and the potential influence the Sadlers had upon the Church, may be estimated by the fact that he then wrote a letter to the Sadlers which was hand delivered to them when they stepped off the train in Battle Creek Christmas Day, 1903.

The same contradiction of position about her authority was evident in a recent issue of the *Review*. She had publicly stated in the tabernacle in Battle Creek that she was not a prophet, yet the same issue that published her speech also published an article by the editor that stated the very opposite. What was anyone supposed to believe about her authority?

This episode caused Sadler to draw out the influence of Willie upon his mother in a fourth count. Willie's brother, J. E. White, stated directly to Sadler in Battle Creek that he was prevented by Willie from talking with his own mother, for fear she would make remarks to him that would damage her authority. This obvious manipulation of EW by Willie had brought J. E. White to the belief that her powers would be taken from her for two possible reasons: a) in order that Willie could no longer use it for his own purposes, and b) that other men could not pervert it. J. E. White felt that it would be necessary to expose his brother, and others who were doing these things.

In a fifth count Sadler again opened the controversy created by J. H. Kellogg's book, *The Living Temple*. Sadler quoted passages from her writings which suggested that she also believed in the general spirit of God pervading human mortals. He cited page 161 of *Desire of the Ages*, and Vol 1. page 205 of the *Testimonies*. Such belief was a major point of trouble for Church doctrine, since it would deny God's actual presence at a specific location within the heavenly Sanctuary. To maintain the latter the former had to be denied, even though EW herself had quoted passages from the Apostle Paul which supported such doctrine. In drawing out this contradiction Sadler showed the difficulty of accepting Church doctrines based on her writings, from the implication that they could not be divinely inspired, since divine authority would not be subject to such contradiction.

In a sixth count Sadler showed the mendacity of many within the Church. In order to accept plain contradictions in doctrine and in her writings he stated that he was advised to lay low and not raise the issues. But he was a man of integrity. He must meet God before the judgment bar. He wanted to be right. He deeply desired to emerge from the darkness of uncertainty to the clear daylight, and then stand as a man in defense of that which he knew to be right. He could not possess a double personality in these matters, as he believed many were doing. He was unable to clearly ascertain the truth in these matters. He remained quiet for many years because he truly believed in the *Testimonies*. But now he was being pressed on all sides concerning his attitude about them. EW had not given him confidence in the position he should take.

To further indicate his spiritual confusion, he went on to illustrate yet another count. Could EW offer an explanation for the wide rumors that changes were made in the *Testimonies* even as they were going to Press? He would not be a hypocrite. He could not say he believed all these things unless he really did, and he could take such position only if he went to the very bottom of every feature of the current misunderstandings.

Sadler continued with his indictment, in count after count, all leading to the troubling and unalterable conclusion that purely human elements entered into Church doctrines and beliefs, and that the supposed divine inspiration of much of her *Testimonies* had no support through the witness of the world of reality.

Ellen White did not respond directly to each count of Sadler's long indictment. She could not afford to. He had exposed the hypocrisy which lay at the foundation of Church theology and operations. He did not bring the accusations vengefully; he did so pleadingly. He truly wanted to know; these supreme difficulties threatened the roots of his religious belief.

When Sadler and Lena returned to Battle Creek they did so with great concern and heartfelt conviction for the future of the Church. They followed Ellen White's admonition to help the body of believers and the Church; Sadler attempted to bring John Harvey Kellogg to a state attuned to the spiritual needs of the Church. Sadler's early 1904 letters show the great efforts he made at the Sanitarium and in the schools for a revival in the Church, and his attempts to change the attitudes of those at Battle Creek. But Battle Creek had a momentum of its own. It was off on a mission that had the dedication of its staff and working people, a dedication to Kellogg and the work he was doing. While everyone listened with respect to Sadler he was ineffective in bringing the revival he so sincerely desired.

Within four months Sadler was back in Chicago. He left the Battle Creek scene and never returned. He recognized the futility of inducing any real change in Kellogg, or in the attitudes which there prevailed. He came to the realization that he was following the path suggested by another individual, someone he highly respected for all her faults, but was not following his own common sense. He made the decision to continue his medical education within a religious environment away from Battle Creek, not the secular environment of Johns Hopkins or other worldly schools. He definitely wished to maintain his religious life and belief.

Thenceforth he would seek a career in service to others but it would not be within the Church. As he stated in a letter to Willie White on February 19, 1906, he was then considering self-supporting medical missionary work in some new field. As he plaintively stated to Willie, he did not *consider such a course until all of our recent troubles*.

Sadler had matured; he no longer would be led along paths of religious belief merely out of the consensus of a general body of believers, who could not agree, either on theology, or the divine inspiration of the sources of their faith.

Sadler was now prepared, mentally, emotionally, and spiritually for further religious growth. It was not short in coming. He had been made ready for a far greater service to God than he or any other person suspected.

The Celebrated Ellen White Letter

This letter is well known within Seventh Day Adventist scholarly circles and also within the Urantia community. The background of the relationship between Ellen White and William Sadler is not so well known.

Ellen White, disturbed by the general unrest within the SDA community, used personal techniques in an attempt to bring about more loyal devotion from outstanding leaders. The following letter displays her methods.

Sanitarium, Calif.,
March 30, 1906

TO THOSE WHO ARE PERPLEXED REGARDING THE TESTIMONIES RELATING TO THE MEDICAL MISSIONARY WORK: —

Recently in the visions of the night I stood in a large company of people. There were present Dr. Kellogg, Elders Jones, Tenney, and Taylor, Dr. Paulson, Elder Sadler, Judge Arthur, and many of their associates. I was directed by the Lord to request them and any others who have perplexities and grievous things in their minds regarding the *Testimonies* that I have borne, to specify what their objections and criticisms are. The Lord will help me to answer these objections, and to make plain that which seems to be intricate.

Let those who are troubled now place upon paper a statement of the difficulties that perplex their minds, and let us see if we can now throw some light upon the matter that will relieve their perplexities. The time has come for the leaders to state to us the perplexities of which they have spoken to the nurses and to their associate physicians. Let us now have their reasons for talking with the students in a way that would destroy their faith in the messages that God sends his people. Let it all be written out, and submitted to those who desire to remove the perplexities.

If statements have been made that there are contradictions in the *Testimonies*, should I not be acquainted with the charges and accusations? Should I not know the reasons of this sowing of tares of unbelief?

Some who have gone to Battle Creek have spent many hours with nurses, presenting objections to the *Testimonies*. Such ones would be able to spend more of their precious God-given time in the study of the Word of God if with humble hearts they would follow the directions Christ has given, and present to me their grievances before they tell them to others. Men do not glorify God in spending so much time in long talks, which sometimes extend late into the night, in an effort to weaken the faith of those who are called to Battle Creek supposedly to be educated in medical missionary lines, and fitted to go forth into any place where duty may call them.

I am praying for you all, and praying for our youth. It is time that we understood who is on the Lord's side. I ask that the leaders in the medical work at Battle Creek, and those who have been associated with them in gathering together criticisms and objections to the *Testimonies* that I have borne, shall open to me the things that they have been opening to others. They should certainly do this, if they are loyal to the directions God has given. We should also have a clear statement of facts from those with whom physicians and ministers have been at work, to undermine their confidence in the Bible, the Messages, and the *Testimonies*. If there is in your minds the thought that Sister White's work can no longer be trusted, we would be glad to know when and

why you came to this decision. It may be that some matters that seem to you very objectionable can be explained. This will be better than to leave these matters until the great future investigation, when every man's work will appear as it is, with the reasons that underlie their course of action.

I am now charged to request those who are in difficulty in regard to Sister White's work to let their questions appear now, before the great day of judgment comes, when every work shall be made to appear with the motive underlying it, when the secrets of all hearts shall be made known, and every thought, word, and deed shall be tested by the Judge of the whole world, and each one will receive sentence according as his works have been.

There is a class who need to look well to the course of action they were pursuing, and to do the diligent work that is essential. *"Because thou sayest, I am rich, and increased with goods, and have need to nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich, and with white raiment, that thou mayest be clothed, and that the shame of thy nakedness does not appear; and anoint thine eyes with eyesalve, that thou mayest see."* As many as I love, I rebuke and chasten; be zealous therefore, and repent. *"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne."*

Signed (Ellen White)

Sadler's Response

38 Calendar Ave.

La Grange, Ill.

26th April, 1906

Mrs. E. G. White

Sanitarium, California

Dear Sister White:

A few days ago I saw a communication from you in which my name was mentioned, and in which you invited those who had difficulties regarding the *Testimonies* to write direct to you.

There are many things that have come up recently that perplex me; many things which I find myself unable to explain to those who are perplexed; so while I do not have doubts concerning the "*Testimonies*," I do have many difficulties.

I have not written to you concerning this matter before, for the reason that I held to the position that if the Lord had spoken, it was not proper for me to question and criticize, even though I might be wholly unable to understand or comprehend the message. But since you have asked for those who have difficulties to present them direct to you, and inasmuch as my name was mentioned directly, I now feel at liberty to write you fully respecting my difficulties.

In order to correctly state my present attitude, it will be necessary for me to go back ten or twelve years, to the time when I had just finished a systematic study of your writings, having made a large index of all your published works, including your articles which appeared in the *Review*, *Signs*, and other papers, from back in the fifties

(1850's). The study of your writings did wonders for me; my soul was ablaze with their value and power, and I conducted frequent public studies at the Sanitarium, at camp-meetings, and before the churches concerning the subject.

It was while conducting such a series of studies with the South Side Church in Chicago, taking the position that all your writings were from the same divine source, in harmony with what you state in Volume 5, page 67 —

“You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your mind things that had been shown me. In these letters which I write, in the Testimonies which I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision, the precious rays of light shining from the throne.” —

and was earnestly presenting these matters to the church at that time, that an older minister questioned the soundness of my position. But I read the passage above quoted, and took my stand firmly on that. So for years I have been holding that all communications from you were “*Testimonies*.” Was I right? Or, as it is claimed, are some “letters” and only refer to and deal with that which is Testimony?

A short time after this, your letter to Dr. Kellogg concerning the building in Chicago, came, and of course it troubled me; but I took this position, — ‘I know that the *Testimonies* come from a source that is higher than human; therefore, although I have now encountered a thing that I cannot explain, a thing which I do not understand, a matter which even appears to me to be without foundation, I will hold unswervingly to my position.’

Later, I heard from you the explanation of this matter, which, so far as I was concerned, satisfied me, but left my mind in this trouble, which I now ask you to help me to understand. Since the Lord showed you those buildings in Chicago, and since you supposed they had been erected, and it afterwards developed that they had not, and that the representation was made merely to prevent their being, may this not be applied to other representations that have been made to you? That is, that the Lord gives you these views of things that are not, but which are likely to occur, for the express purpose of preventing their occurrence, as in the case of the Chicago building above referred to?

Accordingly, I find myself in a quandary, when I seek to understand certain things that you have recently written. I am often at a loss to know how to choose between the following two positions —

(1) Am I to acknowledge the conditions or accusations which are stated in the *Testimony* as true, and as conditions which really exist at the present time, even though after prayerful search and careful inquiry I am still unable to recognize that these things do exist?, or

(2) Is this another instance like the Chicago buildings, in which you presented a thing that does not really exist, but which the Lord is seeking to forestall?

With these two positions before me, concerning some matters, I do not know how to choose, and therefore have held the entire matter in abeyance, in my mind, watching and praying for light.

For instance, I recently read a communication from you to Dr. Paulson and his wife. From reading this, I would suppose that at the present time, Dr. Paulson was

completely under Dr. Kellogg's influence; yet, having been associated with him very closely for years, especially since my return from California; I have not seen this; in fact, it had appeared to me that Dr. Kellogg exercises less influence over Dr. Paulson in recent years than over any other of his former colleagues and present associates. I could write at great length to show how in many important matters Dr. Paulson has, during the past two and a half years, stood stiffly by his convictions of right, and been unyielding to the end in various matters respecting Dr. Kellogg.

These matters I have not given serious attention to until recently, for I had settled it in my mind that I believed the *Testimonies*; I had a personal experience in and with them; and, so far as I knew my heart, I had settled it that I believed them so well that I did not think anyone could unsettle my faith in them. But during the last few months such a denominational issue has been made out of your writings, and I have been so sorely pressed for a statement of my position, that I saw it was necessary for me to go to the bottom of these difficulties, and, if possible, reach some definite position.

You must know, therefore, my joy when having reached this conclusion, I received this letter from you inviting me to come direct to you with my difficulties. I know your invitation is extended in good spirit, and I believe you will receive this letter as the questions of one who is honest, although perplexed.

Another matter which I find is perplexing many, is your words to Dr. Kellogg at the General Conference five years ago in which you stated that you had probably written too strongly to Dr. Kellogg. If you wrote too strongly concerning any matter which the Lord presented to you, might you not also write too weakly? Again it is asked, if you wrote too strongly then, how are we to know that you are not writing too strongly now? The part of your talk referred to, is as follows —

"I thank God that Dr. Kellogg has not sunk into despondency and infidelity. I have been afraid of it, and I have written some very straight things to him; and it may be, Dr. Kellogg — if he is here — that I have written too strong, for I felt as though I must get hold of you, and hold you by the power of all the might I had. But I have seen the work, and I have seen the work that has been carried on, and how can anybody see it and not see that God is at work? That is a mystery to me, I cannot understand it; I cannot explain it."

Are all of the things specified in your writings actually in existence, or are some things prophecies of the dangers that are ahead, and which we are to avoid?

I can't afford to be wrong, whichever way this is: I must be right, and I expect the Lord to help me into the light of all these matters, although they seem very perplexing now, and they seem more perplexing as I continue to investigate. I turned a deaf ear to these things for years, but now, since our attitude on the *Testimonies* is becoming a test throughout the denomination, I realize that I must go to the bottom of all these things, and know just where I stand on all these points.

Some four years ago, when my wife and I were having one of those pleasant and profitable occasions in your upper chamber at St. Helena, you stated to us that you were "not a prophet," but simply "little Ellen White, a messenger with a message." On returning to San Francisco, my wife and I had a considerable prayer and discussion concerning this. I had always supposed you were a prophet, but I could not maintain that you were after hearing from your own lips that you were not. However, I resolved to say nothing about this to anyone. My wife, however, did tell someone about your statement, and in some way it was told by Sr. Rouf that Sr. Sadler had made this statement; so, upon returning to Battle Creek, the first thing that was handed to us on

alighting from the carriage at the Sanitarium, was a letter from Bro. W. C. White, criticizing Mrs. Sadler for having made this statement, and stating that such an idea would greatly hinder your work; and that if it really had been stated, it would be necessary of him to issue a denial.

This greatly perplexed my wife. She knew she had heard you say it, and she did not see any reason why it should be denied; but her perplexity was relieved at the time you stated in public in the tabernacle in Battle Creek, that you were not a prophet, and it was subsequently published in the *Review*; but, in the same *Review* there was an article by the editor directly contradicting your statement, and proving that you were a prophet.

Now, Sr. White, what am I to believe? Until I get more light from you, I shall take your word. I have confidence that you know more about your gift than anybody else in the world. My personal contact with you and your work at St. Helena and in California, satisfied me, not only of the gift which God has given you, but of your sincerity and earnest faithfulness; and I have therefore purposed in my heart that no man or any set of men, shall explain to me what you meant when you said you were not a prophet. I will take an explanation from no one but you.

Another matter: that is, Willie's influence over the *Testimonies*. I came into this truth about 20 years ago, and just before I was baptized by Elder Wm. Covert, (about 18 years ago) I thoroughly made up my mind concerning the *Testimonies*. In short, I accepted them; but from that day to this, especially the last ten years, and more especially since your return to this country from Australia, I have been hearing it constantly, from leaders, ministers, from those sometimes high in Conference authority, that Willie influenced you in the production of the *Testimonies*; or as they would often designate it, the "letters" you sent out.

This talk made little or no impression on me. I resolutely refused to believe it, year after year. I have been given a copy of the communication written by you under date of July 19th 1905, addressed to brethren I. H. Evans and J. S. Washburn, and I have since then not known what to do or say concerning this matter. I refer to the following quotation:

"After seeing this representation, I awoke, and I fully expected that the matter would take place as it had been presented to me. When Elder Haskell was telling me of the perplexity that they were in to carry forward the Southern work, I said, 'Have faith in God; you will carry from this meeting the five thousand dollars needed for the purchase of the church.'

"I wrote a few lines to Elder Daniells suggesting this be done, but Willie did not see that the matter carried through thus, because Elder Daniells and others were at that time very much discouraged in regard to the condition of things in Battle Creek. So I told him that he need not deliver the note. But I could not rest. I was disturbed, and could not find peace of mind."

Please won't you help me to understand this? It is the most serious of all the difficulties I have encountered in my experience concerning the *Testimonies*; and I have it frequently presented to me, and I don't know what to say in answer.

Until recently, I had but little difficulty in answering all the objections I ever met against the *Testimonies*, but I am now encountering things which I am not fully able to meet.

When I returned to Battle Creek from California, I brought with me a large number of your recent communications, to read to the family there. In the course of my

reading I read a statement reprimanding the Managers of the Battle Creek Sanitarium for making their workers sign contracts. Then I was immediately confronted with the communication from you stating that the Managers should place workers under contract. In this case, I refer to the communication found in the General Conference Bulletin (1893) pages 162, 163, which says:

“Before persons are admitted to our Missionary Training Schools, let there be a written agreement that after receiving their education they will give themselves to the work for a specified time. This is the only way our missions can be made what they should be.”

Now, what could I do to explain this? I did say that this might be an instance similar to that in the scriptures where Christ told His disciples at one time, to take no purse nor provision, and in another He told them to take scrip and a cover of raiment. I said, “*Maybe the conditions have changed, therefore the instruction changes.*” What is your explanation of this?

I would like to see from your pen a statement of what you mean in your writings along the line of God in Nature, etc. I refer to the following passages, and others:

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy for the temple of God is holy, which temple ye are. No man can of himself cast out the devil throned that have taken possession of the heart. Only Christ can cleanse the soul temple. *Desire of Ages*, 161.

“They have taken a rigid course, and lived so very plain that their health has suffered, disease has strengthened in the system, and the temple of God has been weakened.”

Testimonies, Vol 1, p. 205.

I know many honest souls who are in confusion respecting these passages, in view of your recent writings.

Another thing I want help on, is with reference to the use of the *Testimonies*.

(1) Do you approve of sending personal *Testimonies* which the Lord has given for men, broadcast to other people?

(2) Is it not the Bible rule that when we have any criticism of a brother, it should be presented to him, then afterwards to two or three, and then, if he reject it, to the church? That is why I am now writing direct to you. Does the Lord follow a different rule from this with regard to the *Testimonies*?

For instance, the letter to which this is an answer, although it has my name on it, I have not received personally. It was shown me by one who did receive it, but whose name is not mentioned in it at all; and I have in mind many instances of this kind. It does not seem right to me that personal *Testimonies* should be multiplied and scattered broadcast unless they have been rejected by the individual to whom they were given, and further, that they were of general interest to the church. Am I right in this?

Again, is it right for me to use a Testimony given to Bro. A. In my efforts to get Bro. A. to do the thing I think is referred to in the Testimony which the Lord sent him? Are the *Testimonies* for men to use upon the souls of their fellow men; or are the messages from God for the Holy Spirit to send home to the human heart with convict-

ing power? I had supposed the Lord intended the latter to be the case; and it has been a great trial to me to see the public and private use that has been made of your writings during this present difficulty between the General Conference and the Medical Missionary Work.

Another matter that has bothered me since it happened, although it did not at the time, is that during the Conference at Berrien Springs, when Prof. Prescott was preaching against Pantheism, you sent for Dr. Paulson and me one morning, to come and see you; and during our conversation you presented to us many things that had been shown to you during the night, and gave us to carry away a copy of a letter addressed to Bro. Prescott, forbidding them to make these public attacks, etc.

We read this, and supposed the matter would stop, but that evening and the following, things continued as they were and when the matter developed further, it appeared that you had given the Testimony to Willie to give to Bro. Prescott, and that he had failed to do so, as he publicly stated before the Conference, thinking that the purpose of the Lord would be better served by his withholding it, and allowing matters to proceed as they were. I have never been able to fully see through this. Do you give the directions as to when, how, in what order, and to whom your writings shall be sent, or is it left for others to decide?

Near the close of this meeting at Berrien Springs, I was talking with Bro. J. E. White, concerning the unpleasantness that had arisen there, and he spoke very positively against his brother Willie and his relation to you, and how Willie was seeking to manage things in his way, and make them come his way, by his influence over you. When I asked him what this all meant, he answered that it meant one of three things:

- (1) That you would be removed from the midst of this confusion, so that your gift could not be used to further the purpose of your son Willie and others; or,
- (2) That the gift would be taken from you, because men were perverting it; or,
- (3) That it would be necessary for him to expose his brother, and others who were doing these things.

He further told me that it was almost impossible for him to see you alone, in California, when he went to see you; that Willie denied him the privilege of a private interview with his own mother.

I have since learned, Sister White, that this was told to many others besides myself, and can you wonder at the trouble and confusion that is abroad in the land, when your own son takes such a view of the matter?

I don't know what to make of such as this, but since you asked me to come direct to you with all that is bothersome, I could not be a Christian man and could not pray with my eyes upturned to heaven, unless I told you the whole story. I am writing in this letter all that bothers me personally, and in addition, these other things that I am constantly meeting, and don't know how to explain.

Are the letters you write to the leaders in our work, in answer to letters they write, *Testimonies*? Must I receive everything you write, as from the Lord — just as it is, word for word, or are there communications you send out which are your personal letters — personal communications from Sr. White? In view of all that has happened and is happening before my eyes, I am becoming unsettled with reference to this, and I ask for word direct from you that will clear up this confusion, and state exact facts and truth.

In this connection, I will explain why I have never written to you or consulted you on any matter, even when so near you in California. I have wanted to, scores, yes hundreds of time, but years ago I took the position — and I know you will be free to tell

me where I am right or wrong — that men had no business tampering with God's messenger. I observed that when David went to Nathan seeking information concerning building the temple he was told to build a temple. He knew Nathan was a prophet; he had confidence in the message he gave. But immediately after, Nathan was instructed by the word of the Lord to forbid David's building the temple. From this, I concluded that God's messengers were for God to use, and not man; they were not to be used as Intelligence Bureaus, Courts of Appeal, or anything of that kind; therefore, I had no right to go to you for information. If it were human information and counsel I sought, I had better be on my knees seeking counsel from God; and if it were divine counsel I wanted, I reasoned that I would get it anyway, without going to you for it; for when the Lord had showed you aught for me, you would write it out, and send it to me, without my writing to you. That is why, altho I have so highly appreciated your counsel and advice, which you often gave me in California, and which I can never forget, — I say, this is why, though often perplexed, I did not write to you for advice. I have often written to Bro. W. C. White, asking him if he knew anything that had been shown you along a certain line, and if he knew you had any light along that line, to send it to me; and occasionally he has sent me manuscripts and copies of your writings, in answer to such requests.

For one, Sister White, I would like to see an earnest effort to get this matter straightened out among us. I know many who will stand up in public and say they believe the *Testimonies*, and try to drive other people into believing them as they do; yet I know from personal conversation with some of these men, they do not believe these *Testimonies*. Some who are now talking so loudly for the *Testimonies*, are the very ones who first told me, in past years, that Willie influenced you, etc., and I see these people eating meat, and engaging in other things that are certainly contrary to the light you have so plainly given in the *Testimonies*. What am I to think?

Moreover, I have frequently been advised to "lay low," and be quiet; to say to the people "These things are all right," and smooth them over; but Sr. White I can't do that. I have got to meet God before the judgment bar. I want to be right. I want to get out of this confusion into the clear daylight, and then stand like a man in defense of that which I know to be right; but I can't possess a double personality in this matter as it seems to me many are doing. I have kept still for many years, for I believe the *Testimonies*, and the only reason I am making a diligent effort to get to the bottom of these things, and get to the bottom now, is that I am pressed on all sides to define my attitude concerning the *Testimonies*, and these difficulties that have arisen.

Another question — I would like to know from you, as a minister, what use I am to make of the *Testimonies* as a test of fellowship? Is it right for me to baptize and receive people into the Church, who have not positively accepted the *Testimonies*? I refer, not to those who have rejected the *Testimonies*, but those who have not yet felt able to take their stand, yet are otherwise in harmony with the Third Angel's message. What is my duty in this respect?

It has been reported to me — in fact was told me by a brother before I left San Francisco — that you sent certain manuscripts to the Pacific Press, to be published, and after they were set up, in type, you recalled and materially changed them so as to give them an entirely different meaning, and they were published. Is this so? I didn't believe it when it was told me. The brother who told me said he could prove it, but I told him I was not looking for that kind of evidence. I have heard this many times since, and would like to know if this is so.

I have no inclination to go into these things, but in the fierce contention that is raging over these matters, it is necessary for me to go to the bottom of these things, in

order to tell my brethren where I stand, that they may know whether they will choose to fellowship me or not.

I will not be a hypocrite. I will never say to my brethren that I believe all these things, unless I do; and I cannot conscientiously nor consistently say I do believe them all, till I have gone to the very bottom of every feature of our present misunderstanding.

This is a matter which circumstance have forced upon me and although it is exceedingly unpleasant, and though I would have much preferred to have gone about my work, and let the Lord work these things out in His own good time; yet I could not do this, in view of the situation in which I find myself, and more especially after you yourself personally addressed me, and straightly directed that all these difficulties should be sent direct to you. I am now fully and honestly complying with that request, and hope to get the desired and much needed light.

Another matter: What shall be my attitude toward those who hesitate in accepting a Testimony, or apparently reject the *Testimonies*? Shall I leave them alone with God and their Bibles, or shall I publicly denounce them, and make war upon them? Or shall I give them a little time in which to be led of God and be convicted by His Holy Spirit?

Another matter — the one that is most confusing of all to me, is your recent writings concerning the Battle Creek Sanitarium. I cannot possibly arrive at a conclusion as to just what you mean with reference to the helpers at Battle Creek, etc. From what the Lord has shown you, is it right of any Seventh-day Adventist to labor in the Sanitarium? Is the institution to be turned over to the world? What attitude should I take toward the situation that I find it in today? I fully understand that young and inexperienced workers are not to go there, and I fully agree with it; but does that mean experienced workers are not to go? I am perplexed to know what really is your present attitude toward the Sanitarium with reference to these matters.

Is it true that your *Testimonies* of recent date are any more of the Lord than older ones? Does a late Testimony abrogate all former communications touching the same theme?

Another thing — with reference to the American Medical Missionary College. The impression is going throughout our ranks that it would be better for students to go to outside medical schools than to this School. Now, Sr. White, I don't believe this. I am willing to be convinced, if I am wrong; but I have been in two outside medical schools and cannot conscientiously advise any of our young people to go to these outside schools; and I have in my possession a communication from you, written 10 or 12 years ago, in which you forbid Dr. Kellogg and others to advise our students to go to Ann Arbor or other worldly medical schools. How am I to understand this former communication in which you forbid students to go to outside medical schools, and later ones which are interpreted as forbidding our people to go to the American Medical Missionary College. Where would you advise me to recommend Seventh-day Adventists young men and women to go to obtain a medical education? In view of what I have seen and heard in worldly medical colleges, I certainly could not conscientiously advise my sister to attend such schools, as long as our medical college is in existence. Now please help me to know what I am to do in this situation. This is just how it looks to me — I am ready to be set right if I am wrong.

Several years ago you sent a Testimony to the Conference concerning the Mt. Vernon Sanitarium, in which you stated that the Conference should not engage in establishing and conducting Sanitariums, yet now I observe that our entire denominational policy is that none but Conference committees and conference organizations

should own and conduct sanitariums. Is it wrong for earnest and well-meaning individuals to engage in private medical missionary work? Can I not be a part of the work of this Message along medical lines unless my work is owned and immediately supervised by the Conference? In view of the Mt. Vernon communication, I took my position on the subject; now, on what grounds am I to change?

Concerning the use of the word "denominational," I think there is great misunderstanding on the part of some as to exactly what you mean by this word. You have recently said concerning our medical work that it should be "denominational"; yet I have before me a communication addressed to "*Dr. Kellogg and all who are connected with him in the Sanitarium Board and Council,*" date Jan 11, 1899, in which you speak of the medical missionary work as being "undenominational." If some knew just what you mean by the word, and in what sense it was used, I think it would clear up considerable confusion. The passage referred to reads:

"Our brethren in America who are engaged in medical missionary work can, by appealing to the outside people, obtain help, because theirs is not a denominational work."

Concerning Reform Dress and the change of instruction concerning its length, you wrote in the *Review and Herald* that the apparent discrepancy was due to the fact that the objects were presented to you, and you were left to describe them in your own language. Is your position today any different from that which you took then, and which is stated in the articles referred to?

The article I refer to, is an answer to a question asked you, and appeared in the *Advent Review and Sabbath Herald*, October 3, 1867, and is as follows:

"Does not the practice of the sisters in wearing their dresses 9 inches from the floor, contradict the *Testimonies* No. 11, which says that they should reach somewhat below the top of the lady's gaiter boot? Does it not also contradict Testimony number ten, which says that they should clear the filth of the street an inch or two without being raised by the hand?"

Answer:

"The proper distance from the bottom of the dress to the floor was not given me in inches. Neither was I shown the ladies gaiter boot; but three companies of females passed before me with their dresses as follows with respect to length:

"The first were of fashionable length, burdening the limbs, impeding the step, and sweeping the street and gathering the filth; the evil results of which I have fully stated. This class, who were slaves to fashion, appeared feeble and languid.

"The dress of the second class which passed before me was in many respects as it should be. The limbs were well clad. They were free from the burdens which the tyrant, Fashion, had imposed upon the first class, but had gone to that extreme in the short dress as to distrust and prejudice good people, and destroy in a measure their own influence. This is the style of the 'American Costume,' taught and worn by many at 'Our Home,' Dansville, New York. It does not reach to the knee, I need not say that this style of dress was shown to me to be too short.

"A third class passed before me with a cheerful countenance, and free and elastic step. Their dress was the length that I described as proper, modest, and healthful. It cleared the filth of the street and sidewalk a few inches under all circumstances,

such as ascending and descending steps, etc.

“As I have before said, the length was not given me in inches, and I was not shown a lady’s boot, and here I would state that altho I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words that I employ in describing what I have seen are my own, unless they be those spoken to me by the angel, which I have always enclosed in marks of quotations. As I wrote upon the subject of dress, the view of those three companies revived in my mind as plain as when I was viewing them in vision, but I was left to describe the length of the proper dress in my own language as best I could, which I have done by stating that the bottom of the dress should reach near the top of the lady’s boot, which would be necessary in order to clear the filth of the street under the circumstances before named.

“I put on the dress, in length as near as I had seen and described as I could judge. My sisters in Northern Michigan also adopted it, and when the subject of inches came up, in order to secure uniformity as to length everywhere, a ruler was brought, and it was found that the length of our dresses range from eight to ten inches from the floor. Some of these were a little longer than the sample shown me, while others were a little shorter.

“Numerous letters came to me from all parts of the field, inquiring the length of the dress shown me. Having seen the rule applied to the distance from the floor of the several dresses, and having become fully satisfied that nine inches comes the nearest to the sample shown me, I have given this number of inches in number 12, as the proper length of the dress in which uniformity is very desirable.

“If it is said that a lady’s boot is not nine inches high, I would say that I wear a boot eight inches high, and when I have walked before my sisters it is covered, as those properly dressed walked before me in the vision, they could not see the top of the boot.”

In your writings you have stated that all the twelve disciples were present at the Last Supper; but in “Christ our Savior” it is stated that but eleven were present; Judas being absent. A number of years ago, I was told that you or your son made this change in the manuscript. Is this so? Does anyone have authority to in any way change your writings? To what extent and in just what way, are the *Testimonies* edited after they leave your pen, before they are crystallized into type?

Now Sister White, this is all I have to write. Of course there are scores of rumors in the air at this time, but I am not concerned with rumors. My wife and I are concerned, either personally or in the case of very dear friends, with all I have written in this letter. The questions I have raised are those which must be speedily settled in our own minds. The situation we find ourselves in demands it. Our souls desire it. But we cannot settle them until we know we are settling them rightly.

I stood unmoved for years in the face of many of these objections, but now the whole matter had taken such a peculiar turn that we find ourselves sorely perplexed, and are so persistently questioned concerning these matters, and in view of your invitation to write direct to you, if we had difficulties, I feel it is now my duty as a Christian and as a minister, to send to you the things which I have noted in this letter, and await from you that which the Lord may direct you to offer us a means of answering, explaining, denying, or otherwise making clear these things; and I shall forever appreciate anything you may do in this direction, and promise to give it careful and prayerful attention.

We have been made sad to learn of the terrible and disastrous earthquake in San Francisco; and just to think, we ourselves lived there but two short years ago! I see many evidences of the approaching end in the earth, not the least of which is the confusion that has come into our own ranks, and the unsettled condition in which I see many minds. I pray the Lord will guide His own people and bring them once more into unity.

It has saddened our hearts to see these difficulties and perplexities descend upon you in your declining years, and we would not add the least thing to your burdens if we could possibly help it, and would not lay these perplexities before you at this time, but for the reasons that you have requested it; that we must have them settled; and that we know of no other way in which they may be explained, and finally disposed of.

Mrs. Sadler joins with me in wishing you much of the sustaining strength and blessed ministry of our Master's good Spirit, and I remain

Most faithfully

Your brother in the Work.

(Signed)

W. S. Sadler

CHAPTER EIGHT

Sadler on Spiritualism

Before continuing with the narrative it is necessary at this point to deal with the heart of the concern in the birth of this divine revelation. How do we know it was not channeled? How do we know the Sleeping Subject was not a channeler? The very term “sleeping subject” strongly suggests just that. What were Sadler’s views concerning channeling, and why did he study the Sleeping Subject for more than twenty years? Are *The Urantia Papers* truly of divine origin and not of devil origin? Were the Papers revealed through trustworthy divine agencies?

These questions cannot be answered with proof. I can only offer the evidence uncovered in this search. And I can show why I personally have such strong faith in the authenticity of the Revelation.

The Revelation was provided in such a way that each individual must make this decision for himself. The methods of revelation, and the use of Sadler, with his strengths and human frailties, place the decision in our hands. God does not void our opportunity for contribution to the future of this world. There is no final authority we can consult to reassure us. The revelation was given in such a way that God left the decision in each of our personal hands.

There was a profound reason for this opportunity for choice. God’s work today is one of faith. He does not show himself in the sky, and he does not send his agents down here in open communication to offer incontrovertible evidence. He is asking us to make decisions, based on the evidence we have available, on our abilities to make sound judgments, and on our living faith. If we have those qualities we can contribute to the future of this planet. But if we shy away from the hard decisions, away from the choices set before us, we will not contribute.

This opportunity is unique in the universe. The residents of this planet can contribute to God’s plans based strictly on faith. No other planet has been offered such opportunity. This unique position is given because this is the planet on which Jesus had his incarnation, and because he is using it as a demonstration world. He will show all fallen rebels the true worth of his created children. But only those who have strong faith will carry forward in spite of the most horrendous fears and spiritual obstacles.

I came to this task with full understanding of this limitation. I recognized that each and everyone will debate and struggle. Therefore, I attempt to provide as much information as I possibly can, in effort to help with those momentous decisions. But, as a limited human mortal, I cannot offer proof.

Under this imposing weight I shall now discuss why Sadler was not a channeler, did not use channelers, did not believe in spiritualist communications, and strongly

condemned such practices. Further on I shall demonstrate why he could not have written nor have edited *The Urantia Papers*.

But the devil would not leave Sadler alone. Later, after Sadler had the revelation complete within his hands, and before it was published, events unfolded in Sadler's household which brought the revelation into jeopardy. I shall discuss those elements also.

Throughout his life, from his earliest adult days, to his death in 1969, Sadler strongly condemned spiritualism, channeling, and psychic phenomena. His thought can be traced from articles in the *Seventh Day Adventist Review and Herald* in 1899, when he was 24 years old, to *The Physiology of Faith and Fear* in 1912, to *The Truth About Spiritualism* in 1923, to *The Mind at Mischief* in 1929, to *The Theory and Practice of Psychiatry* in 1936, to *Mental Mischief and Emotional Conflicts* in 1947, and to *The Practice of Psychiatry* in 1953, when he was 78 years old.

Throughout those many years Sadler steadfastly and unfailingly believed that spiritualism and psychic phenomena were either outright frauds or the products of deluded minds. Only reluctantly did he admit that some few cases might be attributed to spirit forces, but then he took the position that they were beyond the pale of science, and outside his abilities as a psychiatrist. He relegated those few exceptions to theology. *It is likely that the solution of the problems associated with this type of spiritualism must eventually be referred to the theological tribunals.* See *Mental Mischief and Emotional Conflicts*, page 258.

What did Sadler mean by spiritualism? How do we think of it today? How is it related to the more recent term channeling?

The term spiritualism is really a misnomer. The term connotes a spiritual mechanism, thus to give it credibility. But from tradition it also carries strong implications of talking with the dead, and such phenomena have been strongly condemned by religious believers since ancient times. The term also is commonly used to identify the general class of phenomena attendant upon other forms of spirit communications. Thus confusion arises in understanding. The term spiritism is used more prevalently in Europe and is more accurate to describe the phenomena. Spiritualism is a subset of spiritism. Sadler never differentiated between the two terms. In fact, he did not use the term spiritism. He always used the term spiritualism. Regardless which term is used, spiritualism, spiritism, or channeling, the phenomena are communications with invisible spirit beings through human mind, whether the spirits claim to be departed human relatives, or other disembodied beings who inhabit the universe.

Sadler was tied analytically and emotionally to spiritualism as communication with dead human mortals, although his writings show that he recognized the occasional presence of other spirits. Because of his emotional reaction to spiritualism, and in spite of his sharp analytical mind, he never clearly defined these communications in terms of their generic process. Had he done so he might have come to different conclusions about their origins.

The communications truly are from disembodied spirits. They are from invisible personalities who inhabit the spirit realms. As Paul said in Ephesians 2:

And you he made alive, when you were dead through the trespasses and sins in which you once walked, following the course of this world, following the Prince of the Power of the Air, the Spirit that is now at work in the sons of disobedience.

Spiritualism connoted not only communications from the other side, but also all the trappings of dark rooms, ectoplasmic forms, trumpet voices, and assorted phenomena. Channeling, a more recent New Age term for the identical process, is viewed more narrowly as communication from invisible spirit personalities without the trappings associated with spiritualism. A still more recent term for the identical process is Transmitters and Receivers. But in all cases, regardless of how we label it, the process is:

Communication to human mortals from the spirit world through the mind of another human mortal.

There is no other mechanism. A link through human mind is necessary.

Although many modern educated minds find the trappings associated with spiritualism repugnant, they are perfectly at home with spirit communications. The fraudulent personality behind the process is well aware of the differences in psychology between this generation and the last, between superstitious mentalities and modern sophistication. He styles his methods and his labels accordingly.

With these few introductory remarks and questions I shall now go on to Sadler's views on spiritualism. The preceding remarks offer some delineation of the elements confusing our understanding. Sadler is important to us for two reasons: a) he was the personality chosen to bring us this Revelation, and b) he typifies modern skeptical attitudes about spiritualism and psychic phenomena.

In order to document his thought and position I shall begin with an article Sadler wrote for the *Review and Herald*, the official SDA church instrument, July 25, 1899. The title of the article was Are We Spiritualists?

Sadler, at age 24, begins like this:

Often at the very times when we consider ourselves secure, it develops that our position is one of peril. Many of us think we are safe against the sophistries and errors of Spiritualism; but it must be admitted that the safety of our position consists alone in a thorough understanding and appreciation of man's condition after death. If we believe, as the Scriptures teach, that the dead know not anything, also that they have no part in anything that is done under the sun, then it is certain that we are safe concerning the teaching of at least some phases of modern Spiritualism. But Satan is not content with confining his efforts to a single deception, however grand it may be. While the Spiritualism of today is, in its various forms, making its influence felt in the world, the only safety of the Christian is to reckon those who have died to be dead indeed.

Sadler then goes on to a series of questions and answers which should help religious believers firm their minds concerning the reality of the dead being dead. He concludes as follows:

It is only a constant exercise of faith in the promises of God that will save us from the snares and delusions of Spiritualism. The very same errors that Spiritualism has brought into the physical realm, the devil is also bringing into the spiritual world. Let us lay hold of the eternal truths of God's word, grasping by faith the promises that our sins are borne by Christ; that in him is life — eternal life. Let us make those truths a part of our character. Let our experience in them be so real, that we shall be forever safe against the snares and delusions of modern Spiritualism in both the physical and the spiritual realm.

Obviously, Sadler was writing maturely and devoutly at a young age.

Sadler emphasized that dead people were dead, and could not communicate with anyone.

As *The Urantia Papers* state clearly on page 1680:

The spirits of the dead do not come back to communicate with their families or their onetime friends among the living.

Any spirit personality who pretends to be a dead and departed loved one, and who returns to communicate with the living, is prosecuting deception with eternal consequences. The dead truly are dead; only evil spirit personalities with insane minds would pretend to be dead and departed loved ones.

The same absolute criterion holds for the appearance of any other dead mortals from other planets who are now spirits. No loyal spirit being would come through, use, or violate the mind of a living mortal to communicate with this world.

In his many writings Sadler went on to deal with the different aspects of psychic phenomena. He denied the possibility that clairvoyants had access to spirit intelligence which permitted them to pass along truly amazing descriptions of the condition and expectation of their clients. Four years after he first met the Sleeping Subject, under the chapter *Psychic Fads and Fakes* in *The Physiology of Faith and Fear* in 1912 he wrote:

Clairvoyance and fortune-telling are ingenious psychic fakes. Clairvoyants are those persons who have elected to commercialize their natural gift, the gift of discernment, the ability to read human character. Most successful clairvoyants are women who possess a keen sense of discrimination and discernment of character — psychic gifts which are certainly worthy of better employment than in the ways and means commonly followed by professional clairvoyants.

Here Sadler is adamant that the clairvoyants possessed their powers through strictly natural means. He did not make the leap to the possibility that spirit personalities were displaying their power and abilities through the minds of the clairvoyants.

In 1923, in *The Truth About Spiritualism*, he went into extended discussion of the motives behind human mortals engaging in spiritualist pursuits.

First, there is the natural hope of life after death. None of us want it to end here. If a medium can dredge up a dead father or mother or sister or brother, the return to this world reinforces our belief in immortality. Dead relatives coming back to life touch us in our most vulnerable emotional spot.

Second, most of us would like to believe not only in life after death, but also in a spiritual world with angels and other assorted personalities. What an honor it would be to join that ensemble of immortal beings! Therefore, if those spirits would elect to communicate with us through some other adept human mortal we have a natural inclination to engage in such exchange.

Third, the drift away from spiritually centered lives to purely materialistic pursuits, created by modern material science and a general disbelief in God, has caused despair in many people.

Still writing in 1923, Sadler stated:

We cannot close our eyes to the fact that during the past fifty years materialistic tendencies have made great progress in the minds of the more intelligent and thinking elements of society. And in view of this it is not strange that the World War should have precipitated the present day reaction of spiritualism. The channels of religious consolation patronized by the last generation have been more or less blocked to the thirsty souls of today. This change in the spiritual complexion of the people is probably due to three distinct causes:

1. A general breakdown in the religious tendencies and authority of former generations.
2. The spread of socialism and kindred teachings which are devoid of a spiritual background and setting; and
3. The rapid spread of materialistic tendencies, due to the enormous development of the physical sciences.

Sadler discussed a fourth cause:

And so today, just as the ditch digger craves his alcohol, and the grocery clerk seeks his out-of-door sport, as the means of obtaining relief from the tedium of daily life, so in this day of materialistic philosophy, tens of thousands of people are turning away from decadent religion to seek consolation and confirmation of their belief in a future existence at the hands of modern spiritualism. The moment orthodox religion ceases to supply consolation as a defense reaction to the uncertainty of life, then the doors are open to spiritualism to come in, and supply the consolation which religion has failed to give.

In this remark Sadler brings a caustic indictment of modern mainline religions. They truly are decadent, molded around modern materialistic gratifications, and devoid of answers to the burning questions of existence. Modern science casts such serious doubt upon many of the tenets of those religions, upon the apparent mythical stories of the Bible, and upon the processes of creation, that God was removed to a far off and inaccessible heaven. Theology was then reduced to psychological penetrations of the human psyche as the explanations of man's urge to know God and to find him.

How truly unfortunate. Should we be puzzled or surprised that so many turned to the phenomena of real spirit personalities talking with them through the mind of other human mortals, and providing them with the hope our religions threw away?

In 1929, twenty-one years after he first met the Sleeping Subject, he again repeated his views in *The Mind at Mischief*. On page 19 he stated:

So may the mediums and clairvoyants, as the years pass, bury things in their subconscious minds, whence these longforgotten ideas and emotions may spring forth during the spirit seance to impersonate, through the process of projection and the technique of transference, the mannerisms and voices of dead and departed human beings.

Note that he admitted that the mannerisms and voices of the dead are those of departed human beings, and not those of the medium. He believed the subconscious memory of the medium was imitating those thought patterns, intonations, and inflections characteristic of the dead person. It did not occur to Sadler that a Spirit Personality may have imitated those attributes out of his memory banks, to thus impress the families or friends of the departed loved one.

He went on to build his theory. On page 23 of *The Mind at Mischief* he added to this notion:

There can be little doubt that certain human beings possess a tremendously large bump of fantasy. That is, they have the day-dreaming faculty developed to the point where it has well-nigh acquired the proportions of a separate personality. This must be the case with many neurotics, hysterics, clairvoyants, mediums and other occult practitioners. They might be said to possess an automatic power of fantasy — one that acts quite independently of their ordinary mental processes — and one which forms its conclusions and formulates its statements quite without the conscious knowledge of the higher powers of such individuals' minds.

Once again Sadler demonstrated that he did not entertain the possibility that a Spirit Personality acted independently within and through the mind of the medium. If he had reached such insight he might have recognized why the medium was consciously unaware of how those thoughts and statements were created. The medium was not fraudulent; the Spirit Personality was fraudulent. Sadler assigned all such manifestations to an automatic power of fantasy.

Sadler's limits of understanding may be further discerned by remarks he made on page 113 of *The Mind at Mischief*:

Spiritualism panders to the egotistic human desire for excitement and adventure. . . . It is not a matter of personal endowment or peculiar gifts. And herein is the great weakness of the spiritualistic claims. No laws are discoverable, no rules are known, except those self-imposed dogmas of the mediums pertaining to darkness, etc., all of which lend themselves so favorably to the perpetration of fraud. No universal precepts are forthcoming which will enable the sincere spiri-

tualistic inquirer to make reliable contact with the shores of another world. The rules of the game are wholly ephemeral; we have no code, the following of which will ensure successful communication with the spirit world.

Sadler was partly right and partly wrong. The rules of the game are not wholly ephemeral; for those many cases of true spirit communications specific principles certainly do apply. But the process is subject to conditions on two sides — the actions and limitations of the human medium, and the actions and desires of the spirit. Since ephemeral personality is involved on both sides, not merely contact with some abstract universe mind, the process is not subject to strict, repeatable scientific rules of observation.

Many of the mediums practicing in the Urantia community went out of their way to demonstrate that they could contact the spirits without the need for a darkened room. Those modern mediums thus supposed they were demonstrating a difference between the capricious spirits of spiritualist mediums, and their benign friends from the spirit world. Little did they recognize that they had no method by which they could determine the authenticity of their spirit friends. If evil spirits wished to impersonate friendship and trust they could not discern the difference.

This capricious behavior on the part of the spirits was one of the reasons Sadler could not accept the phenomena as deriving from the spirit world. If the spirits were rational they should behave in a rational manner. Therefore, in Sadler's view, they should be subject to scientific evaluation. Unfortunately, Sadler's basic premise was in error. Evil spirits can deceive human mortals as simple child's play. Serious investigators then become susceptible to the ephemeral conditions of that capricious conduct.

Human attributes and personality endowment strongly condition spirit contact from other worlds. Certain human mortals can easily make contact. Other mortals cannot. Because we are so abysmally ignorant of the operations of the spirit world, and because we cannot get our thinking straight, no one, throughout history, carefully analyzed and defined the rules of the game. Sadler studied psychics, and reached his conclusions, under such gross limitations.

Thus, Sadler did not have the mental framework necessary for him to come to full understanding of the phenomenon of the Sleeping Subject, or what made that man different from psychic mediums. In his several vague references we do not find statements which show he clearly understood the processes under his study. He made no such discernment simply because he did not clearly understand or identify the differences.

Sadler recognized differences in process, but not differences in cause. For him, evil spirit personalities were not the origin of psychic phenomena; therefore, when he met the Sleeping Subject he could not isolate those phenomena which were due to malicious spirit personality, and those which were from benevolent sources.

In spite of information available at his fingertips, both through his personal experience, and through the Revelation, he never came to a full understanding.

Furthermore, the miracle which followed, the miracle of the actual revelation, so engrossed his attention he did not go back to acquire that understanding.

We can come to a better grasp of Sadler's difficulty if we further examine his writings. Within this same limitation of understanding he traced spiritualism from ancient times, and presented the modern scientific classifications of the various branches of the occult.

Sadler provided a long list of examples in his 1923 *The Truth About Spiritualism*, from the Fox sisters in Hydeville, New York in 1848, who, he believed initiated the modern spiritualist movement, to F. W. H. Myers, who popularized spiritualist phenomena in Great Britain, to D. D. Home, a man born near Edinburgh in 1833 and promoted as the patron saint of spiritualism in England by the famous Sir Arthur Conan Doyle, to the Rev. Stainton Moses in America, to Mrs. Piper, to the famous Bangs Sister, with some of their seances attended by Sadler, to Eusapia Palladino of Italy. Sadler intended to impress upon his readers the pervasive nature of the phenomena and how the general public of the civilized world was gripped by the possibility of spirit communications with this cruel and mundane world.

In each case Sadler thought he had an explanation on grounds of fraud. The Fox sisters did, indeed, crack the knuckles of their toes to obtain their fraudulent spirit contacts. Myers exploited the trickery of levitated chairs and tables to demonstrate the power of the spirits. Home in England first came to the attention of others when he predicted a friend's death, three days before it occurred. He went on to travel all over Europe and became a fast friend of famous people, including Alexis Tolstoi. His feats were phenomenal and elicited volumes of letters testifying to his occult powers. Unfortunately, greed took hold. He manipulated a Mrs. Lyons to give him 30,000£, but who then sued him. Rev. Moses vividly demonstrated whispering voices and strange lights floating through rooms. *The voices are reported to have sometimes, blended into a quartet or a choir which could be heard in gentle meter as if the music were being wafted to the hearers from a considerable distance.*

Sadler denied such evidence. He went on and on, attempting to show that each and every case was fraudulent.

He then meticulously analyzed the many different conditions and mechanical manipulations used to create the illusions. From the absence of light, to diversion of attention, to the element of surprise, to control of conditions, to concealment, to the power of suggestion, to the tying or holding of hands, to emotional expectancy, curiosity, and excitement, and to sleight-of-hand, he probed the tools of the spiritualists, who, in Sadler's eyes, become nothing more than magicians. Sadler's assessment was powerfully reinforced when he was shocked to discover that an entire industry existed to manufacture paraphernalia for the mediumistic seance.

In his attempts to reduce all cases to mechanistic explanations Sadler pushed the edges of common sense.

It will be observed that the high class mediums, who pull off the more marvelous stunts, must needs always perform amid their own surroundings. They cannot do things out in the open. Everything must be carefully staged. The author well remembers the case of Madam X, who, in connection with a performance in which the table was dancing about rather lightly in obedience to the raising and lowering of her arms — when to my mind, the most simple explanation would be the employment of electro-magnetic force of some sort, since I noticed she was very careful to furnish her own table for this demonstration.

Unfortunately, Sadler was not a trained physicist or engineer, otherwise he would have recognized that the necessary electro-magnetic power would have required sources of energy, and size of apparatus, that would have been obvious to all observers. Electromagnetic sophistication to enable the table to float rather than suddenly jump up to a magnetic attraction would have required highly refined equipment, certainly not within the budget of the medium. And who raised the tables before electromagnetics was born? In this case he offered his doctor wife to take the medium to another room where she could undress to show that she did not have the control apparatus concealed about her person. Sadler was disappointed when Madam X refused.

Here Sadler exhibited the betrayal of mind he placed upon himself by his attitudes about spirit phenomena. All he had to do was examine the table for electro-magnetic properties, and not the medium.

Still another medium kept a robe large enough to simulate a spirit's return in a hollow boot heel, while in the heel of the other shoe he kept an assortment of netting masks with which he could effect almost a dozen face transformations.

Here Sadler had reference to the form of the spirits who appear in darkened rooms during seances. As someone who attempted mechanical explanations Sadler could not bring himself to the possibility that at least some of the phenomena were real.

To Sadler it was simply incredible that spirit phenomena might actually exist. It was beyond his common sense to accept that spirits might enter and manipulate the minds of mediums to perform such feats in actuality, and not be merely the result of magical performances. He consulted with such famous magicians as Howard Thurston and Harry Houdini to obtain insights into the deceptive methods used to convince audiences of the power of their exhibitions. Thurston, Houdini, and others were able to provide him with explanations which satisfied him.

The so-called independent voices which appear in connection with many spiritualistic seances are a great puzzle to many people, but careful investigation usually discloses that they have been carried out into the room by means of extension speaking trumpets, speaking tubes, induction telephone technique, ventriloquism, etc. . . . These systems are also used by the mediums for producing whispers which are heard by the members of the circle in the darkened room. . . it is the medium or some confederate who is actually talking through the trumpet. They get their hands loose from the magic circle and the use the trumpet, which

is built on the extension principle and can be shortened or lengthened, and by the direction in which it is pointed the voice can be made apparently to originate in almost any part of an average sized room. In other cases confederates are undoubtedly employed and are properly placed in the circle for assisting in this work.

Again, Sadler apparently never encountered exhibitions which would refute this simplistic explanation. Or if he had he probably rejected them, finding other answers to explain the mechanical trickery. Although many spiritualist performances are real, Sadler, from his mental framework, and in keen condemnation of the phenomena, could not discriminate between the real and the fraudulent.

With this same view he went on to describe the use of sulphides and phosphorus to create many of the supposed visible illusions.

Mediums have told me how they use French bridal veiling and Belgian netting treated with phosphorus and other compounds to manufacture all sorts of beautiful spirit robes. I once saw taken in a raid in a seance in Chicago some thirty yards of this material which could be almost secreted in the palm of the hand, and could easily be contained in an ordinary pocket. In fact, I was able to put it all, very conveniently, in a pint cup.

After exhausting mechanical explanations for spiritualist trickery he went on to discuss the psychological origins of psychic phenomena.

Mental confusion, crossed wires, endocrine disturbances, and a dozen other influences, mental, chemical, and physical, not to say spiritual, may all contribute to the making of a first class, sincere, utterly self-deceived medium or clairvoyant. Personality determines the psychic tendency of those unique individuals; and we now know that personality is largely determined by the secretions of the endocrine, or ductless gland system, of the body. There is not only a psychic basis for spiritualistic tendencies, but also an hereditary and a chemical basis.

Sadler proposed complex dissociation as the psychological basis of spiritist phenomena. He felt that the —

. . . whole stream of consciousness may be so directed and so successfully diverted that the 'feeling of reality' may be so focused on a single idea or desire as to shut every other sensory feeling or emotional experience out of the mind's eye, or the awareness of consciousness; and thus the whole psychic machinery would be concentrated upon this single idea of the mind. In this way psychologists believe that mediums sometimes come to materialize disembodied spirits in the eyes of their own minds, to become — mind, body, and soul — possessed with the reality of the thing which they think they see outside of their minds, but which, in reality, lives and functions on the threshold of their own psychic life and which had its inception, origin, and birth within their own subconscious mind. I have talked with George Washington, Abraham Lincoln, Thomas Paine, Socrates, Plato, Milton, and other of the great minds of the past ages, but in not one case have I ever secured from mediums anything from these old

masters that would bear the least semblance to the product of their minds when living on earth — and mind you, I communicated with them with reference to the very things they thought about and described when living. . . . they unflinchingly defaulted in their efforts to show any degree of familiarity with those subjects in which they were specialists in life. . . . But strange to say when the mediums do bring out these dignitaries of a past age, they are much more likely to talk about substitutes for coffee, removable dental bridges, or to discuss some other trifle, the purpose of which is to try and convince those present that spirits are real because they can tell you about something you have lost or which had been stolen, etc.

At this point Sadler provided a definition of what he believed were the sources of the spirits.

Physiology is the key by which we will open the psychological lock which will enable us to begin our explorations of the secret birthplace and lodgement of the human well-springs of modern spiritualism.

Sadler then offers two definitions for spirit.

1. Spirit, in a theological sense, is an invisible, non-material entity, or intelligence, operating in the spiritual world in accordance with spiritual laws and for the accomplishment of spiritual purposes; and limited, in its contact with human mind, to the making of spiritual suggestions and to communicating with the spiritual monitors which are assumed to indwell the human mind. The proof of their existence must ever be without the pale of science, and their recognition is purely and wholly a matter of belief. Their contemplation is a matter of faith, and their reality and existence are not for scientific investigation.

Here Sadler provided a definition of benign spirits which follows traditional Christian lines. As human mortals, we may not recognize their influence upon us, and if we should, it may be so subtle as to be indistinguishable from other mental or spiritual forces or operations. They do not offer incontestable evidence for their existence or contact with us. All of their operations are a matter of faith, and their recognition a matter of belief.

I shall now take a brief diversion from the main line of this discussion to make an observation about Sadler's sources.

Curiously, in 1923, Sadler borrowed concepts which we now find in *The Urantia Papers*. *The spiritual monitors which are assumed to indwell the human mind* is phraseology which comes directly out of *The Urantia Papers*.

Page 1193 — No matter what the previous status of the inhabitants of a world, subsequent to the bestowal of a divine Son and after the bestowal of the Spirit of Truth upon all humans, the Adjusters flock to such a world to indwell the minds of all normal will creatures. Following the completion of the mission of a Paradise bestowal Son, these Monitors truly become the kingdom of heaven within you. Through the bestowal of the divine gifts the Father makes the closest possible approach to sin and evil, for it is literally true that the Adjuster must coexist in the

mortal mind even in the very midst of human unrighteousness. The indwelling Adjusters are particularly tormented by those thoughts which are purely sordid and selfish; they are distressed by irreverence for that which is beautiful and divine, and they are virtually thwarted in their work by many of man's foolish animal fears and childish anxieties.

Although, at this point, Sadler may not have accepted *The Urantia Papers* as divine revelation, and indeed they did not come to us in authorized form until 1934 and 1935, the evidence strongly suggests he accepted the spiritual value and intellectual worth of revealed materials which predated *The Urantia Papers*, and which were not published.

Sometime between 1913, when he forever left the doctrines of the Seventh Day Adventist Church, and 1923, when he wrote this text, he had come to accept material of religious value which had origins from sources other than our traditional Bible and Christian theology.

It is important to note that Sadler did not connect between biblical teaching of spirit entry into human mind, and the phenomena he is so assiduously pursuing.

1 Cor 3:16 — Do you not know that you are God's temple and that God's Spirit dwells in you?

2 Cor 6:16 -- What agreement has the temple of God with idols? For we are the temple of the living God; as God said, I will live in them and move among them, and I will be their God, and they shall be my people.

The spirit of the Father does not dwell in our livers, or our bowels, or our pancreas. He dwells within our minds.

Sadler also did not refer to the several biblical accounts of possession, again clear description of spirit entry into animal or human mind. See Matthew 8, Mark 5, and Luke 8. Although virtually everyone through the centuries admitted devil possession few seemed to recognize that it meant entry into and possession of the mind by spirit personalities. The spirits were always abstruse entities, and the entry was always simple possession. The concept of spirit personality, with exhibition of will, purpose, and intelligent scheming, did not play in this assignment.

I shall now return to the main line of discussion.

Note how he followed through on this view in his second definition of spirit.

2. Spirits, as recognized and studied by science, as pertaining to mediumship and the phenomena of modern spiritualism, are psychic projections — fantastic creations of the subconscious mind. They have a biologic origin; they are deceptive offspring of a working conspiracy between the physiological and psychologic powers resident in, and operating upon the deep and unknown deposits of human sensation, memory and emotions, which we commonly call the subconscious mind, but which is more properly and scientifically known as the great Unconscious.

Without doubt, Sadler believed that virtually all spirit communications with living persons were strictly from the human subconscious.

Although he admitted, on theological grounds, that spirits might possess the human body, in his practical operating hypotheses he did not accept that real spirit entities actually do so through the human mind.

He just did not conceive of it that way. And thus he could not distinguish between subconscious products of the human mind, and spirit productions through the human mind.

He was explicit:

The spirits, then, that we deal with so largely in the study of spiritualism, exist within the human body, and from the realms of the unconscious centers of the mind project themselves outward for the production of their phenomena. They do not exist without the body and come in to possess the body, and thus work upon the mind as an extraneous spiritual force. In brief, as far as science has been able to discover, the spirit operating in connection with occult manifestations functions only in connection with the body, and so far science has not been brought face to face with any phenomena that cannot be adequately explained on this hypothesis, or that cannot be reproduced by psychic manipulations and in accordance with natural laws.

This statement, while true for some portion of spiritist phenomena, was largely untrue for the reality of that phenomena.

Evil spirits do enter the human mind, and it is only through the human mind that they can operate.

Another great difficulty, for the objective scientific examiner, is that spirit performances, exhibitions, and products are conditioned by the human mind through which they operate. Thus many serious investigators have been confused by the apparent display of the personality attributes of the human medium. The transmitter can exhibit only according to the state of the receiver. This is like a radio or television set which may be receiving a clear signal, but faults within its circuits may produce fuzzy sound or disrupted visual images.

Again, on page 233 in *The Mind At Mischief*, where he discussed *The Medium's Mind*, Sadler expressed his view that the phenomena had origins in the marginal consciousness:

. . . The so-called messages from the dead are made up of the more or less coherent trains of ideas that troop in from the marginal consciousness in response to those suggested ideas which come into the medium's attention when he or she is in a state of partial or complete trance.

Thus he repeatedly assigned psychic phenomena to products of the marginal consciousness when the medium is in a partial or complete trance. He did not recognize that the trance is a condition of letting go of personal will, necessary for the human mortal to receive entry into his mind by a spirit personality.

The trance, whether heavy or light, is a natural consequence of the relinquishment of human will.

Faced with emanations which obviously expressed the personality of the medium, Sadler was forced to the hypothesis that we were seeing products of the subconscious mind, with its dissociations. Thus he concluded that one part of the mind talking with another was the explanation for the belief by the medium that he truly had talked with spirit entities.

How easy for this detached group of psychic complexes to take one step further, after organizing itself into a subconscious source of feeling and information, to relegate to itself the prerogatives of a departed spirit, and to palm itself off on the credulous and superstitious mind of its indwelling as a spirit control, as the discarnate spirit of some departed friend or relative of recent times, or the disembodied ego of some prince or hero of olden days. So our new personality, so mystically set up in business, proceeds to borrow the mind and muscles, the talking mechanism of the medium, as a means of expression of this so-called material plane to which it has returned for various alleged benevolent purposes.

But Sadler ran into evidence he could not adequately explain. When a medium expressed knowledge of another person or event which Sadler recognized should not have been available to that medium he resorted to the hypothesis of telepathy, although he was not convinced of that explanation. However, another possibility intrigued Sadler: that of Universal Mind.

This plausible hypothesis of a Universal Mind completely does away with the assumption of the transfer of thought from one finite mind to another. There may be a Universe Intelligence whose emanations radiate to all who are in harmony with the Divine Mind. . . . If this is true, it is not difficult to see that two minds may have the same thought at the same time just as two wireless telegraph stations which are attuned alike may receive, at the same time, the same message . . .

To Sadler, the more abstract Universal Mind broadcasting events to the entire universe, as a radio transmitter broadcasts to the entire countryside, was far more appealing than the notion of a singular malevolent spirit, actually resident on this planet. Sadler had sufficient insight to recognize that a singular spirit would have had, by necessity, stupendous encyclopedic knowledge; otherwise he could not have exhibited such a wide range of information and familiarity with the hordes of human mortals who lived on this planet. Since that spirit could know all about the planet, and all the people living on it, in times past and in the present, and since it could enter as many mortal minds as opened themselves to him, the concept of a Universal Mind was an easy answer.

Most persons with whom I have discussed this problem are unable to conceive that a singular spirit personality would have such powers, again contrary to traditional teachings on the power of God to know each of us intimately and personally. However, the advent of electronic storage, and of computers, has now opened vistas of concept that were not available to earlier generations. Hence it is

easier for us to propose concepts that were beyond the intellectual range of Sadler's cultural environment.

If the spirits have personality, as *The Urantia Papers* so clearly teach us, and which should be obvious to us, they will demonstrate a desire for goals, and the power of choice. If, in their interests, they do not wish to communicate with the scientific skeptic, they may reserve their performances for true believers, those they know they can delude.

For those who sincerely wish to establish communication with the spirits the technique is quite simple. All one need do is sit in a chair, close one's eyes, and say, "Spirit, talk with me." Of course, some persons do not have the psychic ability to communicate with the spirits. And the manner in which the contact may come is determined by the personality on the other side. He may come and go, and perform his acts according to his discretion. Since Sadler did not grasp the reality of a sordid mischievous personality, his assignment of cause had to revert to tricks of the human mind.

In his *Mental Mischief and Emotional Conflicts* in 1947 he uses the same words and phrases he used in 1923. Sadler, and many other psychologists and psychiatrists, were led to believe in mental disassociation within the human mind by the performances observed under hypnosis, Page 265:

The subconscious of some individuals can be tapped by the employment of automatic writing. If a susceptible subject is hypnotized and told that, after waking, she will write certain passages from Shakespeare, a certain poem, or a these on a given subject; and if, after the hypnotic spell is broken, her attention is diverted and a pencil placed in her hand, she will write exactly what she was told to; and yet it can be demonstrated beyond doubt by careful examination that her conscious mind knows nothing of the instructions given her while she was hypnotized; she does not even know while engaged in her automatic writing that she is doing so in response to a command given her while she was hypnotized. This is another proof, scientifically sound, that human experiences are preserved in the subconscious mind, and that they are later able to escape in an intelligent and orderly manner.

I personally have witnessed just such demonstrations, as have many other people. The fact of a reservoir of knowledge in the subconscious that is unrecognized in the conscious mind, and the ability of a hypnotist to bring such performances, is without question.

However, on page 269, Sadler admitted to the possibility of spirits forces acting within the human mind:

It is possible that some of these cases may not be frauds or even self-deceived. Perhaps some of their manifestations are due to the genuine activity of actual spirit forces; however, this is not the place for the discussion of this point. They are called attention to here to emphasize the fact that, as we commonly meet them, they render those who tamper with them peculiarly susceptible to spiritualistic teachings.

Within this naturalist mental framework, Sadler was forced to explain cases which went beyond his hypotheses. Ellen White was one of those; the Sleeping Subject was another. But he would admit to only those two cases. In *The Mind At Mischief* he states:

It must be said at this juncture, however, that there are many men of science in good repute who believe that the whole problem of spiritualistic phenomena cannot be fought out on this line; that there is a residue that cannot be approached by means of scientific experiment.

Here Sadler admitted that there are cases which do not fall under his classifications as frauds or as products of the subconscious mind. There is a residue which defy such assignments. At this point he referred the reader to his Appendix to *The Mind At Mischief*.

On page 251 he again referred to unusual cases:

It is my opinion that about 75 per cent of commonplace spiritualistic manifestations are frauds — conscious, deliberate, commercial frauds — and that about 25 per cent belong to the order described in this chapter, and include the possible cases of actual spiritual or supernatural phenomena which, it will be observed all the way along, I admit may exist, tho I have personally come in contact with but one or two cases that could lay even remote claim to falling into the last-named group.

Again he referred the reader to the Appendix.

On page 260 he admitted that:

I am not at all disposed to pronounce all these cases frauds, or even instances of self-deception. It may be altogether possible that some of them are manifestations of genuine activity on the part of actual spiritual forces, but that is not a point of further discussion in this connection.

Yet again he referred the reader to the Appendix.

In a fourth reference on page 331 he comes closer to the thoughts he expressed in his Appendix:

I desire to make it distinctly clear that I am not, in this discussion, calling into question or challenging belief in the validity of true prophets, either of ancient or of modern times, who may have been in actual contact with spiritual forces of their day and generation. I am not desirous of either raising or discussing that question at all in this thesis. I, for one, am perfectly willing to admit that such divinely taught persons may have lived, or may even now live; but I am equally desirous of making it plain that it is my opinion that the vast majority of those who have made such supernatural claims were either out-and-out frauds or self-deceived individuals, who, in their ignorance of things psychical, actually believed their spells, visions, or visitations to be of divine origin. As far as my actual experience goes — as far as I have personally been able to test and

observe those who have seizures or experiences of this sort — I have not yet met with a case in which I could not, after a thoroughgoing examination, discover certain psychic, chemical, and physical influences which quite fully accounted — at least to my own satisfaction — for their extraordinary behavior. Perhaps this statement should be qualified by adding that there are possibly one or two exceptions to this general classification of so-called psychics and trance mediums. Many years ago I was made acquainted with a very extraordinary phenomenon of this sort, which it has been my privilege to observe periodically from that time to this, and some day I hope to report more fully upon this unique case but I hasten to say that in none of my observations of this individual and the peculiar associated experiences of the night period was there ever anything that pointed toward spiritualism. In fact, the contacts of this individual with the alleged forces which dominated at such times, whatever they were, were always in a most positive manner antagonistic to, and condemnatory of, all beliefs or tendencies associated with the idea of the return of the dead or participate in the affairs of the world of the living.

Thus we can see that Sadler was torn between the possibility of real spirit entry into human mind, and psychological explanations. Because he never fully came to grips with the actual mechanisms of the phenomenon, and in the face of his adamant opposition to such performances, he opened himself to deception later in his life.

I shall return in later chapters to modifications which took place in Sadler's attitudes concerning the possibility of spirit communications, attitudes which introduced a serious threat to the revelation, and which have repercussions to this day.

Through such study we can better recognize why *The Urantia Papers* were not channeled, and why Sadler spent so many years observing the Sleeping Subject. He truly had a phenomenon beyond his conceptual range, in spite of knowledge at his fingertips necessary to come to a full understanding.

CHAPTER NINE

Sadler Meets the Sleeping Subject

After the Sadlers graduated from the American Medical Missionary College they set up medical practice in La Grange, Illinois. This is where Sadler had settled in a “country environment.” He wished to remain there. He also opened an Institute in downtown Chicago where he could have a practice in the city, maintain close contact with the medical profession, and be helpful in training other physicians. His purpose was to open a center for Physiologic Therapeutics, an area he felt was not adequately covered by the medical schools. Sadler’s concern was in the prevention of disease, and not merely medical reaction to disease that has already appeared.

Sadler’s practice went well for two years. He had many cases of surgery, more each month, “without loss of a case.” He and Lena decided to buy their own home, rather than continue to lease. Advertisements from the La Grange newspaper for 1908, 1909 and 1910 show Dr. William S. Sadler and Dr. Lena Kellogg Sadler with office and residence at 96 Sixth Avenue in La Grange. Their office hours were before 9:00 AM and between 3:00 and 5:00 PM. They also advertised hours in the Reliance Building in Chicago at 100 State Street from 10:00 AM to 2:00 PM.

I must now introduce Harold Morrow Sherman, sports-fiction and movie-screen writer, and avid pursuer of spiritualism and psychic phenomena. Sherman becomes important to our investigation because he is the only person on record to whom Sadler gave significant details of his first meeting with the Sleeping Subject. (Other evidence has now appeared. See Addendum.) Sherman also created a disturbance within the ranks of the Forum. This disturbance has been described as a rebellion but it did not develop to those proportions.

Sherman first appeared in Chicago in 1941 to make contact with Sadler through connections with Harry Loose, a Chicago detective and later Chautauqua lecturer. Loose himself met Sadler during World War I, as a patient of Sadler’s. Through that contact Loose later became a member of the Forum, learned much about events in the early unfolding of the Revelation, and about the strange activities surrounding the Sleeping Subject.

Through notes circulated by Martha Sherman, Harold’s wife, and through letters written by Loose to Sherman, we know Sherman attended a Chautauqua lecture by Loose in Marion, Indiana in the summer of 1921 where Sherman was employed as a newspaper reporter for the Marion Chronicle. Sherman was fascinated with Loose, and his detective experience, and had requested a private audience with Loose. Beyond that the two men did not meet again until many years later, in 1941, when Sherman was on a writing assignment in Hollywood.

Just before traveling to California for his movie writing contract, Sherman had a sudden interest in contacting Loose and, through a police chief in Saginaw, Michigan, found his address. They exchanged letters in which they shared their common interest in psychic phenomena. Loose urged Sherman to contact Sadler in Chicago. Sherman and his wife also recalled a contact they had made in Marion many years earlier in which they met a Dr. Merrill Davis and his wife Josephine. They remembered that Jo had an uncle in Chicago who was a physician and psychiatrist and who also was a serious investigator of psychic phenomena, but the Shermans had not developed contact with the uncle at that time. After inquiring of the Davises they discovered that Jo's uncle was indeed, William Sadler. They asked her to write a letter of introduction. They took this with them on their way through Chicago to Hollywood. In July, 1941 they stopped at 533 Diversey Parkway, Sadler's home, where they introduced themselves.

They did not tarry on that initial contact but, on their return from California in May, 1942, rented an apartment at a hotel across the street from 533 Diversey where they intended to make a serious study of the Revelation.

In a later chapter I shall discuss the series of events which led to the disturbance among the ranks of the Forum. Here I wish to concentrate on the episode which caused Sadler to describe his first contact with the Sleeping Subject. Sherman published this account in his 1976 book he called *How To Know What To Believe*. Chapter 4 was on *The Wisdom of Harry J. Loose*, while Chapter 5 described his experience in Chicago and the Revelation as *Pipeline To God*.

This chapter in Sherman's book was filled with acrimonious remarks about Sadler because Sadler would not reveal details of the presentation of the Revelation, and because he felt Sadler had an obligation to include material in the Revelation on psychic phenomena. Only after Sadler was dead, and Sherman no longer felt a concern about legal suits, did he bring his public attack upon Sadler. His deep emotional feelings strongly biased his report, but within that context he was faithful to the account Sadler had related to him back in 1942, as he best remembered it.

Sherman used pseudonyms in his chapter, perhaps out of the same concern for lawsuit, but I shall replace them with the real names as I know them in the following quotation of his account.

On August 20 our friends, H.C. and Mary Mattern (real names) were on their annual tour of a big city firm for which they did the cleaning and preserving of leather-upholstered office furniture. We had planned to introduce them to Dr. Sadler on their arrival and planned to arrange for their membership in the New Revelation Forum.

It was an evening appointment, and we found the doctor to be in an unusually amiable, talkative mood, disposed to give us a more complete version of the origin of the paper than we had ever heard before or since. As soon as the long session was over, Martha and I crossed the street to our apartment at the Rutledge Hotel and worked into the early morning to make a detailed written record of the information that had been imparted.

This was Sadler's account, as recorded by Sherman.

About thirty-five years ago when Dr. Lena and I were young physicians together, we decided to move, but the place we had in mind was not yet available. We were directed to a furnished apartment in the neighborhood, which we took for several months until our place was ready.

We had been there about two weeks, and some of the tenants had apparently learned we were physicians, because one of them, a woman living directly below us, rapped on our door about 11:00 P.M. as we were in the act of retiring. She said, 'Will you please come downstairs with me? Something has happened to my husband. He's gone to sleep; he's breathing very strangely; and I can't wake him up.'

We slipped into our bathrobes and went down to her apartment, where I saw a medium size man, approaching middle age, asleep in bed, breathing very fitfully. He would take a couple of short, quick breaths for a time, and then would hold his breath for a long time, long enough for any normal human to have gotten black in the face, but nothing happened. I took his pulse and was surprised to find it was normal. I then tried to arouse him with every known method, even to sticking pins in him — but failed. His wife seemed to be a somewhat nervous and superstitious type. She was frankly frightened, even though I assured her that he seemed to be in good physical shape, despite his peculiar actions.

We sat about and waited for him to return to consciousness, during which time his body gave several violent jumps and starts. Finally, after about an hour, he awoke and looked around and saw us. We had propped him up on pillows, and he now turned to his wife and asked, pointing at us, 'Who are these people?' She explained that we were doctors she had called in when she found she couldn't awaken him, and he said, 'What's wrong? What happened?'

I asked him 'How do you feel?' He said 'I feel fine.' I said, 'What have you been dreaming about?' He said, 'I haven't been dreaming at all.' I said, 'You have been jumping about on the bed.' He said, 'I don't know anything about that. I can't understand it.' I told him I would like to keep him under observation, to which he readily agreed.

I made him promise that he would come to my office the following morning for a complete physical exam. This he did, and I gave him every test but found him to be in excellent physical shape. I got his family history, and there were no cases of insanity or epilepsy among any of his antecedents or present relatives. In my investigation of psychic phenomena I have witnessed many so-called trance states, but this phenomenon he experienced seemed to be something different. Most of the trance cases I had contacted were those of emotionally unstable or hysterical women. But here was a hard boiled businessman, member of the board of trade and stock exchange, who didn't believe in any of this nonsense and who had no recollection of what happened during these strange unwakeable sleep states.

I told him I would like to keep him under observation, to which he readily agreed. Nothing happened for several weeks, and then, one night, about the same time, his wife called us and said he was having one of those spells again. We went down, and I gave him some more tests and tried new ways to rouse him — all to no effect. His labored breathing; his sudden breaking off and then no breathing at all would have been alarming had not his pulse remained strong and even throughout. The whole thing was baffling. When he awakened, he was, as before, unconscious of anything having transpired.

This sort of experience was repeated at different times of night, until the fall of the year, when we were able to move to the residence of our choice. This man's lease expired that same fall, and he moved into an apartment house in the same block so he could be near us(1).

One night, when we were called to his new address, as we sat by the bedside, Dr. Lena noticed that he was moistening his lips as though he were preparing to speak. She said, 'Perhaps he wants to talk to us. Maybe if we ask him a question, we will get an answer.'

Except for this portion, I reproduce Sherman's account in Chapter 18.

We must keep in mind that this is Sherman's account, written some thirty-five years after his session with Sadler, and that it may not be exact in every detail. However, the description is so clear, based on detailed notes he made that evening with his wife Martha, it probably well reflects what Sadler had to say.

The account is highly informative, for it places Sadler in circumstances which, through research of Sadler's locations, permit us to identify the location and time of the first SS contact. It is also informative in other important respects.

This meeting with Sherman took place in 1942. *About thirty-five years ago* would place the contact about 1907, within a year or two.

They were *young physicians*. This would make the contact after their graduation from American Medical Missionary College in 1906.

The place they *had in mind was not yet available*. They took up temporary residence in a furnished apartment. They remained in the temporary apartment for several months.

This sort of experience was repeated at different times of the night, until the fall of the year. This means the first contact probably was in the spring of the year. If so, the Sadlers moved into the temporary apartment in the spring.

Note that there was no communication from the man until the fall of the year, when the man moistened his lips, whereupon Lena suggested that perhaps he wished to talk. This led to the onset of the strange communications.

Note also that these episodes were repeated at different times of the night. They could be in the late evening, in the early morning, or at any other time during the night. But always they were after the man had fallen asleep. Furthermore, they came randomly and unexpectedly. The episodes would arouse the wife from her sleep, whereupon she would contact the Sadlers, who would arrive and observe.

The episodes continued through the summer months, until the Sadlers were able to move into their place.

We know Sadler had returned to Chicago, or the Chicago environs sometime in March, 1904. He had reestablished himself with the Life Boat Mission; his name appears on that letterhead with a date of August 31. We are uncertain of his exact residence address from independent evidence until 1906. However, a letter to Willie White dated March 9, 1904 shows his activities.

As I wrote you some time ago, I have read all the (White) communications that I know of, to the family here. There is a very much more settled state, as the

result of it. I have had an interesting time, I assure you, since I came to B.C. I have done the best I could, and am very sure it is not all done, for there is lots of work to be done here. I am very sorry I will have to go to Chicago in a couple of weeks and leave it. The whole Class are going to live with Mrs. Sadler and me in Chicago. We are going to rent a place on the West Side.

Thus it appears that he rented a house in La Grange (West Side) in March, 1904.

We know from the La Grange City Directory that Sadler had boarders and renters. Lena's sister Anna lived with them during the entire period of their residence in La Grange. A newspaper advertisement dated 1907 shows a Harry W. Rose providing instruction in shorthand from the address at 38 Calendar Avenue. The La Grange City Directory shows Smith Moses Kellogg, Lena's and Anna's father, living with them in 1906, and their mother in 1907. An Emma B. Kellogg, a trained nurse, also lived with them in 1909, but the identity of this Emma is uncertain, except that she probably was a blood relative. A newspaper advertisement for February, 1907 shows the Sadlers operating with office hours out of the same residence. In 1910 a Miss Francis Given was listed as a boarder at 56 South 6th Avenue, together with Sarah Willmer, a close friend to Anna Kellogg. Sarah later married Edward Van Bond, active in the Seventh Day Adventist Church. The Sadlers kept a busy household.

In a letter to Ellen White dated March 23, 1905 he makes remarks which confirm the residence in La Grange.

For some time I have been going to write to you, and in a recent visit with your son, Eld. J. E. White, after I had told him of our experience in moving out of Chicago into the country, he told me he thought I should write and tell you about it, so I made up my mind I would.

"For some time" would take this back to at least the first of 1905 or even into 1904. They were definitely out of Chicago. The suburb of La Grange was one train stop from Hinsdale, where the Church, at the ever persistent urging of Ellen White for the country, was establishing a branch of the Chicago Mission. According to that same letter the hope was for the Hinsdale operation to take patients in about May 1, 1905. The Life Boat Mission also moved on that date, since the owners of the Chicago building had doubled the rent on them. This same Church policy had relocated the Chicago branch of the American Medical Missionary College to Hinsdale the previous year, where the Sadler's wished to continue their medical education.

Between April, 1904 and March, 1905 Sadler wrote on letterheads from the Chicago Life Boat Mission, where he is shown as Treasurer and Pastor. We have a letter dated November 21, 1905 from 38 Calendar Avenue in La Grange. In other surviving letters Sadler continues to date from that address until February 7, 1907. Sadler does not appear in the La Grange City Directory until 1906; there is no independent confirmation for his residence in La Grange for 1904 and 1905. Lack of listing in the La Grange City Directory in 1904 and 1905 may be due to

many different possibilities. Putting all of this together it seems he leased a single family dwelling at 38 Calendar Avenue in La Grange and moved into that residence on the 1st of April, 1904.

Since he did not purchase a personal residence “that was not yet ready” until 1908 he could not have met the Sleeping Subject until after he moved from 38 Calendar Avenue into the temporary apartment.

If Sadler took yearly leases, and if he signed the first lease on his departure from Battle Creek about the end of March in 1904, the lease at 38 Calendar Avenue would come up for renewal on April 1st each year. This time would agree with the move into a furnished apartment in the spring.

Sadler owned only two properties in his life. The first was at 56 South Sixth Avenue in La Grange; the last was at 533 Diversey Parkway in Chicago. When did he purchase the first, and when did he move into it?

My search of records at the Cook County Courthouse in Chicago, with the kind help of Harold Wolff, revealed that Sadler signed a Property Sale Agreement with Susan A. Beatty and James T. Beatty on April 4, 1908. This was filed for record on April 9. Following is the text of that Property Sale Agreement.

PROPERTY SALE AGREEMENT

56 SOUTH 6TH AVENUE, LA GRANGE, ILLINOIS

This Memorandum Witnesseth that Susan A. Beatty and James T. Beatty hereby agree to sell and William S. Sadler agrees to purchase at the price of sixty two hundred fifty (\$6250.00) dollars the following described real estate situated in Cook County Illinois:

Lots three (3) and four (4) in block three (3) in Leiter’s Addition to La Grange in section four (4) Township thirty eight (38) North Range twelve (12) East of the third principal meridian Township North Range East of the third principle meridian. Subject to

(1) existing leases expiring, the purchaser to be entitled to the rents if any from the time of delivery of Deed

(2) all taxes and assessments levied after the year 1907

(3) any unpaid special taxes or assessments levied for improvements not yet made, also subject to a Trust Deed to Frank L. Borwell to secure payment of three thousand (3,000.00) dollars with interest at six (6%) per cent per annum from March 30th, 1908 which matures on the 30th of March 1913. Said purchaser has paid one thousand (\$1,000.00) dollars as earnest money. The balance to be paid as follows: \$250.00 on the first day of July A.D. 1908, \$1,000.00 on the first day of February A.D. 1909, \$1,000.00 on the first day of February, 1910 with interest at the rate of six (6%) per cent per annum payable so biannually. A good and sufficient warranty deed to be delivered to the purchaser when \$3250.00 shall have been paid on this contract when a conveyance is to be made, subject to the trust deed to secure payment of \$3,000 herein described, with interest at the rate of — per cent per annum payable semiannually, a complete merchantable abstract of title or a merchantable copy, brought down to date or a merchantable guaranty policy to be furnished within a reasonable time. In case the title upon examination is found materially defective within ten days after said Abstract is furnished then unless the material defects be cured within sixty days after writ-

ten notice thereof the said earnest money shall be refunded and this contract is to become inoperative. Should said purchaser fail to perform this contract promptly on his part at the time and in the manner herein specified, the earnest money paid as above shall at the option of the vendor be forfeited as liquidated damages including commissions payable by vendor and this contract shall become null and void. Time is of the essence of this contract, and of all the conditions thereof. This contract and the said earnest money shall be held by/for the mutual benefit of the parties herein.

In Testimony, whereof said parties hereto set their hands this fourth day of April A.D. 1908.

Susan A. Beatty

Jas T. Beatty

William S. Sadler

7- No. 4184294 Filed for Record Apr. 9 A.D. 1908, 9 A.M.

ABEL DAVIS, RECORDER

The property consisted of two combined lots. The house was a single family Victorian dwelling, recently built, styled after neighboring houses. La Grange was then in a building boom. The house was located directly to the rear of the La Grange Town Hall, but has since been razed to make room for a parking lot. The Town Hall still operates, and is on the National Register of Historic Places.

The Agreement showed the terms of payment by Sadler over a five-year period until March 30, 1913. The mortgage was held by a Frank L. Borwell, who ran a wholesale dry goods business in Chicago.

Thus the date of the Agreement agrees with our estimate of the expiration of Sadler's lease at 38 Calendar Avenue. However, as Sadler stated to Sherman, he could not move into the house because "it was not yet ready." Examination of the Agreement shows the reason. Three conditional clauses were included in the Agreement. The last two dealt with unpaid taxes or special levies. The first contains the clue to our understanding. Occupation was subject to existing leases expiring. Sadler could collect the rents from those existing lease(s) but agreed to not move into the house until those leases had expired.

This explains his need for a furnished apartment. He probably stored his personal household furniture until the fall of the year, when the house became available.

Given this information we can date his meeting of the Sleeping Subject within one or two weeks. If, as was common, his lease on 38 Calendar Avenue was made at the beginning of the month, in April, 1904, it would have expired at the end of March the following year. He continued to renew the lease until he stopped four years later, in 1908. This was the date of his purchase of the Beatty property. If they immediately moved into the furnished apartment, and the woman came knocking on his door about two weeks later, this would have been about the middle of April, 1908. That was the date he first met the Sleeping Subject.

No other date in Sadler's life meets the conditions he described to Sherman. At no time in his life after that event did Sadler live in a temporary furnished apartment.

- They were young physicians.
- They were living temporarily in a furnished apartment, until their house was ready.
- This took place about thirty-five years before his meeting with Sherman in 1942.
- It was in the spring of the year.
- Sadler's move to La Grange probably was late in March, 1904, with yearly or bi-yearly leases on the house at 38 Calendar Avenue.

We do not know the address of the furnished apartment. However, the house at 56 South 6th Avenue and the one at 38 Calendar Avenue were no more than three blocks from one another in downtown La Grange. One was on the west side of La Grange Road, the main thoroughfare, (then called 5th Avenue) and the other on the east side. It is highly probable that the apartment house also was not too far away. As Sadler stated, it was in the neighborhood. My search of United States Census reports for the neighborhood in La Grange in 1910 failed to reveal an apartment location that suited Sadler's description, "in the neighborhood."

According to further remarks by Sadler the lease of the apartment of the Sleeping Subject also expired in the fall and he moved into an apartment "in the same block."

This desire of the Sleeping Subject to be near Sadler became a part of both their lives, for several decades, and is a clue to an important understanding of the strange behavior of the man, and why he was not a trance spiritualist subject.

1. The possibility exists that this particular sequence is confused. Sadler may have mixed events between his move to 56 South Sixth Avenue, and his later move to north Chicago, or Sherman may not have recalled correctly.

SADLER ADDRESSES			
(Some of these addresses are business, not residential)			
DATE	ADDRESS	SOURCE	NOTES
1889-1893	The Sanitarium, Battle Creek, MI	Muessling, references by Sadler, others	
1893	Rear of Pacific Garden Mission, located on Custom House Place	LH: Chicago Medical Missionary Association	J. H. Kellogg, Superintend, W. S. Sadler, Secretary, A. P. Grohens, Treas. W. B. Holden, Pastor H. E. Brighous, Pastor
3-1898	1926 Wabash Ave. Chicago, IL	<i>The Life Boat</i>	W. S. Sadler, Editor
1900	1926 Wabash Ave. Chicago, IL	United States Census Report	The center of SDA Mission operations in Chicago. Included a dormitory with more than seventy other residents.
8-6-1901	971 Howard St. San Francisco	Letter to W. C. White	LH: California Con- ference 301 San Pablo Ave. A. T. Jones, Pres. M. H. Brown, Sec. W. S. Sadler, Supt. Young Peoples Work
5-15-1902	995 McAllister St. San Francisco	Letter to W. C. White	LH: California Conference

SADLER ADDRESSES (Cont.)			
(Some of these addresses are business, not residential.)			
DATE	ADDRESS	SOURCE	NOTES
5-29-1902	995 McAllister St. San Francisco Phone: Page 3012	Letter to young people.	LH: San Francisco Medical Missionary and Benevolent Society Branches include: Visiting Nurses at same address Hydropathic Dispensary and Christian Helping Hand at 916 Laguna Street The Sanitarium at 1436 Market St. Vegetarian Cafe at 755 Market St. Helping Hand Mission at 641 Commercial St.
4-20-1903 11-18-1903	2315 Jackson St. San Francisco Phone: Scott 440	Letters to W. C. White	LH: SFMMBS LH reverted to California Conference on 10-12-1903 Last recorded date in California
12-25-1903	Enroute to Battle Creek from Chicago	Handwritten Letter to W. C. White Phone: South 113	LH: Chicago Branch Battle Creek Sanitarium 28 Thirty-Third Place (Arrived in Chicago 12-22-03 from the west coast.)
1-12-1904	Sanitarium Battle Creek	Letter to W. C. White	LH: Sanitarium with his name handwritten below list of medical staff.

SADLER ADDRESSES (Cont.)			
(Some of these addresses are business, not residential)			
DATE	ADDRESS	SOURCE	NOTES
4-7-1904	Sanitarium Battle Creek	Handwritten Letter to W. C. White	Written on Sanitarium LH but reveals that Sadler has begun work at Mission in Chicago. Lena still in Battle Creek, suffering from pneumonia.
8-31-1904	Life Boat Mission 436 State St. Chicago Phone Jackson 286	Letter to Ellen White	David Paulson, Chairman E. B. Van Dorn, Super. W. S. Sadler, Tres. W. S. Sadler, Pastor Missionary staff includes Lena
3-23-1905	Same as above — Phone Harrison 4772		
11-21-1905 to 2-19-1906	38 Calendar Ave La Grange, IL	Letters to W. C. White	Hand written
4-11-1906	472 State St Chicago	Letter from W. C. White	W. C. White at Sanitarium, Napa County, California
4-26-1906	38 Calendar Ave La Grange, IL	Famous Letter to Ellen White	Typewritten, no LH
1906	38 Calendar Ave La Grange, IL	City Directory	Sadler listed as Editor.
Residence shown as single family dwelling on old city maps. Now a commercial building.			
Anna B. Kellogg, sister to Lena, listed in CD at this address for 1906. Smith Moses Kellogg, father to Lena and Anna listed in CD at this address for 1906, 1907. 11-24-1906 Newspaper advertisement: <i>WANTED - Girl for general housework; must sleep at home. Apply 38 Calendar avenue.</i>			
1-11-1907	100 State St. Chicago	Letter to W. C. White	Personal printed LH
2-7-1907	38 Calendar Ave La Grange, IL	Letter to W. C. White	Personal printed LH

S ADLER ADDRESSES (Cont.) (Some of these addresses are business, not residential)			
DATE	ADDRESS	SOURCE	NOTES
1907	38 Calander Ave La Grange, IL	City Directory	Sadler and Lena listed as Physicians with offices in Reliance Bldg, Chicago.
<p>Henry W. Rose, stenographer, listed in CD at this address, and also newspaper advertisement at this address. <i>As a result of the lecture on shorthand given in the city a few days ago, Henry W. Rose now has a class in that subject which promises to be most successful.</i></p> <p>Anna B. Kellogg, sister to Lena listed in CD at this address in 1907 and 1908. Mrs. S. M. Kellogg listed in CD at this address for 1907.</p>			
Late 2-1907	Newspaper notice shows Sadler and Lena as Doctors at the 38 Calendar address, (Phone 1571) and 100 St. street, Chicago, Phone Central 257.		
1908	56 S. 6th Ave. La Grange, IL	City Directory	Sadler and Lena listed as Physicians with offices at 100 State St, Chicago
<p>Residence shown as single family dwelling on old city maps, directly to the rear of La Grange Town Hall. Building was razed to make room for Town Hall parking lot. Photograph of 66 S. 6th Ave shows large Victorian home. Photograph of corner lot on 5th Ave in 1905 shows large Victorian home. Map plan shows similar Victorian structure at 56 6th Ave.</p>			
1908	Newspaper announcement shows Sadler purchasing property from James T. Beatty. Exact date of newspaper notice is unknown.		
10-1908	Newspaper notice shows Sadler and Lena as Doctors at this address (Phone 98) and 100 State St. in Chicago, Phone Central 4356.		
9-1909 9-10-1910	Newspaper notices show Sadler and Lena same as above. Phone numbers same as above.		
1909 to 1913	City Directory same as above for Sadler and Lena.		

SADLER ADDRESSES (Cont.)			
(Some of these addresses are business, not residential.)			
DATE	ADDRESS	SOURCE	NOTES
<p>All following are shown in La Grange CD at this address: Anna B. Kellogg listed as Trained Nurse for the years 1910 and 1911. As Mrs. Wilfred C. Kellogg for 1913. There are no listings for Anna B. in the years 1908, 1909, 1912. Emma B. Kellogg listed as Trained Nurse in 1909. Mrs. Frances Given listed in 1910 as Trained Nurse. Sara M. Willmer listed as Reader for the year 1911. Sara M. Willmer became Mrs. Edward Van Bond in 1912. Van Bond was active in Chicago SDA Mission; refer Mission LH above.</p> <p>Mrs. Edward Van Bond listed as Reader for 1913. Smith Moses Kellogg listed in 1909 and 1910 at 46 S. 6th Ave., but a typographical error. There was no 46 S. 6th Ave. Should be 56 S. 6^h Ave.</p>			
Through 6-14-1912	100 State St. Chicago	Letters to and from W. C. White	This address changed to 33 North State St. in 1911 by Chicago rearrangement of street numbering system. Sadler continued to use this address for his medical business until he moved to his permanent address at 533 Diversey Parkway in 1922.
Newspaper report dated 1-3-1914 shows, <i>James F. Slapak has purchased the Dr. Sadler property at 56 6th St. and has taken possession. His wife, Wilhelmina Slapak, is a physician and surgeon, and will practice in La Grange.</i>			
6-1914	1449 N. Dearborn, Chicago Telephone Superior 8715	Chicago City Directory	Business address at 32 N. State St. Phone Central 18110.
6-1914	No address given Phone: Highland Park 1000	Chicago CD	No reason known for lack of address
10-1914	No address given Phone: Highland Park 384	Chicago CD	No reason known for lack of address

SADLER ADDRESSES (Cont.)			
(Some of these addresses are business, not residential)			
DATE	ADDRESS	SOURCE	NOTES
2-1915 thru 6-1918	2146 Lincoln Park West, Chicago Phone Lincoln 2304	Chicago CD	
10-1918 thru 11-1921	2748 Pine Grove Road, Chicago	Chicago CD	Same Phone as Lincoln Park West Address
1920	2748 Pine Grove Road, Chicago	United States Census	Listed at address: Dr. William S. Sadler, Head Dr. Lena K. Sadler, Wife William S., Jr. Son Anna B. and Wilfred C. Kellogg lived in an adjacent apartment with their daughter Emma Ruth. May Daly, a nurse, with her daughter, Eleanor, are listed living with the Kelloggs. Many of the households at adjacent apartments and neighboring addresses had live-in maids. This address had four apartments.
10-1-1921	533 Diversey Parkway, Chicago	Preface to his book: <i>Race Decadence</i>	
6-1922 to death	533 Diversey Parkway, Chicago Phone Div 5430	Chicago CD and Telephone Directories	Chicago CD was discontinued in 1929.

CHAPTER TEN A History

In 1960 Marian Rowley, secretary to William Sadler, prepared a document entitled *A History of the Urantia Movement*. It was a brief paper of eighteen pages. I have a copy of the draft showing editorial changes by Marian, and another draft showing editorial remarks with the initials WSSJ, William Samuel Sadler, Jr. The drafts differ somewhat from one another in the location of Sections and minor editorial content. About the same time Dr. William Sadler created another document with a similar title, clearly an expansion on certain Sections of the draft, apparently as a collaborative effort to produce a more formal account of events leading to *The Urantia Papers*. Marian left notes showing how Dr. Sadler's account compared with hers. Later these documents were combined into a lengthier version. The documents were never formally published. Marian's draft and a freshly typed version, along with Sadler's text, may now be found on the Urantia Fellowship web site at

http://urantiabook.org/index_history.htm.

I reproduce both versions here, as they now appear. First I show Marian's draft, unedited because of its historical significance. I do not attempt to show the editorial differences between the two early drafts, except to include material from one that may not be in the other. I then show Sadler's version. I show editorial deletions, insertions, and changes with brackets. The written notations are in at least two different hands — not of Dr. William Sadler. Where appropriate I insert notes as explanation of the remarks. XX's denote undecipherable text.

Page 1¹:

A History of The Urantia Movement²

This historical narrative was prepared by a group of Urantian pioneers, assisted by members of the contact commission, {and approved for distribution by action of the Executive Committee of the Urantia Brotherhood}.

1960

Page 2:

History of The Urantia Movement

Several members of the (this) pioneer group³ who participated in the preliminary contacts⁴ which led to the appearance of the Urantia papers had had considerable experience in the investigations of psychic phenomena⁵. This group early arrived at the conclusion that the phenomena connected with the {person-

ality} “subject” who was later associated with the Urantia papers, was in no way similar to any other well-known type of psychic performances — such as hypnosis, automatic writing, clairvoyance, trances, spirit mediumship, telepathy, or double personality.

It should be made clear that the antecedents of the Urantia papers were in no way associated with so-called spiritualism — with its seances and supposed communication with the spirits of departed human beings⁶.

Page 3:

I.

Contact Activities Preceding The Urantia Papers

As the Urantia Book indicates, the papers were received as follows: Super-human personalities, the authors of the papers, sometimes called “the revelators,” worked through the mind of a human subject⁷, sometimes called “the contact personality.” {XXX} Also involved was a small group of human associates, called the “contact commission,” who were charged with the responsibility of safeguarding the papers, putting them in typewritten form, etc. {The members of the contact commission are the only human beings who ever saw its original XXXX, all of which have been destroyed at the request of the revelators.}

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

{Some of the contacts were verbal, some were written. All observations and investigations utterly failed to reveal the technique of reducing the messages to writing. All the Urantia papers appeared in written form⁸. Usually the verbal contacts were concerned with instructions and with miscellaneous information about the universe and affairs on our planet.}

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

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

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

Page 4⁹:

Functioning of the Contact Commissioners

{During the early years the contact commissioners received many instructions and directives verbally and in writing. They were instructed to destroy by fire most of the written messages upon the appearance of the Urantia papers in print, apparently to prevent the appearance of an “Apocrypha,” subsequent to the publication of the Urantia Book.}

Page 4¹⁰:

II.

Reasons for Silence Respecting Details Of the Origin of the Urantia Book

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

Among the several reasons given for not discussing {given us at the time we were requested not to discuss} the details of personal experiences associated with the origin of the Urantia Book, the two major reasons were the following¹¹:

1. The main reason for not revealing the identity of the contact personality is that the (Celestial) 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 declaration and teachings. They are determined that future generations shall have the book wholly free from all mortal connections — they do not want a Saint Peter, Saint Paul, Luther, Calvin, or Wesley. The book does not even bear the imprint of the printer who brought the book into being¹².

2. (Unknown Features) 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 links¹³.

(Remember: You could appreciate a good poem — even if you did not know the author. Likewise, you could enjoy a symphony even if you were ignorant of the composer.)

Pages 5 and 6:

III.

The Forum

Many years ago a small group began meeting to discuss matters of health, mental hygiene, religion, psychology, and so on. One of the group opened his

home to these meetings¹⁴. This group came to consist of professional men and women — doctors, lawyers, dentists, ministers, teachers — together with individuals from all walks of life — farmers, housewives, secretaries, and common laborers.

During a discussion of psychic phenomena, mention was made of a contact which did not fit into any of the known categories. As a result of questions, the group began to obtain {via the contact commission} information not previously known on this planet. Although many new concepts were implanted during these early years, the revelators suggested to the contact commission that questions of a serious nature should be asked in order to elicit answers of supreme value to the human race. This suggestion was passed on to the discussion group — then called the Forum. Questions in writing concerning Deity, creation, evolution, and so on, were formulated, and as a result, the Urantia papers began to appear¹⁵.

At about this time instructions were received from the revelators to form a closed group. Membership tickets were issued and the charter membership numbered 30. From time to time new members were received into the Forum, after being interviewed by the officers and after signing the same pledge that was signed by the original charter members. This pledge read: “We acknowledge our pledge of secrecy, renewing our promise not to discuss the Urantia revelations or their subject matter with anyone save active Forum members, and to take no notes of such matter as is read or discussed at public sessions, or to make copies of notes of what is personally read¹⁶.”

The first group of papers numbered 57¹⁷. The revelators then suggested that since the Forum could now ask more intelligent questions, they would undertake to enlarge the revelation and to expand the papers in accordance with new questions¹⁸.

The procedure was to read a paper on Sunday afternoons and the following Sunday the new questions would be presented {XXXX XXX XXXing their questions on the paper read the previous Sunday.} These would be sorted, classified, and duplicates eliminated. This program covered several years and ultimately resulted in the presentation of 196 papers as now found in the Urantia Book. {Throughout the entire operation, only one subject or contact personality (see p865-2) was involved.}

The last meeting of the Forum as a genetic assembly was held on May 31, 1942. During its existence the membership figure mounted to a total of 486. From this date in 1942¹⁹ the Forum continued as a study group to the time of the organization of the First Urantia Society in 1956²⁰.

Page 7:

IV.

The Seventy

In 1939, it appeared that the time had come to form a class to engage in the more serious and systematic study of *The Urantia Papers*. This project was presented to the Forum and when those who wished to join such a group were

counted, it was found that just 70 persons desired to enter upon this study. So for several years, this class was referred to as "The Seventy." For several years preceding the formation of the Seventy an informal study group had been meeting on Wednesday evenings. {Most of them chose to be new members of the 70.}

The Seventy started a systematic study of *The Urantia Papers* on April 5, 1939. The group was reorganized in a more formal way in September, 1943, but it continued to be known as the Seventy and the study of the papers continued to the summer of 1956. This was the forerunner of the later Urantia Brotherhood School.

During these years the Seventy enrolled 107 students.

Page 8:

V.

The Publication Mandate

When permission to publish *The Urantia Papers* was granted, the revelator commission stated that they regarded the Urantia Book as a feature of the progressive evolution of human society; that it was not germane to the spectacular episodes of epochal revolution, even though it may apparently be timed to appear in the wake of one such revolution in human society. {A revolution does not necessarily mean violence and catastrophe. Remember the industrial rev.}²¹ The book belongs to the era immediately to follow the conclusion of the present ideological struggle. That will be the day when men will be willing to seek truth and righteousness. When the chaos of the present confusion has passed, it will be more readily possible to formulate the cosmos {cosmology} of a new and improved era of human relationships. And it was for this better order of affairs on earth that the book was being made ready²².

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

Upon the receipt of the publication mandate {In accordance with the instructions}²³ the contact commissioners brought into existence the Ur. Foundation which entered upon the task of publishing the Urantia Book and of planning for its distribution.

Page 9:

VI.

The Urantia Foundation

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

organization.

One of the objects for which the Foundation was created was to perpetually preserve inviolate the text of the Urantia Book and to disseminate the principles, teachings, and doctrines {denotes theological tradition. The U.B. seems to me to avoid using this word²⁴} of the Urantia Book.

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

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

Page 10 - 12:

VII.

The Urantia Brotherhood

It was inevitable that some sort of fraternal organization would grow out of the teachings of the Urantia Book. However, it was clear that it was not the purpose of the Urantia revelation to start a new church.

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

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

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

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

The Departmental Committees of the Brotherhood are:

- Judicial Committee
- Charter Committee
- Fraternal Relations Committee
- Domestic Extension Committee
- Foreign Extension Committee
- Publications Committee
- Finance Committee

Committee on Miscellaneous Activities

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

When ten or more persons who are familiar with, and believe in, the teachings of the Urantia Book so desire, they may be chartered as a Urantia Society. Membership in any church or fraternal organization does not interfere with becoming a member of a Urantia Society. Several local societies have been formed throughout the United States and the Brotherhood is fostering many study groups which will eventually develop into local societies²⁵.

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

In accordance with Section 3 of Article 13 of the constitution, the Van Award has been established. This provision of the constitution reads:

“If, in the opinion of the Executive Committee, any member of Urantia Brotherhood shall perform or render some unusual, extraordinary, or distinguished service, the Executive Committee shall present to the General Council the name of such member with the recommendation that a suitable award or citation in recognition thereof be given. Upon the presentation of such recommendation, the General Council, by unanimous vote of all Councilors present at any duly constituted meeting, may give or confer on such member such award or citation in recognition of the unusual, extraordinary, or distinguished service of such member as the General Council may deem fitting and appropriate.”

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

Page 12:

VIII.

Urantia Brotherhood Corporation

Since the Urantia Brotherhood is not a corporation — a legal entity — the Urantia Brotherhood Corporation was formed on October 21, 1955²⁶, under the laws of the State of Illinois, designed to provide for corporations not for profit, to serve as the legal arm of the fraternal and voluntary association of the Urantia Brotherhood.

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

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

Page 13:

IX.

Urantia Brotherhood School

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

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

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

The curriculum embraces courses in the following subjects:

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

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

Page 14:

X.

Distribution of the Urantia Book

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

1. Study the methods employed by Jesus in introducing his work on earth. Note how quietly he worked at first — very often after a miracle he would admon-

ish the recipient of his ministry, saying: “Tell no man what has happened to you.”

2. It was suggested that we avoid all efforts to achieve early and spectacular recognition.

During the first five years these suggestions have been followed and the distribution increases yearly. The vast majority of the Brotherhood have concurred in this sort of quiet and gradual presentation of the book. However, one thing should be made clear: While it is the policy of the Brotherhood to work slowly in the distribution of the book, nothing is done to interfere with the energetic and enthusiastic efforts of any individual to introduce the Urantia Book to his friends and associates²⁷.

SADLER'S DOCUMENT

(Editorial Note: Following are Sections from Sadler's document. Where the text is the same as in the draft version I do not repeat it here.)

Contact Activities Preceding the Urantia Papers

It would seem that, during these early years, our unseen friends were engaged in a thoroughgoing testing of the contact personality, rehearsing the technique of communication, selecting the Contact Commissioners — in fact, in a general way — setting the stage for the subsequent initiation of the presentation of The Urantia Papers.

During these early years we were introduced to many new and, to us, somewhat strange concepts of the universe of universes and as concerned man and his life on earth.

Among these numerous ideas of cosmology and philosophy, the following may be mentioned:

1. New concept of a far-flung cosmos.
2. Millions of inhabited worlds.
3. Introduction to scores of different and varied echelons of celestial personalities.
4. Confirmation of the evolutionary origin of humankind — even of an evolutionary cosmos.
5. Intimation of multiple Creator Deities.
6. Tentative testing of our theologic concepts. Patient determination of how far we might possibly go in the direction of modifying our theologic beliefs and philosophical opinions.
7. Without realizing it, over a period of twenty years, our fundamental religious views and attitudes had been considerably changed.
8. We had been familiarized with such terms as The First Source and Center, Havona, superuniverses, and the Supreme Being — but we had but meager ideas as to the real meaning of these names.
9. We also heard such words as Master Spirits, outer space, and Power

Directors. But again, we understood little as to their meaning. We also learned about numerous orders of angels.

10. We heard about Thought Adjusters, but our concept of the meaning of the term was vague and indefinite.

11. We had acquired a fuzzy concept of the morontia level of existence — but we never heard the word morontia used until the Papers started²⁸.

12. The midwayers were very real to us — we frequently talked with them during our varied “contacts.” We quite fully understood that the secondary midwayers supervised the contacts²⁹.

13. We heard some things about the Lucifer rebellion, but got little information about Adam and Eve.

14. We gained the impression that there were special reasons for Jesus’ bestowal on Urantia, but we had little or no idea as to the nature of these unrevealed reasons.

15. We listened to occasional references to Jesus’ life and teachings — but they were very cautious about the introduction of any new concepts regarding Michael’s Urantia bestowal. Of all the Urantia Revelation the Jesus Papers were the biggest surprise³⁰.

16. While we did not hear the term “Corps of The Finality,” we did pick up a hazy idea that Paradise might be the destination of surviving mortals.

Our superhuman friends thus spent upward of two decades in extending our cosmic horizons, enlarging our theologic concepts, and expanding our over-all philosophy³¹.

We never realized how much our religious thinking had been expanded until the Papers began to arrive. As the Revelation progressed we came more fully to appreciate how we had been prepared for the vast alteration of our religious beliefs by these preliminary contacts extending over a period of twenty years of pre-education³².

Our apprenticeship training for subsequent service in association with the presentation of The Urantia Papers was facilitated by the fact that, except for contacts with the midwayers, no two contacts were alike. Seldom did we meet the visiting personalities more than once. Every contact was entirely different from any and all that had gone before. And all of this experience was an extensive and liberal preparatory educational training in the expansion of our cosmology, theology, and philosophy — not to mention our introduction to new ideas and concepts concerning a vast array of more mundane subjects³³.

The limited discussions of Jesus’ life and teachings during these pre-revelatory contacts might be explained by the fact that the midwayers were a bit dubious as to how much authority they had in such matters — as shown later on when a whole year was consumed in the clarification of their right to retell the story of Michael’s bestowal³⁴.

Those of us who early attended upon these nocturnal vigils never suspected that we were in contact with anything supernatural.

During these early years, all of our observations and investigations utterly failed to reveal the (psychic) technique of reducing messages to writing³⁵.

How The Urantia Papers Started

After about twenty years of contact experience, an alleged student-visitor, speaking through this sleeping subject during one of these nocturnal vigils, in answer to one of our questions, said, "If you only knew what you are in contact with you would not ask such trivial questions. You would rather ask such questions as might elicit answers of supreme value to the human race."

This was something of a shock, as well as a mild rebuke, and caused all of us to look upon this unique experience in a new and different way. Later on that night, one of our number said, "Now they have asked for it — let us give them questions that no human being can answer³⁶."

Now it is best to let matters rest here while we shift this narrative to a new and different settings.

How The Forum Started

Dr. William S. Sadler, a member of this early group of observers and investigators, tells the following story regarding the origin of that group of interested individuals which later became known as the "Forum." He says, "On my way to the University of Kansas to deliver some lectures on Gestalt psychology, I wrote a letter to my son³⁷ saying that I thought doctors should try to maintain some contact with their old patients. I suggested that he talk with his mother about the feasibility of inviting some of our old friends to meet with us on Sunday afternoons for an hour or two of informal discussion and social exchange.

"When I returned to Chicago one Sunday morning I found that my wife had invited a group of our old patients to meet at our house that afternoon at three o'clock. It was the plan to conduct these Sunday afternoon gatherings somewhat as follows: First have a talk on some health topic — such as the treatment of common colds, the cause and cure of worry, and then, after a cup of tea, engage in informal discussions — asking and answering questions.

"As time passed, this group became a cosmopolitan gathering consisting of professional men and women — doctors, lawyers, dentists, ministers, teachers — together with individuals from all walks of life: farmers, housewives, secretaries, office workers, and common laborers."

Introduction Of The Forum To The "Contacts"

"Presently, I was asked to give a series of talks on 'Mental Hygiene' or 'Psychic Phenomena.' At the beginning of my first talk, I said, 'With one or two exceptions, all of the psychic phenomena which I have investigated have turned out to be either conscious or unconscious frauds. Some were deliberate frauds — others were those peculiar cases in which the performer was a victim of the deceptions of his own subconscious mind³⁸.'

"I had no more than said this, when one of the group spoke up, saying, 'Doctor, if you have contacted something which you have been unable to solve — it would be interesting — tell us more about it.'

“I asked Dr. Lena to get some notes she had taken at a recent ‘contact’ and read them to the group. It should be understood that up to this time there was no secrecy connected with the case. *The Urantia Papers* had not begun to appear³⁹.

“It was at about this time that this group meeting at our house on Sunday afternoons began to be called the ‘Forum’⁴⁰.”

“The group manifested such an interest in this case that I never did get around to giving any of the health talks such as had been planned.

“It was while these informal discussion were going on from week to week that the challenge came to us suggesting that if we would ask more serious questions we might get information of value to all mankind⁴¹.”

The Forum Begins To Ask Questions⁴²

“We told the Forum all about this and invited them to join us in the preparation of questions. We decided to start out with questions pertaining to the origin of the cosmos, Deity, creation, and such other subjects as were far beyond the present-day knowledge of mankind.

“The following Sunday several hundred questions were brought in. We sorted through these questions, discarding duplicates, and in a general way, clarifying them. Shortly thereafter, the first *Urantia Paper* appeared in answer to these questions. From first to last, when the *Papers* appeared, the questions disappeared⁴³.

“This was the procedure followed throughout the many years⁴⁴ of the reception of *The Urantia Papers*. No questions — no *Papers*.”

The Forum Becomes A Closed Group

About this time, the Forum, as it were, was taken away from us. We were instructed to form a “closed group” — requiring each member to sign a pledge of secrecy and to discuss the *Papers* and all matters pertaining thereto with only those persons who were members of the Forum.

Membership tickets were issued and the Charter membership numbered Thirty. The date of this organization was September, 1925. Seventeen of these Charter Members are still living⁴⁵.

The individuals charged with the responsibility of gathering up the questions and comparing the typewritten text with the original handwritten manuscript, came to be known as “Contact Commissioners.” From that date forward only these Contact Commissioners attended “contacts” and received written communications through the contact personality⁴⁶.

From time to time new members were received into the Forum, after being interviewed by the officers and after signing the same pledge that was signed by the original Charter Members. This pledge read: “We acknowledge our pledge of secrecy, renewing our promise not to discuss the *Urantia Revelations* or their subject matter with any one save active Forum members, and to take no notes of such matter as is read or discussed at the public sessions, and to make copies or notes of what we personally read.”

The last meeting of the Forum as a genetic assembly was held on May 31st, 1942. During 17 years of official existence the Forum attained a total membership of 486. Since this date in 1942, the Forum continued as a study group to the time of the organization of the First Urantia Society.

During the period of the reception of *The Urantia Papers* upward of 300 different persons participated in asking these genetic questions. With but few exceptions, all of *The Urantia Papers* were given in response to such questions⁴⁷.

The First Urantia Papers

The first group of Papers numbered 57. We then received a communication suggesting that since we could now ask many and much more intelligent questions, the superhuman agencies and personalities responsible for transmitting the 57 Papers would engage to enlarge the revelation and to expand the Papers in accordance with our new questions.

This was the plan: We would read a Paper on Sunday afternoon and the following Sunday the new questions would be presented. Again, these would be sorted, classified, etc. This program covered several years and ultimately resulted in the presentation of the 196 Papers as now found in the *Urantia Book*⁴⁸.

Receiving The Completed Papers

In a way, there was a third presentation. After receiving these 196 Papers, we were told that the “Revelatory Commission” would be pleased to have us go over the Papers once more and ask questions concerning the “Clarification of Concepts” and the “Removal of Ambiguities.” This program again covered several years. During this period very little new information was imparted. Only minor changes were made in any of the Papers. Some matter was added — some removed — but there was little revision or amplification of the text.

What has just been recorded refers more particularly to Parts I, II, and III of the *Urantia Book*. Part IV — The Jesus Papers — had a little different origin. They were produced by a midwayer commission and were completed one year later than the other Papers. The first three parts were completed and certified to us in A. D. 1934. The Jesus Papers were not so delivered to us until 1935.

The Delay In Receiving The Jesus Papers

The delay of one year in the reception of the Jesus Papers — Part IV of the *Urantia Book* — may be explained as follows: The midwayers were a bit apprehensive about becoming involved in the suit pending in the Universe Courts — Gabriel vs. Lucifer — and they hesitated to complete their project until they were assured that they had full authority to retell the story of Jesus’ life on earth.

After some months’ waiting there came the mandate from Uversa directing the United Midwayers of Urantia to proceed with their project of revealing the story of the life and teachings of Michael when incarnated on Urantia, and not

only assuring them that they were not in “contempt” of the Uversa Courts, but instead granting them a mandate to do this service and admonishing any and all persons connected therewith to refrain from interfering with, or in any way hindering, the execution of such an undertaking.

And this is the explanation of why the Jesus Papers appeared one year after the other Papers had been completed⁴⁹.

How We Got The Urantia Papers⁵⁰

Just about all that is known or could be told about the origin of *The Urantia Papers* is to be found, here and there, in the Urantia Book. A list of such references is to be found on the back of the dust jacket of the Book.

Let us take a brief look at these citations.

1. Page 1, par. 2. This passage refers to the difficulty of presenting expanded spiritual concepts when restricted to circumscribed human language, such as English.

2. Page 1, par. 4. An Orvonton Commission participated in the revelation and prepared this Forward.

3. Page 17, par. 1. In presenting this revelation of augmented spiritual values and universe meanings, more than one thousand human concepts were drawn from the minds of human beings of the present and the past.

4. Page 16, par. 8. P. 1343, par. 1. In all revelation of truth, preference is given to the highest existing human concepts of ideality and reality. Only in the absence of the human concept is superhuman knowledge revealed.

5. Page 1109, par. 4. Revelators are seldom at liberty to anticipate scientific discoveries. Truth is timeless, but the teachings respecting the physical sciences and certain phases of cosmology will become partially obsolescent as the result of the new discoveries of advancing scientific investigations. The cosmology of the Urantia Revelation is not inspired. Human wisdom must evolve⁵¹.

6. Page 215, par. 2-9. Human pedagogy proceeds from the simple to the complex. The Urantia Revelation begins with the more complex and goes on to the consideration of the more simple. Instead of beginning with man reaching up to God, *The Urantia Papers* begin with God — reaching down and finding man.

7. Page 865, par. 6,7. The narrative of the midwayers function in initiating and carrying forward the completion of the Urantia Revelation.

8. Page 865, par. 2, P. 1208, par. 7. Midway creatures are always employed in the phenomena of communication with material beings through the technique of “Contact Personalities.”⁵² The “subject” through whom *The Urantia Papers* were bestowed had a highly experienced Thought Adjuster. The “subject’s” relative indifference and unconcern regarding the work of his indwelling Adjuster was in every way favorable to the execution and completion of this revelatory project⁵³.

9. Page 1258, par. 1. The contact personality was a member of the Urantia Reserve Corps of Destiny. This was just one of several conditions favoring the impartation of the Urantia Revelation⁵⁴.

10. Page 1008, par. 3. The Urantia Revelation is unique in that it is presented by multiple authors. The Urantia Revelation, like its predecessors, is not inspired⁵⁵.

11. Page 32, par. 2. A Divine Counselor “portrays the reality and nature of the Father with unchallengeable authority.”

12. Page 17, par. 2. The Revelators depend upon the indwelling Adjusters and the Spirit of Truth to help us in the appropriation of the truth of the Urantia Revelation.

13. Page 1007, par. 1. Revelation keeps in touch with evolution. Revelation is adapted to the age of its bestowal. New revelation maintains contact with preceding revelations.

Functioning of the Contact Commissioners

(Editorial note: This section repeats that shown in the draft versions, except for the following remarks.)

All of this was encouraging to us in that it assured us that the Urantia Papers would some time be published. It sustained our hopes through the long waiting years of delay.

The fact that no provision was ever made for replacing members of the Contact Commission who might be lost through disability or death, led us to entertain the belief that the Book would be published during the life time of some of us.

How We Did Not Get The Urantia Book

Recently, a group of ministers from northern Indiana, who were engaged in studying the Urantia Book, spent the day with us and, during the evening, Dr. Sadler led a discussion on “How We Did Not Get the Urantia Book⁵⁶.”

The following is the gist of that presentation.

(Editorial note: A list was then given which is identical to that found in the following chapter.)

The Seventy

(Editorial note: This Section repeats that found in the draft versions, except for the following remarks.)

The Seventy started systematic study of *The Urantia Papers* from April 3, 1939 to the summer of 1956, and was the forerunner of the later “School of the Urantia Brotherhood.”

The Seventy carried on its work of study, thesis writing, and practice of teaching for 17 years. During this period eight written communications were given to the Seventy by the Seraphim of Progress attached to the Superhuman Planetary Government of Urantia.⁵⁷

The Publication Mandate

(Editorial note: No significant additional material was included here except as follows.)

It was these plates of the Urantia Book which constituted the basis for the formulation of the Urantia Foundation. This Foundation, set up under the laws of Illinois, was completed on January 11, 1950. The first Board of Trustees were: William K. Hales, President; William S. Sadler, Jr., Vice President; Emma L. Christensen, Secretary; Wilfred C. Kellogg, Treasurer; and Edith Cook, Assistant Secretary.

It was learned that one of the wealthy members of the Forum desired to contribute fifty thousand dollars for the publication of the Book. By instruction, this was circumvented, because, they told us, it was best to give all parties concerned an opportunity to contribute to the publication fund⁵⁸.

Accordingly, an appeal was made for \$50,000.00 to defray the expense of printing ten thousand copies. The response was immediate. The sum contributed was in excess of forty-nine thousand dollars. The first money to reach the Foundation office was one thousand dollars from the late Sir Hubert Wilkins, the Arctic Explorer⁵⁹.

The Book was published under international copyright October, 12, 1955.

(Editorial note: The remaining Sections repeat material that is found in the draft versions.)

End Notes

¹This page is missing from the expanded version.

² Urantia activities never truly developed into a dynamic "movement." The fracturing of the organizations prevented cohesive direction. Secular definitions of purpose prevented dedication to God.

³The attribution of authorship would limit the text to members of the Contact Commission.

⁴The remark "preliminary contacts" would place the activity before the creation of the Forum. Available evidence suggests that this pioneer group was composed of more than fifteen members at various times, with the Sadler family maintaining membership throughout. These would include Sadler, his wife Lena, Anna and Wilfred Kellogg, and after 1923, Emma Christensen and William Sadler, Jr. Sadler's consultation with professional experts would place them within this descriptive category, but the statement also suggests repeated association. The identity of those other persons is unknown, although some are hinted in Sadler's books. Sadler respected their professional positions. We can deduce from his remarks that the consultants included the magicians Howard Thurston and Harry Houdini. Sadler left no stone unturned in his efforts to explain the phenomenon.

⁵This reference would have been to William Sadler.

⁶Note that the statement fails to distinguish communications that may come from malicious spirit personalities not classifiable under “spiritualism.” Sadler never reached the point of distinguishing between “spiritualism” and “spiritism.”

⁷As I discuss elsewhere, this was a false application. The mind of the Sleeping Subject was never used. Furthermore, this remark was edited out of the expanded version. The remark was based on a nebulous theory of the mechanism of transmission. Sadler just did not have a firm grip on the process. The statement which influenced the thinking of Sadler and others is on page 1258:

“On many worlds the better adapted secondary midway creatures are able to attain varying degrees of contact with the Thought Adjusters of certain favorably constituted mortals through the skillful penetration of the minds of the latter’s indwelling. (And it was by just such a fortuitous combination of cosmic adjustments that these revelations were materialized in the English language on Urantia.)”

⁸This remark confirms my conclusions that the Urantia Papers did not come through the speaking of SS. They were always in written form.

⁹From this point on the Sections of the two draft versions differ in sequence. This immediate section was an expansion on an earlier draft.

¹⁰This section is relocated in the expanded version to the section entitled How We Got The Urantia Papers.

¹¹This paragraph is missing from the expanded version. The reason is fairly clear. Sadler and the other Contact Commissioners could have revealed many details of the strange transactions but felt under sacred obligation not to do so.

¹²The two numbered paragraphs have editorial arrows on the shorter version which show an intent to reverse their positions. This relocation is followed in the expanded version.

¹³This remark does not capture the gamut of possible reasons for not revealing the name of the Sleeping Subject. Veneration is one. Perhaps his human associations might have detracted from the authenticity of the divine nature of the Revelation. Perhaps there was concern that members of his personal family might have become involved, contrary to his wishes. Other reasons may exist. Here Sadler and his family are disingenuous. This was their method for avoiding further inquiries. They could have offered many details had they felt it wise.

¹⁴The meetings took place in the home of William and Lena Sadler at 533 Diversey Parkway in Chicago.

¹⁵The chronology described in this document is confusing. In context, the statement about submitting more elevated questions came about 1928, twenty years after first contact, and five years after the first formation of the Forum. However, the first set of serious questions may have come before 1928. The task of formal questions then led to the first appearance of formal Papers, although these were not the final versions. The system of Papers appearing in response to questions brought the Forum members into intimate relationship with the Revelators, and developed emotional and religious bonds to the Revelation. The final drafts of the Papers, which composed the actual Revelation, did not appear until 1934 and 1935. This process of interaction was designed by the Revelators to ensure the safety of the Revelation when it was released to the world. This need was at two levels: a) To motivate the Forum members to

financial contribution for publication; and b) to guard against perversion that might take place among members of the Contact Commission, consciously or inadvertently. As I shall show, the latter danger appeared early in the 1940's.

¹⁶The chronologies show that the Forum became a closed group about the time of the first question-and-answer arrangement. Probably this was prior to 1928. The event marks a definite demarcation from earlier arrangements.

¹⁷This number would cover the first two parts of *The Urantia Papers*, including The Central and Superuniverses, and The Local Universe.

¹⁸Again, this shows that the first draft of the Papers was not the final version.

¹⁹A marginal notation states "Out" with the initials WSSJ.

²⁰Later claims to membership in the Forum were amiss. Thus Harold Sherman may have been the last person who technically could be called a member. Sherman's actions may have triggered Sadler's decision to terminate the Forum as a genetic assembly. One the other hand, Sadler stated that he was instructed to terminate the Forum.

²¹This interpolated comment was an attempt to deflect the more dire implications of "epochal revolutions."

²²This statement is part of the final instructions Sadler received for publication of the Papers. Thus it can be dated to the early 1950's. This "instruction" was instrumental in conditioning policies for formation of study groups and related Brotherhood activities, and the future of the entire Urantia community.

²³In the margin next to this editorial change occur the initials WSSJ.

²⁴The authorship of this note is unknown. It probably was William Sadler, Jr., since Sadler uses the word "doctrine" other places. *The Urantia Papers* use the word "doctrine" only when referring to human theories and beliefs, never as description of the teachings within the Papers.

²⁵The transient nature of study groups prevented the building of a solid body of cooperative believers. Differences in personal philosophies prohibited a unified group of believers.

²⁶This phrase is not contained in the expanded version.

²⁷The plans expressed in these latter sections, while detailing early efforts to establish a "Urantia Movement," eventually failed. The schools, the credentials issued for 'teachers,' the theological documents, the awards, and so on, did not mature. All were soon abandoned.

²⁸The word "morontia" is used more than 600 times in the text of The Urantia Papers, from the beginning to the end, including the Jesus Papers. This was an essential concept. Lack of use of the word in the preliminary contacts suggests a severe limit on the depth of information imparted until the precursor Papers began to arrive.

²⁹One of the more mysterious secrets held by the Contact Commission was the form of midwayer communication. Use of the phrase "they were very real to us" suggests that they never saw visible images of the midwayers. "Frequently talking with them" again does not distinguish between written conversations back and forth through the Sleeping Subject, or actual audible voices, emanating from thin air. There is no reason to assume the latter. Later, when the actual revelation began to appear, messages and instructions also could have been given in written form without audible communication.

³⁰This statement suggests that they did not receive any material resembling the Jesus Papers during the preliminary contacts, or in the communications with the Forum. Anecdotal descriptions from various individuals suggest the Jesus Papers were revealed after the first three parts of the Urantia Papers were complete.

³¹This remark would date the actual revelation later than 1928. The long list of important details lacking in the preliminary contacts shows that the process was one of preparation, not complete revelation.

³²This is an important remark regarding the psychological and religious preparation required to accustom Sadler and the other members of the Contact Commission, as well as the Forum, to these new concepts. Without this preparation the Revelation might have been rejected.

³³This extended preparatory training, covering twenty years, shows a marked difference from the communications offered by Caligastia. He does not take time to prepare his students philosophically and theologically after penetration of their minds. When once he has them captured he jumps quickly to "revelation." It is important to his methods that his students not have the luxury of thought. His purpose is to overpower them with the seeming miraculous, and to keep the conceptual framework confused. He cannot afford analytical evaluation. Were he to do so his students would eventually come to recognize his logical inconsistencies, and thence to suspicions of origins. Only superficial minds, incapable of theological depth, are subject to his machinations. (Note that many of his candidates are highly trained professionals, but only in the mechanics of their trades. They never learned deeper thinking.)

³⁴This paragraph is speculative; it is an attempt to bring understanding to the long delay in transmitting the Jesus' Papers, and the strange maneuvering of the celestial personalities. Two human elements should be considered in this delay: a) how the story of Jesus' life and teachings might (or might not) be received by human mortals with heavy cultural conditioning and, b) how it might have stimulated premature exposure of the revelatory material. The Jesus Papers were and are an attractive place to introduce others to the Revelation. They are the most compatible with Christian ideas. These two elements were opposite horns of acceptance which, as explained in the above text, required time to prepare.

³⁵The last two remarks show the puzzle which Sadler faced in explaining the strange activities of the Sleeping Subject. At that early period he believed the phenomenon was strictly psychological, deriving out of the sub-conscious mind of SS. On the other hand he could find no memory of the events or details of the material within the mind of SS. Hypnosis, intensive comparison, and other techniques failed to discover how the written materials could have materialized, since the mind of SS seemed to be totally divorced from the materials. Little did Sadler appreciate that the written and oral materials were produced directly by the midwayers, through mechanical manipulation of the voice and muscles of SS. Even to the end of his life Sadler had difficulty understanding this process, and conceived a torturous method involving the midwayers making contact with the Thought Adjuster of SS. Refer to earlier remarks.

³⁶Twenty years would place this remark in 1928, five years after the start of the Forum.

³⁷William Sadler, Jr. would have been sixteen years of age at that time.

³⁸Refer to previous discussions on Sadler's attitude about psychic phenomena.

³⁹This confirms the fact that the Revelation, as a formal set of Papers, did not appear until after the Forum began to ask questions.

⁴⁰From this remark it appears that the name "Forum" was an early application, at about the time of the first meetings in 1923 or perhaps 1924.

⁴¹In study of the various records and documents left by Sadler and the Contact Commissioners, contradictions exist in chronology. This particular statement shows that the formal asking of questions did not occur until after the formation of the Forum.

⁴²It should be recognized that the Forum members would quickly have come to recognize Sadler's position on psychic phenomena, spiritualism, and "channeling." Those individuals who wished to espouse "spiritualism" or psychic theories would have quickly found themselves in a hostile environment, as Harold Sherman did later. They would have been unwelcome in the group. Thus Sadler's philosophical position served to screen the members of the Forum to more conservative minds.

⁴³This remark is an all-important clue to the interplay between the Forum and the Revelators. It also is an important comment on the "miracle" of the Revelation. This would date "miraculous" appearance of Papers to this period. It would also date the miraculous "disappearance" of the questions to the same time. The exact chronology of the first "appearance" and "disappearance," or the unfolding sequence of events, was never clearly explained by Sadler or other members of the Contact Commission. From this evidence the miraculous exchange of questions and answers took place before the actual revelation in 1934 and 1935.

⁴⁴The phrase "many years" would have included the time from the first formal questions, perhaps before 1928, to 1934, the time of the actual revelation. Thus "many years" could have been six, but not more than nine.

⁴⁵There appears to be a discrepancy in dates. The formal constitution of the Forum probably began in 1925 while the question and answer routines did not begin until some time later.

⁴⁶We are unsure if all oral communications had ceased at this point. It appears so. However, the events of 1942 may have introduced another "miracle" element. See later discussions.

⁴⁷The exceptions would be the Jesus Papers, certainly more than a few.

⁴⁸Note that a process of one Paper per week might have required more than four years. In our calculations we also must give regard for vacations, and postponements for various causes. If the Jesus Papers were not part of the interchange between the Forum members and the Revelators, if they came as a surprise, then this time frame might be reduced to 120 weeks, perhaps about three years. If the first set of formal Papers did not begin until 1928, no more than two complete cycles of study and questions on the first 119 Papers could have been accomplished by 1934, the year of actual revelation.

⁴⁹Again, this commentary is speculative. The midwayers would have been fully aware of orders from on high. The human reasons for this delay are not mentioned. Rather what we have here is a biting commentary on the shortness of human vision. One year in the process of the Revelation was minor compared to an exercise that ran from 1908 to 1955. This expansion of explanation on the timing of the Jesus Papers confirms the suggestion that they were not involved in the question and answer cycle.

⁵⁰At this point the section entitled REASONS FOR SILENCE RESPECTING DETAILS follows in the expanded version.

⁵¹Refer to discussion in later chapters on the deeper reasons behind this condition of restraint.

⁵²This statement in the Urantia Papers is simply untrue. Many contacts are made with human beings without the use of, or need for, midwayers. This was part of the corruptions later introduced into the Papers. Refer to later chapters.

⁵³Refer to discussion on the confusion between the "Sleeping Subject" who expressed little interest in the material "coming through" him, and the "forward looking" "contact personality," who was not the "Sleeping Subject."

⁵⁴Again, care should be taken to avoid confusion between the "Sleeping Subject" and the "contact personality." Little did Sadler realize, or anyone since, that he was the "contact personality," and thus the mentioned member of the Reserve Corps of Destiny.

⁵⁵The authors of this "History," including Sadler and other members of the "Contact Commission" who may have had a hand in editing, had an obvious confusion between "The cosmology of these revelations is not inspired," a statement by the revelators, and "The Urantia Revelation is not inspired," a statement by the authors of this document. This is a most notable error, and shows the limits of understanding among the human commissioners.

⁵⁶As far as I can determine, Dr. Sadler was the only person from the Contact Commission who attended these discussions. Therefore, "us" must mean him. He was a humble man who did not pretend to great personal honor.

⁵⁷This period began after the Papers were "completed and certified" in 1935. Caligastia entered into 533 in attempt to corrupt the Revelation. These "new" organizational designations were from him. I shall discuss this great default fully in later chapters.

⁵⁸A note in a different hand at the bottom of the page reads: R. R. Donnelley and Sons Co, Crawfordsville, IN plant.

⁵⁹The Hales family, with their wealth, would assuredly have been involved in this offer. The purpose for rejection of their offer should be apparent. *The Urantia Papers* were not to be unduly influenced by any one person, or small group of persons, based on monetary power, or social position.

CHAPTER ELEVEN

Consideration of
Some Criticisms of the Urantia Book

by

Dr. William S. Sadler

A Note: The document of the preceding chapter included quotes from a list of psychic or psychological phenomena which Sadler claimed were not associated with the origins of the Revelation. Those quotes came from this paper. It was written by Sadler in 1958, later in his life. It was in response to a meeting organized by Dr. Meredith Sprunger between Sadler and a group of ministers from mainline churches in Indiana. He read from this paper to the group of ministers. Where appropriate I make comments through endnotes. Where Sadler makes statements particularly important to denial of origins through psychic phenomena I show them in bold letters. I follow his text exactly, as it has been preserved in the files of the Urantia Foundation in Chicago and by Dr. Sprunger. (Numbers in parentheses refer to notes at the end.)

As a general rule, I think the Urantia Book can defend itself against all critics. But I thought it might be both informative and profitable to present to you some of the criticisms of the Urantia Book made by three or four ministers. Two of these critics belong to that high echelon of theology that might be comparable to the professors in our theological seminaries.

As you will observe, it is evident that these critics had not very carefully read the Urantia Book.

Before taking on these individual criticisms, allow me to call to your attention some admonitions given us in connection with the mandate for the publication of the Urantia Book. Among other things we were advised:

Your are called to a great work and yours is to be a transcendent privilege to present this revelation to the peoples of this strife-torn world.

Supercilious scientists will ridicule you and some may even charge you with collusion and fraud. Well-meaning religionists will condemn you as enemies of the Christian religion and accuse you of defaming Christ himself.

Thousands of spiritually hungry souls will bless you for the message you bring, and thousands of others will condemn you for disturbing their theologic complacence.

Are you ready for your baptism of joys and sorrows which will certainly attend upon the early distribution of the Urantia Revelation?(1)(2)

At the time of the formulation of these remarks, the secretary of the Urantia Foundation chanced to show me the following letter, which I think represents the comforting aspect of the forewarnings extended to us in the communication just noted. Let me read this letter(3):

Lampasas, Texas
Dec. 1, 1958

Dear Sir:

Please believe me when I say the Urantia Book has made the biggest impression in my life. Before I read this book I was not a very religious person, but now through this book, I have gained a very vivid insight into the Kingdom of God.

If you could tell me something of the origin of the material from which the actual pages were printed, I would greatly appreciate it.

I would also like to have another book, for a Christmas present to my mother, who is deeply religious. Please find my check for the purchase and mailing cost plus a sum over, with which you may do as you see fit.

Anything I can do to help the Foundation further the spread of this book, please let me know.

Sincerely,
James R. C.

Criticism #1: The top theologians and the seminary professors will never endorse the Urantia Book.

Once upon a time the imprisoned John sent messengers to Jesus to inquire about the certainty of his teachings and his mission. Did Jesus send word to John saying, “Go tell John that the doctors of the Law and the professors of the Rabbinic Academies of Jerusalem are accepting the Gospel. The Leaders of the Pharisees and the Sadducees are being baptized — even some of the chief priests and leading citizens of Jerusalem are flocking to our standard.”

No, he did not send any such message to John. But he did say to John’s messengers, “Go back and tell John that he is not forgotten. Tell him what you have seen and heard, that the poor have good tidings preached to them.” Page 1626.

And the New Testament bears record that the common people heard him gladly. Mark 12:37

It is true, near the end of his life work, while the theologians continued to reject his teachings, many leaders among the Jews did accept the gospel message, seeing that many members of the Sanhedrin joined the Kingdom. (See Pages 1910, 1118, 1789, 2013.)

Spiritual pride and ecclesiastical loyalty have always made it difficult for the chief priests and topnotch theologians to accept new truth and give recognition to new religious movements.

Note this passage from the Urantia Book, page 1128.

While personal religion precedes the evolution of human morals, it is regretfully recorded that institutional religion has invariably lagged behind the slowly changing mores of the human races. Organized religion has proved to be conservatively tardy. The prophets have usually led the people in religious development; the theologians have usually held them back. Religion, being a matter of inner or personal experience, can never develop very far in advance of the intellectual evolution of the races.

Criticism #2: The Urantia Book is a revival of Gnosticism — a heresy the Christian Church repudiated in the early years of its existence.

Gnosticism was a syncretism of Jewish, pagan, and Christian teachings prevalent in the early centuries of the Christian era. It was characterized by the following teachings:

1. They had many secret and mystic slogans and symbols.
2. You get to heaven by knowing the names of demons and by means of secret formulas.
3. They taught the Old Testament doctrine that Deity created both good and evil.
4. They revered seven planetary divinities: the sun, moon, and five planets.
5. They taught that the soul wanders through the cosmos and finally attains heaven by means of magic formulas.
6. They had a dogma of the Grand Mother — Sophia.
7. That primal man reappears as a succession of prophets, finally as Christ.
8. Salvation was largely a myth.
9. They were ascetic — followed Paul's ideas of sex and marriage.
10. It embraced a lot of wild and speculative Oriental superstitions.
11. Getting down to facts — Jesus was little more than a phantom.
12. Salvation was by knowledge, not by faith.

Now, I submit, that anyone who has even superficially read the Urantia Book could testify that at no point is the teaching of the book in agreement with the dogmas of Gnosticism. On every count, the doctrines(4) of Urantia are a refutation of Gnostic teachings.

Some have thought that Paul had reference to the early teachings of Gnosticism when he admonished the Colossians — “See to it that no one makes a prey of you by philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ.” Col 2:8.

Specifically, *The Urantia Papers* strike down all things as secrets, symbols, slogans, ceremonies, and other magic techniques of gaining divine favor. You get to heaven by knowing God — not the secret names of intervening demons — and by FAITH.

The book repudiates the teaching that God creates both good and evil. It disowns planetary deities and all things astrological.

To Urantians, the soul does not wander aimlessly through the cosmos and attain Paradise by magic formulas. The soul evolves on earth, traverses the morontia

spheres, attains spirit status, and is mustered into the Mortal Corps of the Finality — there awaiting the assignment to undisclosed service in outer space.

The Urantia Papers certainly do not countenance anything resembling Mother worship, whether it be the Gnostic Sophia or the Virgin Mary.

The quasi-incarnation concept of the primal man evolving through the prophets to appear full bloom in Jesus Christ is not the teaching of *Urantia*. The bestowal of Michael is clear-cut and transcendent.

To us, salvation is not a myth; it is the eternal purpose of God and the one reality of the universe. It is the gift of God and we secure it by FAITH.

The book does not teach asceticism. It does not endorse Paul's ideas of sex and marriage which are somewhat like those of Gnosticism. *Urantia* ennobles sex and glorifies marriage; the home is societies basic and grandest institution.

The book gives recognition to none of the wild and woolly oriental superstitious embraced in Gnostic speculations.

There is nothing shadowy and fantastic about the Jesus of *The Urantia Papers*. His past, present, and future, his nature and universe status, are portrayed in clear outline and his teachings are presented in certitude of authenticity.

In the *Urantia Book*, salvation is not by knowledge but by faith. Let the book speak for itself, page 290.

Faith has won of the ascendant pilgrim a perfection of purpose which admits the children of time to the portals of eternity.

Page 1865 — Jesus ... taught that the truth-loving soul, the one who hungers and thirsts for righteousness, for God, is admitted by faith to the spiritual kingdom.

Page 59 — The consciousness of a victorious human life on earth is born of that creature faith which dares to challenge each recurring episode of existence when confronted with the awful spectacle of human limitations, by the unflinching declaration: Even if I cannot do this, there lives in me one who can and will do it, a part of the Father-Absolute of the universe of universes. And that is "the victory which overcomes the world, even your faith."

Page 1583 — The right to enter the kingdom is conditioned by faith, personal belief.

Page 1567 — The door of eternal life is wide open to all; whosoever will may come; there are no restrictions or qualifications save the faith of the one who comes.

Page 1733 — Now, mistake not, my Father will ever respond to the faintest flicker of faith. . . . But you who have been called out of darkness into the light are expected to believe with a whole heart.

Page 1619 — But when you pray, you exercise so little faith. Genuine faith will remove mountains of material difficulty which may chance to lie in the path of soul expansion and spiritual progress.

Page 1682 — Salvation is the gift of the Father and is revealed by his Sons. Acceptance by faith on your part makes you a partaker of the divine nature, a son or a daughter of God. By faith you are justified; by faith are you saved; and by this same faith are you eternally advanced in the way of progressive and divine perfection.

Page 1118 — But such is not man's end and eternal destiny; such a vision is but the cry of despair uttered by some wandering soul who has become lost in spiritual darkness, and who bravely struggles on in the face of the mechanistic sophistries of a material philosophy, blinded by the confusion and distortion of a complex learning. And all this doom of darkness and all this destiny of despair are forever dispelled by one brave stretch of faith on the part of the most humble and unlearned of God's children on earth.

Page 1118 — This saving faith has its birth in the human heart when the moral consciousness of man realizes that human values may be translated in mortal experience from the material to the spiritual, from the human to the divine, from time to eternity.

And all of this is in full agreement with the New Testament declaration that the just shall live by faith. Heb 10:38, Gal 3:11.

Criticism #3: There seems to be nothing new or original about the cosmology, and to me it seems to be rather mechanical.

The cosmology of the Urantia Book is not only unique and original, but it is the first time religionists have had a cosmology worthy of the universal claims of Christianity. Heretofore, the scientists have twitted the religionist about his restricted and earth-centric cosmology, but now we religionists can face science with a majestic and transcendent cosmology that even challenges the scientist to invent better instruments in order to view the teeming galaxies which are beyond the reach of their present-day telescopes.

And now about the assertion that the Urantia cosmology is mechanical, let the book speak for itself.

Yes, we have marvelous energy mechanisms in the universe but they are living mechanisms. See pages 324, 328-9.

Page 481 — In the evaluation and recognition of mind it should be remembered that the universe is neither mechanical nor magical; it is a creation of mind and a mechanism of law. But while in practical application the laws of nature operate in what seems to be the dual realms of the physical and the spiritual, in reality they are one. The First Source and Center is the primal cause of all materialization and at the same time the first and final Father of all spirits. The Paradise Father appears personally in the extra-Havona universes only as pure energy and pure spirit — as the Thought Adjusters and other similar fragmentations.

Page 481 — Mechanisms do not absolutely dominate the total creation; the universe of universes in toto is mind planned, mind made, and mind administered. But the divine mechanism of the universe of universes is altogether too perfect for the scientific methods of the finite mind of man to discern even a trace of the dominance of the infinite mind. For this creating, controlling, and upholding mind is neither material mind nor creature mind; it is spirit-mind functioning on and from creator levels of divine reality.

Page 482 — The ability to discern and discover mind in universe mechanisms depends entirely on the ability, scope, and capacity of the investigating

mind engaged in such a task of observation. Time-space minds, organized out of the energies of time and space, are subject to the mechanisms of time and space.

Page 482 — Since mind co-ordinates the universe, fixity of mechanisms is nonexistent. The phenomenon of progressive evolution associated with cosmic self-maintenance is universal. The evolutionary capacity of the universe is inexhaustible in the infinity of spontaneity. Progress towards harmonious unity, a growing experiential synthesis superimposed on an ever-increasing complexity of relationships, could be effected only by a purposive and dominant mind.

Page 482 — The higher the universe mind associated with any universe phenomenon, the more difficult it is for the lower types of mind to discover it. And since the mind of the universe mechanism is creative spirit-mind (even the mindedness of the Infinite), it can never be discovered or discerned by the lower-level minds of the universe, much less by the lowest mind of all, the human. The evolving animal mind, while naturally God-seeking, is not alone and of itself inherently God-knowing.

Page 484 — The spirit is the creative reality; the physical counterpart is the time-space reflection of the spirit reality, the physical repercussion of the creative action of spirit-mind. Mind universally dominates matter, even as it is in turn responsive to the ultimate overcontrol of spirit. And with mortal man, only that mind which freely submits itself to the spirit direction can hope to survive the mortal time-space existence as an immortal child of the eternal spirit world of the Supreme, the Ultimate, and the Absolute: the Infinite.

Page 1303 — The grand universe is mechanism as well as organism, mechanical and living — a living mechanism activated by a Supreme Mind, co-ordinating with a Supreme Spirit, and finding expression on maximum levels of power and personality unification as the Supreme Being. But to deny the mechanism of the finite creation is to deny fact and to disregard reality. Mechanisms are the products of mind, creative mind acting on and in cosmic potentials. Mechanisms are the fixed crystallizations of Creator thought, and they ever function true to the volitional concept that gave them origin. But the purposiveness of any mechanism is in its origin, not in its function. These mechanisms should not be thought of as limiting the action of Deity; rather is it true that in these very mechanics Deity has achieved one phase of eternal expression. The basic universe mechanisms have come into existence in response to the absolute will of the First Source and Center, and they will therefore eternally function in perfect harmony with the plan of the Infinite; they are, indeed, the nonvolitional patterns of that very plan. We understand something of how the mechanism of Paradise is correlated with the personality of the Eternal Son; this is the function of the Conjoint Actor. And we have theories regarding the operations of the Universal Absolute with respect to the theoretical mechanisms of the Unqualified and the potential person of the Deity Absolute. But in the evolving Deities of Supreme and Ultimate we observe that certain impersonal phases are being actually united with their volitional counterparts, and thus there is evolving a new relationship between pattern and person.

Page 1305 — Nevertheless, the Father as a person may at any time interpose a fatherly hand in the stream of cosmic events all in accordance with the will of God and in consonance with the wisdom of God and as moti-

vated by the love of God. But what man calls providence is all too often the product of his own imagination, the fortuitous juxtaposition of the circumstances of chance. There is, however, a real and emerging providence in the finite realm of universe existence, a true and actualizing correlation of the energies of space, the motions of time, the thoughts of intellect, the ideals of character, the desires of spiritual natures, and the purposive volitional acts of evolving personalities. The circumstances of the material realms find final finite integration in the interlocking presences of the Supreme and the Ultimate.

Page 2077 — If men were only machines, they would react more or less uniformly to a material universe. Individuality, much less personality, would be nonexistent.

The fact of the absolute mechanism of Paradise at the center of the universe of universes, in the presence of the unqualified volition of the Second Source and Center, makes forever certain that determiners are not the exclusive law of the cosmos. Materialism is there, but it is not exclusive; mechanism is there, but it is not unqualified; determinism is there, but it is not alone.

Page 2078 — The finite universe of matter would eventually become uniform and deterministic but for the combined presence of mind and spirit. The influence of the cosmic mind constantly injects spontaneity into even the material worlds.

The inconsistency of the modern mechanist is: If this were merely a material universe and man only a machine, such a man would be wholly unable to recognize himself as such a machine, and likewise would such a machine-man be wholly unconscious of the fact of the existence of such a material universe. The materialistic dismay and despair of a mechanistic science has failed to recognize the fact of the spirit-indwelt mind of the scientist whose very supermaterial insight formulates these mistaken and self-contradictory concepts of a materialistic universe.

Page 2079 — If this were only a material universe, material man would never be able to arrive at the concept of the mechanistic character of such an exclusively material existence. This very mechanistic concept of the universe is in itself a nonmaterial phenomenon of mind, and all mind is of nonmaterial origin, no matter how thoroughly it may appear to be materially conditioned and mechanistically controlled.

If the universe were only material and man only a machine, there would be no science to embolden the scientist to postulate this mechanization of the universe. Machines cannot measure, classify, nor evaluate themselves. Such a scientific piece of work could be executed only by some entity of supermachine status.

If universe reality is only one vast machine, then man must be outside of the universe and apart from it in order to recognize such a fact and become conscious of the insight of such an evaluation.

If man is only a machine, by what technique does this man come to believe or claim to know that he is only a machine? The experience of self-conscious evaluation of one's self is never an attribute of a mere machine. A self-conscious and avowed mechanist is the best possible answer to mechanism. If materialism were a fact, there could be no self-conscious mechanist. It is also true that one must first be a moral person before one can

perform immoral acts.

Page 2080 — How foolish to presume that an automaton could conceive a philosophy of automatism, and how ridiculous that it should presume to form such a concept of other and fellow automatons!

The universe is not like the laws, mechanisms, and the uniformities which the scientist discovers, and which he comes to regard as science, but rather like the curious, thinking, choosing, creative, combining, and discriminating scientist who thus observes universe phenomena and classifies the mathematical facts inherent in the mechanistic phases of the material side of creation. Neither is the universe like the art of the artist, but rather like the striving, dreaming, aspiring, and advancing artist who seeks to transcend the world of material things in an effort to achieve a spiritual goal.

And so our clerical critic not only failed to envision the magnificent cosmos of the Urantia Book, but he so superficially read the text that he thought it presented a mechanical cosmos. How mistaken even a learned theologian can be when his mind is not open to the reception of new truth!

Criticism #4: Urantia completely ignores the Biblical teachings about man. For Urantia man is finite, ignorant, and enslaved by matter. In the Bible man is anxious, guilty, fallen, and spiritually perverse. There is just no common ground between these two views.

This is a criticism difficult to analyze. The criticism presents only a partial view of man as presented in *The Urantia Papers*. And we think that this concept of the Biblical view of man is also somewhat incomplete and a bit distorted. Since both pictures of man are hardly truly representative of either the Urantia Book or the Bible, it is hardly profitable to undertake a detailed discussion of this criticism.

But I would call attention to the full and comprehensive manner in which the book does present the story of man's origin, nature, history, and destiny.

The Urantia Papers tell us about the origin of life on this planet. Then follows the story of prehuman life and the appearance of Andon and Fonta, the first human beings. The arrival of the six colored races is depicted.

Humanity is carried down through the ages, through the planetary rebellion, the Adamic default, on down to the times of Jesus' bestowal in the flesh.

There is an elaborate and profound doctrine of man presented in the Urantia Book: Man created in the image of God, endowed with a provisional free will, indwelt by a fragment of God, by faith fellowshipped as a son of God in the brotherhood — the kingdom of heaven.

Human personality is a divine gift. Survival is a gift of grace which man secures by faith. Never in all the world's history has there been presented such a complete account of man's origin, history, and destiny.

A minister, with a doctor's degree, recently said to me, The Urantia concept of man is in harmony with the best Christian thought of today.

Criticism #5: Why should not the person who put *The Urantia Papers* in written English be known? The authors of the Books of the Bible are known.

The book itself tells how *The Urantia Papers* came to be. (See citations on the back of the dust jacket of the Urantia Book.) The reason given us for not disclosing the identity of the subject employed in this transaction was: We do not want future generations to be concerned with the adoration of a Saint Peter or Saint Paul, a Luther, Calvin, or Wesley. We want no individual to be exalted by *The Urantia Papers*. The book should stand on its own nature and worth.

We all tend to revere our religious leaders. Remember how the Edenites wanted to fall down and worship Adam and Eve. Speaking of the resident governor general, on Page 1252 of the Urantia Book, it says, The name of the current planetary supervisor is withheld from you only because mortal man is so prone to worship, even to deify, his extraordinary compatriots and superhuman superiors.

As for the books of the Bible, we do not know the real authors of many of these sacred writings. We are just as much edified by their reverential perusal. We can enjoy a good symphony even if we do not know the name of the composer.

The Urantia Book does not aim to contribute to the creation of a new galaxy of saints or to the organization of a new church.

But keeping important information secret is nothing new. Look at the New Testament record of Jesus' dealing with his apostles. After healing the leper, Jesus said, "See that you say nothing to anyone." Matt 8:4. Following Peter's confession of his divinity, Jesus strictly charged the disciples to tell no one that he was the Christ.(5) Matt 16:20. Regarding their experience on the Mount of Transfiguration, Jesus said, "Tell no one the vision, until the Son of Man is raised from the dead." Matt 17:9. After curing the deaf and dumb man, the Master charged them to tell no one what had happened. Luke 8:56.

Remember: when we are asked, "Just how did you get the Urantia Book?," if each of us told everything we know about the origin of *The Urantia Papers*, such a narrative would not fully satisfy the inquirer, for there is too much concerning the transmittal of *The Urantia Papers* that none of us fully understands. If you knew all we know, you would still be ignorant of much concerning the phenomena of factualizing these documents. **No living person fully understands just how *The Urantia Papers* got translated into the English manuscript which was authorized for publication.(6)**

One thing should be made clear to all. No person or persons are in any way desirous of gaining any advantage or notoriety out of their connection with the Urantia revelation.

Even after we attain Paradise, we encounter secrets in connection with the seven sacred worlds of the Father which revolve about Paradise. On each of these Father worlds there is to be found a domain of knowledge and experience which is confidential to a certain group of beings. All others are denied access to this secret domain.

Divinington — the abode of Thought Adjusters — is open only to the Father-fragment entities. All orders of intelligent beings are forbidden to land on Divinington.

In a military organization the higher officers are often in possession of information which it is not wise to transmit to the rank and file of the army.

Criticism #6: There is no doctrine of sin in the Urantia Book. Neither is there a plan of salvation for lost man.

Again, our critic has failed to read the Urantia Book which presents a clear-cut doctrine of sin. True, it does re-define sin so as to forever separate it from the errors of partial understanding and the potential evil of finite imperfection. Urantia doctrine of sin also separates this state from the ordinary guilty feeling which a mistaught conscience (supposedly the voice of God to the soul) imposes upon otherwise well-meaning individuals who are conscious of having violated the mores — failed to live up to some ethical ideal or some social regulation or other man-made dogmas.

Let the Urantia Book tell its own story about sin.

First, there is the background and cosmic setting of all sin as portrayed in the Lucifer rebellion — the attack upon the personality of God, the divine rule of his Creator Sons, and the whole scheme of Paradise ascension of mortal creatures of the Corps of the Finality. Then follows the story of the Caligastia betrayal of this world and the devastating consequences of the planetary rebellion.

Now as to sin as a personal experience.

Page 52: The possibility of mistaken judgment (evil) becomes sin only when the human will consciously endorses and knowingly embraces a deliberate immoral judgment.

Page 63 — Sin is potential in all realms where imperfect beings are endowed with the ability to choose between good and evil.

It is true, the Urantia Book does reject the whole concept of original sin.

Jesus recognized that sin was according to one's light. Said he, "Before I came you had no sin, but now you have no excuse.," John 15:22.

Read again on page 754:

But sin is a purposeful resistance to divine reality — a conscious choosing to oppose spiritual progress — while iniquity consists in an open and persistent defiance of recognized reality and signifies such a degree of personality disintegration as to border on cosmic insanity.

Page 41 — The love of God saves the sinner; the law of God destroys the sin.

Page 984 — The sense or feeling of guilt is the consciousness of the violation of the mores; it is not necessarily sin. There is no real sin in the absence of conscious disloyalty to Deity.

Page 2016 — Sin is the act of conscious and deliberate rebellion against the Father's will and the Sons' laws by an individual will creature.

As regards the plan of salvation, the teachings of the Urantia Book are clear and replete.

Salvation is based on the love of God and not on the atonement doctrine. Even Peter taught this in his Pentecostal sermon, saying, “Truly I perceive that God shows no partiality, but in every nation anyone who fears him and does what is right is acceptable to him,” Acts 10:34,35.

The plan of saving mortals is part of the eternal purpose of God. (See page 364.)

Page 365 — The goal of eternity is ahead! The adventure of divinity attainment lies before you! The race for perfection is on! Whosoever will may enter, and certain victory will crown the efforts of every human being who will run the race of faith and trust, depending every step of the way on the leading of the indwelling Adjuster and on the guidance of that good spirit of the Universe Son, which so freely has been poured out upon all flesh.

The plan of salvation is presented in the Urantia Book as:

1. The Plan of Perfection Attainment. Pages 54, 85, 645.
2. The Bestowal Plan. Pages 85, 454.
3. The Plan of Mercy Ministry. Pages 85, 95.
4. The Salvage Plan. Pages 39, 85.

Concerning the Paradise ascension, read on Page 383:

Having started out on the way of life everlasting, having accepted the assignment and received your orders to advance, do not fear the dangers of human forgetfulness and mortal inconstancy, do not be troubled with doubts of failure or by perplexing confusion, do not falter and question your status and standing, for in every dark hour, at every crossroad in the forward struggle, the Spirit of Truth will always speak, saying, This is the way.

(Read on) Page 1194 — You humans have begun an endless unfolding of an almost infinite panorama, a limitless expanding of never-ending, ever-widening spheres of opportunity for exhilarating service, matchless adventure, sublime uncertainty, and boundless attainment.

(Again on) Page 1194 — When the clouds gather overhead, your faith should accept the fact of the presence of the indwelling Adjuster, and thus you should be able to look beyond the mists of mortal uncertainty into the clear shining of the sun of eternal righteousness on the beckoning heights of the mansion worlds of Satania.

And all of this is also good New Testament teaching. Read I John 5:4: “For whatever is born of God overcomes the world, and this is the victory that overcomes the world, our faith.”

In the Urantia Book the doctrines of sin and salvation make sense. They are consistent with our knowledge of science (psychology) on the one hand and the teachings of Jesus on the other.

The Urantia Papers deny both original sin and universal and unconditioned

salvation. To be sure, “we have all sinned and come short of the glory of God.” Rom 3:23. But only those who choose survival will go on to find God and become more and more like him.

Criticism #7: The goal of salvation represents a prolonged scheme of training and even then is indefinite and uncertain.

Yes, the Urantia Book does present a vast scheme of universe education as a part of the survival plan for mortal ascenders. Others have found fault with this scheme of Paradise ascension. The most notable of all such critics was Lucifer himself. One of the three major criticisms of the rebellious Lucifer had to do with the prolonged training given mortal creatures.

Salvation is not magical — falling asleep in death as a material creature and waking up in heaven as full-fledged spirit being. The Paradise ascension is evolutionary not magical. Salvation is real — not a fantasy.

Mortal survivors are being educated and trained for some magnificent destiny. And all of this practical education is in itself a transcendent destiny.

Criticism #8: The loving, kind, and tolerant heavenly Father presented in the Urantia Book is not a God of Exodus and the God who saves sinners. The Bible does not encourage us to look for new truth — its injunction is Remember and Obey.

Our critic wants us to go back to the jealous and angry God of the times of Samuel and Elijah. In a way this criticism is valid. The Urantia Book does present the portrait of an affectionate heavenly Father such as that presented by the Second Isaiah and exemplified in the life and teachings of Jesus.

The whole concept of the bestowal of the Spirit of Truth is contrary to the idea of a closed revelation — The Faith delivered to the saints. Jesus promised a progressive religious experience, a spirit guide who should lead us into all truth.

This critic certainly failed to read Paper 97, Evolution of the God Concept Among the Hebrews. Deity concepts progressively changed from Samuel to Isaiah.

The whole plan of salvation signifies growth. We are admonished to grow in grace and a knowledge of the Lord Jesus Christ. 2 Peter 3:18.

The Urantia Book pictures God as Jesus presented him — a loving heavenly Father. The idea of a closed revelation — the preservation of the Faith once delivered to the saints was what led to this downfall of the Jewish people. While defending their faith they rejected the very gift of God which their own prophets had foreshadowed.

The God of the Urantia Book is a God who save sinners — from cover to cover the book proclaims: Whosoever will may come and partake freely of the water of life.

Criticism #9: The Urantia Book almost completely ignores the prophets of the Old Testament. The reason for this is clear — the teaching of the prophets flatly contradict the scheme of the Urantia Book.

Again this critic has failed to read the book. There are hundreds of references to the Old Testament in the Urantia Book. Papers 73-76, 93-96 are devoted wholly to the consideration of Old Testament persons, peoples, and religions.

The Urantia Papers validate both the Old and the New Testament Scriptures. They also recognize the basic truths of the leading oriental religions.

The Urantia Book portrays the continuous evolutionary growth of religion as augmented by periodic revelation from the dawn of civilization to the present hour. Divine truth is living and expanding; always growing and increasingly illuminating the pathways of human development.

Criticism #10: The Urantia Book is a commonplace hodge-podge of verbiage, just such as numerous automatic writers have produced.

I can testify that *The Urantia Papers* were not the product of automatic writing or any other technique of psychic legerdemain known to me.(7)

While we are not at liberty to tell you even the little we know about the technique of the production of *The Urantia Papers*, we are not forbidden to tell you how we did not get these documents.

Let me call your attention to the following outline of present-day psychologic and psychic phenomena.

UNUSUAL ACTIVITIES OF THE MARGINAL CONSCIOUSNESS. (The subconscious mind.)

1. Automatic Writing.
2. Automatic Talking.
 - a. Speaking with tongues.
 - b. Trance Mediums.
 - c. Spirit Mediums.
 - d. Catalepsy.
3. Automatic Hearing — Clairaudience: hearing voices.
4. Automatic Seeing.
 - a. Dream States — Twilight Mentation
 - b. Visions — Automatic Dramatization.
 - c. Hallucinations. (Shifty Reality Feelings.)
5. Automatic Thinking.
 - a. Automatic Fearing — Anxiety Neurosis.
 - b. Automatic Ideation — Mental Compulsions.

- c. Automatic Judgments — Intuition, Hunches.
 - d. Automatic Association of Ideas — Precognitions.
 - e. Automatic Guessing — E.S.P.: Extra-Sensory Perception.
 - f. Automatic Deductions — Delusions — Paranoia.
 - g. Dominance of Marginal Consciousness — Dreams and Hypnosis.
6. Automatic Remembering.
 - a. Clairvoyance — Automatic Memory Associations.
 - b. Telepathy — Mind Reading (?)
 - c. Fortune Telling (Largely Fraudulent.)
 - d. Musical and Mathematical Marvels.
 7. Automatic Acting.
 - a. Automatic Behavior — (Major Hysteria. Witchcraft.)
 - b. Automatic Motion — Motor Compulsions.
 - c. Automatic Overdrives — Manic Episodes.
 - d. Automatic Walking — Somnambulism.
 8. Automatic Personalization.
 - a. Automatic Forgetting — Amnesia.
 - b. Automatic Dissociation — Double and Multiple Personality.
 - c. Schizophrenia — Split Personality.
 9. Combined and Associated Psychic States.

Note: The technique of the reception of the Urantia Book in English in no way parallels or impinges upon any of the above phenomena of the marginal consciousness.(8)

Criticism #11: The atonement has vanished from the Urantia Book. So has the majestic and jealous God who punishes his people when they go whoring after other gods.

This is a valid criticism. In the Urantia Book the atonement has vanished. Read on page 41:

Righteousness implies that God is the source of the moral law of the universe. Truth exhibits God as a revealer, as a teacher. But love gives and craves affection, seeks understanding fellowship such as exists between parent and child. Righteousness may be the divine thought, but love is a father's attitude. The erroneous supposition that the righteousness of God was irreconcilable with the selfless love of the heavenly Father, presupposed absence of unity in the nature of Deity and led directly to the elaboration of the atonement doctrine, which is a philosophic assault upon both the unity and the free-willness of God.

The Urantia Book goes so far as to declare that the atonement doctrine is an insult to Deity.

There is penalty for those who forsake God and abandon the pursuit of

survival. And that penalty is loss of being — annihilation. They shall become as though they had not been.

Criticism #12: While there are to be found some new ideas in the Urantia Book, there is not revealed any startling new institution.

Jesus was the greatest of all revelations — incarnation — he preached a simple gospel: the Fatherhood of God and the brotherhood of man. He appealed much to the Old Testament. Much of his preaching was to the common people.

The Urantia Book is an attempt to unify present-day scientific knowledge and religious truth. The main purpose of *The Urantia Papers* is to help the average person to better understanding of Jesus' religion. This means an emphasis on the religion of Jesus as contrasted to the religion about Jesus.

The Urantia Book, while presenting many new concepts, devotes much attention to the exaltation of much that is old — the home, education, and social equity.

Remember, it is not the purpose of the Urantia Book to start a new church. The book condemns sectarian religions. The book is a gift to all religions, including Christianity.

The mission of the book is well told on page 2090:

The time is ripe to witness the figurative resurrection of the human Jesus from his burial tomb amidst the theological traditions and the religious dogmas of nineteen centuries. Jesus of Nazareth must not be longer sacrificed to even the splendid concept of the glorified Christ(9). What a transcendent service if, through this revelation, the Son of Man should be recovered from the tomb of traditional theology and be presented as the living Jesus to the church that bears his name, and to all other religions! Surely the Christian fellowship of believers will not hesitate to make such adjustments of faith and of practices of living as will enable it to follow after the Master in the demonstration of his real life of religious devotion to the doing of his Father's will and of consecration to the unselfish service of man.

Do professed Christians fear the exposure of a self-sufficient and unconsecrated fellowship of social respectability and selfish economic maladjustment? Does institutional Christianity fear the possible jeopardy, or even the overthrow, of traditional ecclesiastical authority if the Jesus of Galilee is reinstated in the minds and souls of mortal men as the ideal of personal religious living? Indeed, the social readjustments, the economic transformations, the moral rejuvenations, and the religious revisions of Christian civilization would be drastic and revolutionary if the living religion of Jesus should suddenly supplant the theologic religion about Jesus.

Criticism #13: The Urantia Book takes away the centrality of Christ in the Christian faith.

While the Urantia Book places God at the center of the master universe as well as at the center of the Christian faith, the bestowal Son shares this place with his Father.

The Urantia teaching greatly enlarges the mission of Jesus to this world. In addition to the concept of Savior, he becomes our Creator and Sovereign Lord. The statement — “No one comes to the Father except by me” becomes much more absolute in its significance.

In the religion of Jesus, the bestowal Son of God becomes the real center of the gospel of the kingdom. The religion about Jesus may give a large place to Peter at Pentecost, to Paul and his Epistles, and to the early church fathers. But in the Urantia version of the gospel of the kingdom, Jesus of Nazareth — the Son of God and the Son of Man — is forever at the center of the good news about the fatherhood of God and the brotherhood of man.

The Urantia Book recognizes the supremacy of Christ(10) in all things religious, when it validates his many titles on Page 1965:

I am the bread of life. I am the living water. I am the light of the world. I am the desire of all ages. I am the open door to eternal salvation. I am the reality of endless life. I am the good shepherd. I am the pathway to infinite perfection I am the secret of eternal survival. I am the way, the truth, and the life. I am the infinite Father of my finite children. I am the true vine; you are the branches. I am the hope of all who know the truth. I am the living bridge from one world to another. I am the living link between time and eternity.

Criticism #14: I asked a friend of mine, a professor of physics in a near-by university, for an opinion on the scientific aspects of the Urantia Book. After going over the book, he said, As regards science, this book is dated. It presents a very good picture of the way we looked at the cosmos ten years ago.(11)

On the whole, I think this is a valid criticism of the Urantia Book. Let me read from the Urantia Book, page 1109:

Because your world is generally ignorant of origins, even of physical origins, it has appeared to be wise from time to time to provide instruction in cosmology. And always has this made trouble for the future. The laws of revelation hamper us greatly by their proscription of the impartation of unearned or premature knowledge. Any cosmology presented as a part of revealed religion is destined to be outgrown in a very short time. Accordingly, future students of such a revelation are tempted to discard any element of genuine religious truth it may contain because they discover errors on the face of the associated cosmologies therein presented.

Mankind should understand that we who participate in the revelation of truth are very rigorously limited by the instructions of our superiors. We are not at liberty to anticipate the scientific discoveries of a thousand years. Revelators must act in accordance with the instructions which form a part of the revelation mandate. We see no way of overcoming this difficulty, either now

or at any future time. 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. These new developments we even now foresee, but we are forbidden to include such humanly undiscovered facts in the revelatory records. Let it be made clear that revelations are not necessarily inspired. The cosmology of these revelations is not inspired. It is limited by our permission for the co-ordination and sorting of present-day knowledge. While divine or spiritual insight is a gift, human wisdom must evolve.

The science of *The Urantia Papers* bears the closing date of A.D. 1934. Even if it is now regarded as ten years out of date, it was 15 or 20 years ahead of the times first presented to us. But even now, the fact of the ultimaton has not yet been discovered, even though there have been several hints along this line in the scientific papers of the last few years.

Criticism #15: The teachings of Jesus as presented in the Urantia Book can be found in a thousand different books, especially in writings prior to 1930.

You notice that our critics fail to cite the books which portray the teachings of Jesus as found in the Urantia Book. It is comforting to be told that the Urantia teachings have such far-flung support among Christian authors. But I find much in Jesus' Urantia teachings which I have not here-to-fore encountered(12).

I can cite dozens of discourses, talks, conferences, and question-and-answer periods — which I challenge anyone to find already on record in present-day Christian literature.

Criticism #16: The narrative of the earlier years of Jesus' life — silent years of the Gospels — impressed me as being very ordinary, even sophomoric. Nothing extraordinary happened. I could sit down any day and dictate just as good, or better, a story in three or four hours.

I am glad that in the main the rhetoric of the narrative of Jesus' life is easily comprehensible by sophomores, even freshman, of high school as well as on the collegiate level. Just the other day a college sophomore related to me how much he had been helped by this story of Jesus' early life.

But as I review these years, there is impressed on my mind many discussions that could easily engage the deep thinking of men and women many grades above the sophomore level. Let me call your attention to a few:

1. His assumption of responsibility and management of family affairs after his father's death.
2. His wise dealing with the conflicts between patriotism and religious loyalties.

3. Dealings with the affairs of his brothers and sisters, not to mention his mother.

4. The story of his personal work on the Rome trip and how it later worked out in the beginnings of the Christian religion as it spread in the Roman Empire.

5. Jesus' discourse on Reality.

6. The Carthage discourse on Time and Space.

7. The editing of the Hindu lad's selections of comparative religions.

8. His discussion with the religious leaders at Rome on True Values, Truth and Faith, Good and Evil

9. The counsel on Wealth.

10. The wisdom of his personal ministry to Ganid.

11. The sagacious dealing with the courtesans.

12. The Athenian discourse on science.

13. The Ephesian discourse on the soul.

14. The discussion of mind at Cyprus.

15. The unique story of his experience at Lake Urmia.

16. The Mount of Hermon sojourn.

Yes, in a way, nothing out of the ordinary happened. That was also the great stumbling block to Mary. As Mary tried to bolster her faith, doubts would creep in because nothing out of the ordinary ever happened.

Our friend thinks he could dictate a narrative of Jesus' life from the twelfth year to his baptism in the Jordan in three or four hours any day. I doubt it. At least in nineteen hundred years it has not been done.

This reminds me of an agnostic patient I had several years ago. He complained that Jesus' sermons were very ordinary — that his teachings consisted largely of commonplace stories — parables. Said he could write out a dozen parables any evening.

I said to this man, "I'll pay a good price for every parable which you bring me which will be at all comparable with the leading parables of Jesus." He promised to undertake the job. I did not hear from him for three months. Then he said, "Well, I guess that Jesus told most of the parables. I did not think up many that seemed to be as good as those found in his sermons."

There are so many features of this story of Jesus' early life that can be checked and rechecked. There is a consistency about the narrative that would not be found in a piece of pure fiction.

Don't forget: during these years he was living the truly human life — as man among men — as contrasted with the more divine features which appeared ever and anon after the occasion of his baptism.

The Apostle Paul had some troubles like this. Some of his critics complained that his gospel was pedestrian — even sophomoric — that it was lacking in erudition and deficient in learned philosophy. This is Paul's answer to these critics as found in the first chapter of First Corinthians, verses 18-27.

For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God. For it is written, 'I will destroy the wisdom of the wise, and the cleverness of the clever I will thwart.' Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong.

(Again) 1 Cor 2:14: The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.

1 Cor 3:19: For the wisdom of this world is folly with God.

Criticism #17: In my opinion, the Urantia Book is a fraud — a hoax. Those who perpetrated this book are criminals.

Any one who would call *The Urantia Papers* a fraud does not know much about the people who were concerned with the factualization of this unique book. My wife and I had considerable experience with the exposure of mediumistic frauds and psychic humbugs during our earlier years and some forty years ago I wrote a book depicting our experiences in dealing with these practitioners of the occult.

There was nothing questionable, much less fraudulent, connected with the origin of the Urantia Book. At the first glimpse of such, my associates and I would have forsaken the whole affair. We never detected anything fraudulent in the phenomena spread out over twenty-five years. True, we encountered much we could not explain, cannot explain even today. But there was no deception or other questionable practices.

Neither did the Forum — more than one hundred and fifty persons who supplied the questions which brought forth *The Urantia Papers* — ever detect any evidences of fraud.

No one has ever found a contradiction in the Urantia Book of more than one million words. If your story is fictitious, you just can't go on the witness stand for more than twenty-five years to be examined and cross-examined by more than one hundred and fifty people, and never make a single slip-up. To pass such a test you have to be telling the truth.

It is now more than three years since the book was published; several thousand copies have been distributed which have been read by more than thousands of people, and yet no one has discovered a contradiction; not even the severest critic has brought forth such as accusation.

When my son came home on furlough from the Marine Corps to read *The Urantia Papers*, the first question he asked me was, “Dad, is there any one making money out of this thing?” I answered, “No, son, but there are a number of us who are putting money into it.” By the time the book was published we had, in time and money, put in over one hundred thousand dollars. Except for professional proof reading, no one was paid one cent during all the years of the production and publication of the Urantia Book.

But the cry of fraud is an old one. They charged Jesus with being a fraud — “Are you not Jesus of Nazareth, the carpenter’s son?” And they went on to charge that he was in league with devils. Said one minister critic of the Urantia Book, “It unfolds the melodramatic shotgun wedding of secondhand neoplatonized Gnosticism and slipshod Protestant rationalism to sanctified science-fiction and sheer damn foolishness. The bastard offspring of this union is called Urantia. There is no place for it in the house of the Lord.”

Criticism #18: The Urantia Book contains no new and original concepts. There is really nothing new in its presentation of cosmology, philosophy, and religion.

In reply to this criticism, I submit 74 concepts and doctrines which are new and original as presented in the Urantia Book, not to mention more than one hundred additional narratives which represent the enlargement, amplification, and clarification of existing knowledge.

1. The Eternal Son of Paradise. For the first time in human records clearly designated and personally identified.

2. The unique Conjoint Actor. The concept of the Third Person of Deity is both unique and original in *The Urantia Papers*.

3. The Paradise Trinity. In the Urantia Book the Paradise Trinity finds its only present-day identification and recognition.

4. The Central Geographic Residence of Deity. For the first time the world knows exactly where God lives.

5. The Absolute Isle of Paradise. The original concept of Paradise as the absolute of non-deity reality.

6. Multiple Creator Sons. Recognition of more than 700,000 Creator Paradise Sons.

7. Concept of the Absolutes. The concept of the Unqualified, Universal, and Deity Absolutes is original with the Urantia Book.

8. Doctrine of Evolutionary Deity. While I saw an intimation of finite Deity in one of Pratt’s books about the time of the coming of *The Urantia Papers*, I am sure that the concepts of the Supreme Being and God the Ultimate are original.

9. Concept of the Triunities. The Triunities are an original Urantia concept.

10. Havona Universe and Natives. The billion world picture of Havona and its inhabitants is a wholly new and original concept.

11. The Concept of Space. Notwithstanding the theory of an exploding cosmos, the space concept of the Urantia Book is new and original.

12. The Grand and Master Universes. The overall concept of the Master cosmos is not only original, but it far transcends all previous ideas.

13. The Seven Order of Trinity-Created Days. While one of these seven orders, the Ancient of Days is mentioned in the Bible, the whole presentation is both new and original.

14. The Paradise Sons of God. The story of Magisterial and Trinity Teacher Sons in addition to Creator Sons is entirely original with the Urantia Book.

15. Trinitized Sons of God. The story and techniques of the trinitization of divine Sons is unique and original in *The Urantia Papers*.

16. The Seven Master Spirits. While the Bible makes mention of seven Spirits of God, it is only in the Urantia Book that these Spirits are identified and their work fully described.

17. The Vast Family of the Conjoint Actor. The vast and far-flung family of the Infinite Spirit — supernaphim, seconaphim, Solitary Messengers — are but briefly foreshadowed by the Biblical narrative of seraphim and cherubim.

18. The Universal Circuits. The gravity, personality, spirit, and mind circuits are original teachings of the Urantia Book.

19. Universal Reflectivity — Majeston. The amazing story of universal reflectivity is a wholly new and original presentation of the Urantia revelation.

20. Power Directors — Force Organizers. The whole concept of intelligent and purposive control of cosmic energy is original with the Urantia Book.

21. Evolution of Energy-Matter. While some phases of the Urantia story of the evolution of energy may have been foreshadowed by scientific discovery, nevertheless, the concept as a whole is new as presented in *The Urantia Papers*.

22. The Ultimaton. At the time of the suggestion of the ultimaton in *The Urantia Papers*, I had never heard of such a concept in scientific literature. During the past five or six years, I have noted several different intimations of the possible existence of some physical factor analogous to the ultimaton concept.

23. Origin of the Solar System. While the Urantia narrative of the origin of the solar system includes some features of the Moulton-Chamberlain theory, the whole story is so complete and unique as to make it practically an original presentation.

24. The Architectural Worlds. Worlds made to order of specifications is original with the Urantia Book.

25. Universe Administrators. From the inhabited world to the management of the grand universe the administrative scheme of the Urantia Book is entirely new.

26. The Life Carriers. Nothing like the concept of the Life Carriers has ever been suggested to humankind in all of past history.

27. Origin of the Human Race. While the Urantia story of the origin of the human race validates the doctrine of evolution, nevertheless, it presents such a detailed and unique narrative as to constitute an all but original presentation of human origins.

28. Origin of the Colored Races. The Urantia story of the origin of the Sangik races is the only such narrative in existence.

29. Source and Nature of Personality. While the Urantia Book, like science, fails to define personality, it does designate its origin and gratifyingly portrays its magnificent destiny.

30. The Concept of Thought Adjusters. While the Bible talks about the true light which lighteth every man coming into the world, the story of Thought Adjusters as revealed in *The Urantia Papers* is so replete and unique as to constitute a new and original story.

31. Evolution of the Soul. The concept of the origin, nature and evolution of the soul is original with the Urantia Book.

32. Identification of the Holy Spirit. Pointing out the Holy Spirit as the presence of the Local Universe Mother Spirit is altogether new and original in *The Urantia Papers*.

33. The Seven Adjutant Spirits. While the Bible makes mention of seven spirits and in Isaiah partially identifies them, the Urantia narrative is so full and unique as to make it an original presentation.

34. Local Universe Sons of God. The whole story of the Local Universe Sons is new and original.

35. The Ascension Plan: Be You Perfect. While Jesus propounded the mandate Be you perfect, etc., the unfoldment of the Paradise ascension plan in the Urantia Book is an all but new and original concept.

36. The Seven Mansion Worlds. While the Master alluded to the mansion worlds, the replete story of their nature and province is both new and original.

37. The Morontia Concept. The whole morontia concept — the stage between the material and the spiritual — is new and original.

38. Celestial Artisans and Reversion Directors. Both of these concepts are new in the Urantia Book. The concept of celestial play and spiritual humor is all but new.

39. Concept of Permanent Citizenship. This is wholly original with the Urantia Book.

40. The Urantia Midwayers. While the Old Testament does refer to the Nephilim the citation is so indefinite as to constitute the Urantia story of the midwayers as a new and original narrative.

41. The Superhuman Planetary Government. The story of the planetary functions of the Most Highs, the Reserve Corps, and the planetary seraphim is original, notwithstanding the allusion to the work of the Most Highs in the Bible.

42. The Billions of Inhabited Worlds. At the time of the arrival of *The Urantia Papers*, there was no literature dealing with inhabited worlds other than our world. The idea was new. In recent years we frequently run across speculations regarding other inhabited planets(13).

43. Clarification of Sin and Rebellion. The unique clarification of sin and rebellion is original with the Urantia Book.

44. Clarification of Adam and Eve. The factual narrative of the legendary story of Adam and Eve is original.

45. Clarification of Melchizedek. The Melchizedek story as clarified in the Urantia narrative is really a new and original concept.

46. Concept of the Ages of Light and Life. The fruition of mortal evolution as portrayed in the concept of the ages of light and life is altogether new and original.
47. A Unified History of Urantia. Nowhere else in all the world can you find a consistent and unified history of our world. For the first time we have a chronology of human affairs.
48. Diseases. The Book presents a new and original explanation of microbic diseases.
49. Antigravity. The whole concept of antigravity is unique and original with *The Urantia Papers*. Only during the last year has any scientist promulgated a theory of antigravity.
50. Jesus' Birthday. For the first time during the Christian era, we know the real birthday of Jesus — August 21.
51. Experimental Planet. The fact that Urantia was a decimal planet — that the Life Carriers had permission to attempt new features of biologic evolution. This is information not heretofore known on the planet.
52. The Evolution of Religion. While you can read much about the evolution of religion on Urantia, nevertheless, the straightforward story told in *The Urantia Papers* is unique and original.
53. The Unique Reason for Jesus' Bestowal. The Urantia Book presents a new, unique, and original reason for Jesus' life and death on our world.
54. A Chronological Story of Jesus' Life. The book presents the only complete story of Jesus' life on this world.
55. Identification of the Twelve Apostles. The Urantia story is the first time the confusion of the 12 apostles has been straightened out.
56. The Unique Story of Mary. The story of Mary, the mother of Jesus, is unique and original.
57. The Water and the Wine. As far as I know, the Urantia Book presents an original explanation of this supposed miracle.
58. Explanation of Unintended Miracles. The book presents a possible explanation of numerous unintended miracles.
59. Jesus' Attitude Toward Art and Athletics. The Master's attitude toward art and athletics is nowhere else revealed.
60. The Sermon on the Mount. I am, of course, not familiar with all the literature on the Sermon on the Mount. But as far as I know, the interpretation of this address in the Urantia Book is new and original.
61. The Women's Evangelistic Corps. This story is new, notwithstanding the brief mention of this matter in the New Testament.
62. Rodan of Alexandria. The whole story is original with the Urantia Book.
63. The Story of Abner. The unique story of the head of John the Baptist's apostles is original with *The Urantia Papers*.
64. David Zebedee's Intelligence Corps. This entire story is exclusively found in the Urantia Book.
65. The Keys of the Kingdom. The explanation of the meaning of the keys of the kingdom is new and original as found in the Urantia Book.

66. Clarification of the Kingdom Concept. The kingdom concept is clarified. The religion of Jesus and the religion about Jesus is fully differentiated.

67. Clarification of the Second Advent. The clarification of Matt 24 and the second coming of Christ is complete and original(14).

68. New Concept of the Lord's Supper. The significance of the Lord's Supper is new and original

69. Clarification of the Crucifixion. While there is much in the New Testament regarding the crucifixion, the Urantia story is complete and in many phases wholly original.

70. Nature of the Resurrection. While the New Testament authenticates the resurrection, only the Urantia narrative presents a new and original account of this transcendent event, including the actual disposal of the material body of Jesus.

71. The Morontia Experience of Jesus. The full and complete story of the morontia experience between the resurrection and the ascension is found only in *The Urantia Papers*.

72. The New Picture of Pentecost. The Urantia picture of Pentecost is so enlarged as to constitute a new portrayal of the coming of the Spirit of Truth.

73. The Faith of Jesus. The final chapter of the Urantia Book presents a new concept of believing with Jesus rather than believing on him.

74. The Corps of the Finality. The actual destiny of mortal ascenders in the Corps of the Finality is a new and original concept of mortal destiny.

And last, but not least, the technique of receiving *The Urantia Papers* in answer to questions was an entirely new and unique method of imparting information on the part of superhuman intelligence. The very book itself is original in origin and unique in impartation.(15)

END NOTES:

1. This is Sadler's partial quote from instructions given to him just prior to release of *The Urantia Papers*.

2. In a letter to Martin Gardner dated September 6, 1993, I showed why Sadler was unaware of the manner in which the Revelators used the word Christ. Refer to my paper under *Studies in The Urantia Papers*. The word Christ originally was a title, the Greek form of the Messiah. But Christianity made the title into another name for Jesus. Here the Revelators are using it in its familiar Christian manner, to show how religionists will respond to *The Urantia Papers*. Otherwise, the Revelators did not use the word Christ as a name.

3. Sadler's statement in the preceding paragraph cannot be correct. The warnings came prior to the publication of the Revelation in 1955. This letter is dated 1958. He was illustrating a point, not documenting history.

4. *The Urantia Papers* never use the word doctrines as a substitute for beliefs or teachings. This is Sadler's personal substitute. He apparently was unaware, again, of how the Papers distinguish the difference. Bill Sadler, Jr. corrected his father on this use in the History document.

5. The reason for this admonition by Jesus was not necessarily because of a policy of secrecy. Rather it was because he truly was not the Christ as his apostles thought of him. Refer to my paper on *Jesus and Melchizedek, Creator and Messiah*. Also refer to the paper on the *Christ Names*.

6. Such a statement could be said of all the processes and mechanisms of life. We do not fully or truly understand even the most familiar activities of creation. But Sadler could have publicly described the steps in the process. He did not because he was under instructions not to do so.

7. Here Sadler explicitly states that *The Urantia Papers* did not come through channeling or any other form of spiritualistic phenomena.

8. Here Sadler reinforces his statements that *The Urantia Papers* were not the product of trance pronouncements, and that their appearance did not resemble in any fashion the productions of spiritualist phenomena.

9. Here *The Urantia Papers* use the word Christ in its traditional sense, in order to reinforce emphasis on the Christian use of the word, not on its use in the Papers.

10. One again, Sadler uses the word Christ contrary to its use in *The Urantia Papers*. He was totally unaware of that employment, and hence could not have either written or edited the Revelation. He continues such contrary use throughout this discussion.

11. The science of *The Urantia Papers* presents an extraordinary difficulty. This has been examined by many individuals. It is not my purpose in this work to engage in such debate. Here I am presenting those materials which affect our spiritual decisions, not our material understanding.

12. Sadler was aware of a few cases where the divine Revelators used human sources to build their revelation. He does not mention those. More importantly, he was unaware of the multitude of such uses, from many different human sources. Had he been so aware he would have been more careful in his statements. Refer to Appendix E where this revelatory design is discussed in depth.

13. Sadler and members of the Forum were all apparently unaware of the *Book of Oahspe*, and ancient writings, including the Hindu holy literature, Chinese myth, and the *Egyptian Book of the Dead*, all of which refer to the celestial realms, and heavenly affairs.

14. Sadler again is unaware of deeper studies which show the revelatory restrictions placed on Jesus' remarks about the end of the age. Sadler fully expected *The Urantia Papers* to effect a renovation in our current world order, although he admitted to many persons privately that he did not understand the apocalyptic passages of the Papers. For example, refer to page 1086 and the discussion on Religion and Social Reconstruction, and page 2081 and the discussion on Secular Totalitarianism.

15. Here Sadler is noting that celestial agencies did not arbitrarily throw a revelation at us, but attempted to work with us, at our conceptual level, in order to provide a more useful revelation.

CHAPTER TWELVE

The Character of the Human Agent

By this time you will have some grasp of the character of William Sadler. However, it may be helpful to probe his nature in greater depth. While Sadler had great integrity and honesty, he was human, and he made some momentous mistakes. I shall explore those in later chapters.

We cannot understand why William Sadler was chosen to serve as the agent for a Divine Revelation unless we examine his character and personality. What was it about him that led to that choice? Was it the mere opportunity of location in middle America? Why the United States? Why not another country? What elements of integrity, honesty, intelligence, and perception did he possess which would make him a likely choice? Was there a threat of loss if the Papers had been entrusted to someone else? Did he possess the grit, determination, and self confidence to hold fast amidst a maelstrom of opposing forces?

Numerous incidents and policy decisions by William Sadler and his wife Lena show the nature of their characters. Much of this was summed up in the several descriptions of incidents and remarks by G. Vonne Meussling.

Why did Sadler decide to devote much of his energies to the rural tent Chautauqua circuits until their practical demise in the 1920's? They certainly were not a vehicle for obtaining fame or fortune. They required travel by train or automobile to the byways of America, with rough sleep in many small hotels and cottages, and with the vagaries of weather and hazards of the roads besetting them at every turn. For every hour spent on the rural lecture circuits Sadler lost that much opportunity to put money into his pocket. The letters to Willie White through 1907 show his success in surgery and the lucrative income they brought.

Sadler made this decision because of his concern for the common people of America. They were close to his heart. He knew they needed medical knowledge to improve their physical well being. This practical concern for others had been instilled in him through his early Church associations. But he also followed his heart. If he had no concern for his fellow man he would not have followed that route. As he stated:

Human health and happiness cannot be greatly promoted if the civilized races do not bear in mind two great truths: first, the influence of the mind in the prevention of disease; second, the marvelous power of nature to heal.

If few others were offering a helping hand, he felt an obligation to do so. He decided to give public health lectures since he had to live with himself as he was and the world as it was. His courage and deep convictions motivated him to speak . . . *in common words the needs and hopes of common people*. His letters reflect his thinking. When circumstances pushed him out of the charity work of the Seventh Day Adventist Church he turned his attention to the outside world. Meussling described the situation:

It was not easy for Sadler to get a place on the program of the Chautauqua circuit because there was no precedent for the medical lectures he proposed. When he first talked to the manager of the Redpath Chicago circuit to tell him about the health lectures he would like to present, 'the manager looked at me and said he couldn't think of anything nearer zero for a Chautauqua audience than health lectures, and if he ever planned to consider such a move he certainly wouldn't pick me to do it.' Sadler was refused a contract. However, he had determination. He believed in 'giving precedence to essentials,' and to him the theme of mental and physical health was essential. During the following year he gave some health lectures in small towns a safe distance from Chicago. The manager of the Redpath Chautauqua circuit, always looking for new talent, heard him and in the following year he sought Sadler to sign a contract.

(The reason for going beyond the Chicago environs was to prevent accusation of advertising which was of great concern to the medical profession, and to the formal Medical associations.)

In his private papers Sadler described his success this way:

But we (wife and registered nurse) finally made the grade and gave our sample performance in 1907 in Appleton, Wisconsin. There was not first aid in those days such as now taught by the Red Cross. The Lyceum (Chautauqua) sent scouts to hear and see the various lectures and performances, and the Sadlers' performance at Appleton was picked up for the ensuing season. Three years later I sat in the same manager's office and signed a contract for the biggest money that had even been paid for Chautauqua performance with the exception of William Jennings Bryan.

Sadler's reputation quickly spread. Gay MacLaren, in his book on the Chautauqua circuits, *Morally We Roll Along*, Boston, 1938 described Sadler's influence.

Sadler Day was an important occasion on any Chautauqua. Dr. William and Dr. Lena with the aid of a nurse gave helpful first-aid demonstrations, the nurse playing the part of the patient. . . . the Chautauqua talent usually doubled in brass, as the old circus saying puts it.

Meussling continues:

In speaking to audiences concerning the immediate needs of their day, he had an influence in improving the quality of the life of man and of society. We cannot assess him by his fame because he did not have fame but 'Fame, in and of itself, is not proof of influence . . .' Perhaps the frequently mentioned speech or person was less influential than a seldom mentioned speech or person.

This is a highly important remark. We live in a world today that is preoccupied with fame and fortune. Whether it is William Clinton's desire to go down in the history books as a proponent for one world economy and government, or Martin Gardner's ambition to be the Protector of secular mechanistic scientific philosophies, those men work for fame, if not for fortune. Yet the processes which move the world come from the common level. Jesus left an imprint on a few human souls who forever modified this world.

Page 2077: The materialistic sociologist of today surveys a community, makes a report thereon, and leaves the people as he found them. Nineteen hundred years ago, unlearned Galileans surveyed Jesus giving his life as a spiritual contribution to man's inner experience and then went out and turned the whole Roman Empire upside down.

Jesus was able to do so because he taught truths to the world, and not facts. By altering the attitudes of a few minds under a summer tent, Sadler impacted upon the health attitudes of America in a way thousands of scholarly tomes could not do. And this is where Sadler's heart was.

That Sadler fit so well with the average conservative minds of Americans is attested by conditions of acceptance onto Chautauqua circuits. As Meussling stated it:

Supporting the conservative norms of rural and small-town America, Chautauqua managers took more than an incidental interest in the personal beliefs and opinions of their lecturers. . . . Sadler's message involved him with more personal habits and opinions than would be the case with political orators and others. To be effective . . . Sadler had to develop confidence and trust in his audience. This could only be done by adaptation to the needs of the audience. His ethos became crucial to his success. Acknowledging the norms of Chautauqua ideals and traditions, Sadler gained the respect of his auditors. By adapting his style to their expectations he held their attention. By avoiding the use of medical jargon while employing simple terms and ordinary illustrations he made effective communication.

You should recognize that this ability by Sadler was not one he pondered over for many months, in some academic effort, but one which he knew instinctively. He knew and understood common persons, and empathized with them.

In an effort to obtain information on the practical side of Sadler's Chautauqua activities I requested copies of his files from the Special Collections department of the library at the University of Iowa in Iowa City. I was disappointed with only a dozen letters and notes. I had made a similar request on Harry Loose, the Chicago detective who was so important to future unfolding developments in the Revelation. I obtained nearly 250 documents which showed his contracts with the Lyceum Bureau, dates, the money he was paid, expense reports from trips to various cities, and typical examples of correspondence with the Chautauqua management. These documents provided considerable insight into the nature of Loose, his methods of handling himself, and so on. Sadler was a heavy weight on the Chautauqua circuit. He should have had ten times the volume of records compared with Loose. Where were all the Sadler materials?

In an effort to resolve this puzzle, and with the expectation that perhaps the Sadler files might be classified under some other category, I visited the library with Richard Preiss Monday morning of March 31, 1997. I again was disappointed. Bob McGown, the librarian, informed me that when the files were transferred from the Chautauqua archives to the library in 1940 they suffered considerable water damage. The Sadler materials may have been some of those.

Several advertising brochures were in the files, and those provided some information about Sadler's activities. The brochures were printed on slick paper stock with photographs and were of good quality. They were designed for and mailed to local Chautauqua managers throughout the country. They were specific on details of the background and presentations of the Sadler talent. I found samples from the years 1910, 1915 and 1920. The respective photographs showed Sadler and Lena clearly aging during that period.

The 1910 Announcement advertised the formation of Dr. Sadler's Chautauqua Company. He had lectured by himself in 1907, Lena had accompanied him in 1908, with Anna Kellogg assisting in many of the lectures. Sarah Mildred Willmer, a close friend to Anna, was added to the company in 1910 with her unique performances in entertainment. The brochure stated that Dr. Sadler's Company was a whole Chautauqua in itself, except the music.

The list of lectures were given under the classes of Popular Health Lectures, Unique Slum and Social Lectures, Demonstration Health Lectures, (Lena assisted by Anna), Domestic Science and Household Hygiene, (conducted by Anna with lectures by The Drs. Sadler), and Popular and Classical Readings, (Sarah).

Newspaper reports from one tour indicated the popular appeal and praise received everywhere for the Sadler program.

The Daily Northwestern, Oshkosh, Wisconsin:

Dr. William S. Sadler gave a lecture on 'The Physiological Influence of Faith and Fear,' which was pronounced to be one of the most useful lectures given during the series.

This subject was dear to Sadler's heart. He strongly believed in the effective influence of God in our lives, and how our attitudes of faith, rather than fear, can mightily alter our health.

The Tribune, Terre Haute, Indiana:

The Sadlers grew on the people during the ten days and the largest audience of the season was a compliment to his ability last night.

The Star, Appleton, Wisconsin:

Dr. Sadler made a hit last night. His address on The Slums was second to none. To say the lecture was interesting does not do justice to it, and an audience has not left the Chautauqua more pleased than was the crowd that attended last evening.

The Crescent, Appleton, Wisconsin:

. . . The lecture aroused much interest. The lecturer did not advance a set of fads and fancies or propose impracticable things. His plea for the simple life is sane and sensible. He is not extremist.

Background information on the Sadlers was provided in order for the local Committeemen to assess the value of their talent and their professional abilities.

The Doctor's labors for the submerged classes began years ago, while he was yet a student, and have continued since . . .

A dozen years ago he was joined in his work by Dr. Lena K. Sadler who gave special attention to the organization of Rescue Work . . . — for years appearing each morning before the bar in the old Harrison Street Police Station in behalf of these unfortunates . . .

The Doctor, in his Health Lectures, is intensely interesting and practical. He is positively unique. His methods are new and original. His delivery is animated and his audiences are captivated by the simplicity of his style and the force of his witty illustrations.

In the 1920 brochure similar words are repeated:

Dr. Sadler is a good example of his own teachings — he is a hard worker, but a simple liver. The doctor is enthusiastic, sincere, and dead in earnest. His audiences catch his spirit and enter into his enthusiasm for righteous living. He delivers a health message for its own sake — he represents no medical fad, cult, or school.

The praise of the newspapers was universal, from the *Journal* of Racine, Wisconsin, the *Sentinel-Post* of Shenandoah, Iowa, the *Courier* of Charleston, Illinois, and on and on.

Alfred L. Flude, one of the Chautauqua managers published this remark:

As an attraction for Chautauqua programs the Sadlers are distinctly different from any other feature ever offered the Chautauqua public. ...In my judgment there is no attraction upon the Platform of greater value, and it would be hard to find another attraction which leaves behind so much of practical knowledge and common sense, as do the Sadlers.

S. M. Holladay, another Chautauqua manager had this to say:

The Sadlers are among the best lecturers ever appearing in the Middle West. I had them in seventy-seven towns during the past summer and wish to state that their work was high grade, constructive, and very profitable to each community where they appeared. I wish to give them an unqualified recommendation.

When Sadler decided to enter psychiatry he carried with him the same practical attitudes and concerns that conditioned his entire life. Although he respected Freud, he rejected his notions of fixed sexual symbols. He accepted Freud's teachings with a strong dose of salt. As he stated in *Americanitis — Blood Pressure and Nerves*:

Now, I don't mean by this that I am a believer in all the nonsense that has been put out under the guise of modern Freudian philosophy. When I have a patient who has a sex worry, I find the Freudian system very helpful in trying to get at the bottom of the thing and helping them over their trouble; but when it comes to the belief that all forms of worry, tension and nerves are of a sex origin, then I dissent. While we all recognize much that is valuable in Freud's teaching, it should be stated that he has not convinced the majority of psychologists and psychotherapists that all nervous disorders have a sex origin.

We recognize that there are other human instincts and impulses just as strong as the sex urge. First of all there comes the instinct to live, to get food, and then, in many individuals, the religious emotion is very powerful, so that we cannot accept the Freudian doctrine that all our nervous troubles are due to suppression of the emotions and further that the particular emotion suppressed responsible for the trouble is the sex emotion.

Many doctors in our modern world have an unconscious desire to make their patients dependent upon them. Whether motivated out of greed, or social control, they did not develop a stern and disciplined relationship with those who sought their help. Sadler demonstrated the contrary. As Meussling expressed it:

In expressing himself freely with patients, Sadler instilled the trust factor; his patients sense that nothing that they revealed ever shocked him. Patients had an adoration and respect for him. Although he was never unkind, he was frank in pointing out mistakes and seldom offered compliments. This was in accord with his philosophy that people can do a great deal in maintenance of their own health.

Meussling quoted from Sadler's book, *Psychiatry*:

The genuine psychiatrist . . . does not want to build up a constituency of semiworshipping weaklings who are ever dependent upon his advice and guidance. He should crave the fellowship of a great group of men and woman who are so thoroughly cured of their neurotic tendencies as to be quite free from the necessity of depending upon him for continuous guidance . . .

In his *Psychiatric Educational Work*, Sadler expressed how he detested the:

. . . increasing menace of pseudo-psychologists, ignorant mental hygienists and half-baked practitioners of psychiatry, to say nothing of the clairvoyants, soothsayers, and spiritualist mediums.

How close Sadler remained to the common man is exhibited in an amusing review of his *Americanitis*:

Dr. Sadler covers the ground adequately; his discussion of toxic Tension, Nervous Tension, and Blood Pressure Tension is couched in terms intelligible to laymen and is yet sound scientifically. The tone of the book is injured somewhat by the jocosity of the author who writes a good deal like a Chautauqua lecturer addressing a hot-weather audience of weary morons.

When Sadler made his decision to enter the field of psychiatry in 1911, he did so for several reasons. As a physician, he thoroughly understood the effect of mental attitude on the physical health of individuals. Persons who have a dynamic interest in life simply get less sick than those who are uncertain of their direction. As Meussling expressed it:

When Sadler entered the practice of psychiatry full time, he did not abdicate his self-chosen mission of health instruction and preventive medicine. . . . Consistent with his efforts to educate the public concerning physical hygiene, he began a public educational program concerning mental hygiene; he urged his fellow psychiatrists to 'make every effort to remove from the public minds the stigma attached to mental, emotional, and personality disorders.'

Following the pattern of his classes in psychiatry for physicians, Sadler initiated similar instruction of ministers, priests, and rabbis. His 'pastoral psychiatry clinic . . . was designed to help ministers of religion to a better understanding of the psychic, emotional, and personality problems of those who seek his counsel.' The carefully designated purpose of this instruction was to help ministers become personal counselors and (for them) to know when the services of trained psychiatrists was necessary.

From these many examples we can see the pattern of Sadler's life objectives, and the goals he set for himself in his desire to help his fellows, regardless of the social position from which they came. He worked at all levels, and felt at home with everyone. It was this activity of Sadler which led Dr. John Timothy Stone to ask him to give a course in pastoral psychiatry for theological students at the MacCormick Theological Seminary. Other men solicited him; he did not solicit for his own self aggrandizement.

The fact that three text books on psychiatry, *Theory and Practice of Psychiatry* in 1936, *Modern Psychiatry* in 1945, and *Practice of Psychiatry* in 1953, went through repeated printings shows the influence of Sadler on the psychiatric profession, even into his old age. While Sadler certainly was not a sole voice influencing modern medical and psychiatric trends, he just as certainly was an influence which helped direct the course of thinking for both the medical profession and the general public.

In *Theory and Practice of Psychiatry* he spent many pages discussing the mind-set of human mortals, and how that affected their lives. This was not some clinical discussion devoid of practical value, but an effort to mold the minds of professionals to proper attitudes. In a Section called *Psychotherapeutics* and a Chapter called *Will Power and Decision*, he discusses the topic of Decision and Destiny.

Before one arrives at a definite decision, will power is comparatively helpless — it is quite powerless to enforce the mandates of reason and judgment; whereas, after the formulation of a decision every soul power quickly swings into line — every force of mind and every energy of body are immediately rendered subservient to the decrees and mandates of the will.

Now, at last — and through the power of definite decision — the human will becomes what God designed it should be, the majestic sovereign guide and rule of the whole mental, moral, and physical domain of mortal experience. But the will does not become such a power in one's life until the individual has learned how to decide things — until he has learned how to reach definite conclusions and then to throw himself whole-heartily and unreservedly into the actual execution and carrying out of those conclusions. That is decision, and it never fails to spell deliverance for all those nervous sufferers who, through patient perseverance, attain this practice.

In a tome that is already heavy with profound discussions Sadler spent more than fifty pages on *Religious Therapy and Philosophies of Life*. He not only believed that religion was the center of our lives, he fully practiced it and advocated it. Although he left a denominational religious environment over difficulties with personalities and policies this did not mean that he abandoned efforts to effect a serious attitude about God in the lives of his audience. He merely used the new vocation as another path to the same end. Note how he emphasizes this effort in a section he calls *The Inspiration of Religion*:

No one can appreciate so fully as a doctor the amazingly large percentage of human disease and suffering which is directly traceable to worry, fear, conflict, immorality, dissipation, and ignorance — to unwholesome thinking and unclean living. The sincere acceptance of the principles and teachings of Christ with respect to the life of mental peace and joy, the life of unselfish thought and clean living, would at once wipe out more than one-half the difficulties, diseases, and sorrows of the human race. In other words, more than one-half of the present affliction of mankind could be prevented by the tremendous prophylactic power of actually living up to the personal and practical spirit of the real teachings of Christ.

Other examples could be cited. In *Piloting Modern Youth* he and Lena spent another chapter on *The Religious Aspects of Adolescence*. They discuss the idealism of youth, and the tendency of young people to seek heroes and personality idols, and to be concerned about personal morality. No greater good could come of that natural inclination than to offer Jesus as the supreme ideal. This young soil is fertile ground for the development of religious belief, and faith in the ultimate benevolent design of the universe. Many religious conversion experiences take place among the young.

How truly unfortunate we threw away potential in the human race when we decided that God did not exist, or if he did, he was off in some remote, unapproachable and unconcerned heaven.

To further show the character of Sadler it may be helpful to quote another passage from that book. Remember, this is 1931, some twenty-three years after he first met SS, eight years after the establishment of the Forum, and well into the interchange between divine agents and the Forum members. In fact, the actual revelation is about to unfold, unknown to Sadler.

CONVERSION

What I have to say on conversion must be taken as referring exclusively to its adolescent psychologic aspect; I do not desire to discuss it as a supernatural experience. Any views I might hold on that phase of the subject would be purely personal.

Whatever one may think about the psychological phenomenon called conversion, one thing is certain; we can observe a youth who is fear-ridden, distressed, suffering great emotional conflicts, feeling a deep sense of personal guilt and condemnation; and then, as the result of some psychic shift in the gears associated in the mind of this youth with the supernatural influence of religion, suddenly, in spectacular fashion he emerges from this darkness into light — into a psychological state of calmness and freedom from conflict. Faith and confidence have supplanted fear and doubt.

Such individuals believe they have passed from a state of guilt and perdition into one of justification and salvation; and there is no gainsaying the fact that this kind of psychic revolution is taking place right along. What is it? We call it conversion. That is probably as good a name as any. It is a very definite psychologic experience. It may be more. That is not our concern at this time. While it varies markedly in different individuals, its manifestations are sufficiently uniform to warrant us in regarding it as a definite phenomenon.

Sadler goes on to expand on the different form conversion experiences may take. Some may occur instantaneously; other may occur over extended periods. The important factor is that religious belief, and the psychological states associated with that belief, can have a profound lasting effect upon individuals. Sadler himself underwent just such a conversion experience. It dramatically conditioned his life. I personally had such an experience as a youth. Millions upon millions of others have also.

Perhaps the most important element of such experience is the deep belief in a personal God, someone who is the Creator of the Universe, and one who has a personal interest in our welfare. Nothing is so stirring or moving than fulfillment of a dedication to a God who can command deep loyalty, and who offers hope for eternity. The saddest disappointment of the modern world is that the vast majority of people no longer have hope in a personal God. Modern secular science, and our godless philosophies threw him away. When we threw God away we threw away all purpose; we had nothing left but the hope of eternal oblivion, self-gratification, and material pursuits. We now pay the price for such rejection.

Perhaps we can obtain other insight into youthful conversion experiences by noting a comment in *The Urantia Papers*, page 1004.

Mystery and power have always stimulated religious feelings and fears, while emotion has ever functioned as a powerful conditioning factor in their development. Fear has always been the basic religious stimulus. Fear fashions the gods of evolutionary religion and motivates the religious ritual of the primitive believers. As civilization advances, fear becomes modified by reverence, admiration, respect, and sympathy and is then further conditioned by remorse and repentance.

We may obtain other insights into the character of Sadler. In *The Mind at Mischief* he speaks of various urges which affect human conduct, pages 79 to 81.

As regards the study of emotional suppression and emotional conflicts in relation to various psychic states and nervous disorders, I would offer the following classification or grouping of human instincts, emotions, and urges:

1. The life urge — the self-preservation group.
2. The sex urge — the reproduction group.
3. The worship urge — the religious group.
4. The power urge — the egotistic group.
5. The social urge — the herd group.

1. The basic emotion of wonder as associated with curiosity.
2. Reverence and awe.
3. Gratitude and humility.
4. Remorse and self-reproach, feelings dependent upon the recognition of standards of right and wrong.
5. Altruism, which leads toward the practice of the Golden Rule.

This 1929 list compares with discussion found in *The Urantia Papers*, page 402.

We are handicapped for words adequately to designate these seven adjutant mind-spirits. They are ministers of the lower levels of experiential mind, and they may be described, in the order of evolutionary attainment, as follows:

1. The spirit of intuition — quick perception, the primitive physical and inherent reflex instincts, the directional and other self-preservative endowments of all mind creations; the only one of the adjutants to function so largely in the lower orders of animal life and the only one to make extensive functional contact with the nonteachable levels of mechanical mind.

2. The spirit of understanding — the impulse of co-ordination, the spontaneous and apparently automatic association of ideas. This is the gift of the co-ordination of acquired knowledge, the phenomenon of quick reasoning, rapid judgment, and prompt decision.

3. The spirit of courage — the fidelity endowment — in personal beings, the basis of character acquirement and the intellectual root of moral stamina and spiritual bravery. When enlightened by facts and inspired by truth, this becomes the secret of the urge of evolutionary ascension by the channels of intelligent and conscientious self-direction.

4. The spirit of knowledge — the curiosity-mother of adventure and discovery, the scientific spirit; the guide and faithful associate of the spirits of courage and counsel; the urge to direct the endowments of courage into useful and progressive paths of growth.

5. The spirit of counsel — the social urge, the endowment of species co-operation; the ability of will creatures to harmonize with their fellows; the origin of the gregarious instinct among the more lowly creatures.

6. The spirit of worship — the religious impulse, the first differential urge separating mind creatures into the two basic classes of mortal existence. The spirit of worship forever distinguishes the animal of its association from the soulless creatures of mind endowment. Worship is the badge of spiritual-ascension candidacy.

7. The spirit of wisdom — the inherent tendency of all moral creatures towards orderly and progressive evolutionary advancement. This is the highest of the adjutants, the spirit co-ordinator and articulator of the work of all the others. This spirit is the secret of that inborn urge of mind creatures which initiates and maintains the practical and effective program of the ascending scale of existence; that gift of living things which accounts for their inexplicable ability to survive and, in survival, to utilize the co-ordination of all their past experience and present opportunities for the acquisition of all of everything that all of the other six mental ministers can mobilize in the mind of the organism concerned. Wisdom is the acme of intellectual performance. Wisdom is the goal of a purely mental and moral existence.

Was Sadler influenced by divine revelation? Was he inspired to his psychological classifications by teachings he was receiving via SS? Very likely. Why not? They truly are inspirational. On the other hand, do not the words of Sadler demonstrate his human interpretation and show how much more humanly limited he is than are the words provided by divine revelation? Do not the words of divine revelation provide more noble and more authoritative presentation? The contrast between the words of Sadler and the words of divine revelation is clear.

Because Sadler was such a prolific writer it is possible to draw out many parallels between his works and *The Urantia Papers*. He definitely was influenced, but he was also his own man.

SADLER AMONG HIS PROFESSIONAL PEERS

In 1937 the W. K. Kellogg Foundation considered adding a leading psychiatrist to their professional consulting staff. The long friendship of Sadler to Will Kellogg naturally led Kellogg to consider Sadler a possible candidate. He had his staff inquire concerning Sadler. Dr. Stuart Pritchard sought the opinion of several recognized psychiatrists. Following are two letters in response to those inquiries.

Copies of these letters were sent to us by the kind assistance of Ms. Patty Grimes, Administrative Secretary at the Kellogg Foundation. The first letter is headed:

Wake Robin Holland, Michigan
September 2, 1937

Dr. Stuart Pritchard
W. K. Kellogg Foundation
Battle Creek, Michigan

My dear Stuart:

The great rush of the syphilis campaign in Chicago and now the outbreak of infantile paralysis there has delayed my writing you for twenty-four hours. I know you will pardon me.

Last Monday while in Chicago I had an occasion to have a long conversation with my friend, Professor Wm. F. Lorenz, Director of the State Psychiatric Institute in Madison and Professor of Psychiatry at the University of Wisconsin Medical School. During this discussion without any design on my part the name of Dr. Sadler came up and I have never heard a more enthusiastic praise of one professional man by another man of the same discipline than that given to Sadler by Lorenz. Mind you the two men have not met, so it is not a matter of log-rolling or back-scratching. Lorenz simply knows Sadler's work and has a most hearty respect for it. This, it seems to me, is a great compliment to Sadler, since Lorenz, himself, stands at the top of the profession along with Adolf Meyer among American psychiatrists. Just dropping this to you, thinking you might like to know that you have made a very bad choice in Sadler!

Signed Paul

The surname and signature are missing from the photocopy but it is obvious from the familiar address that the two men knew each other well.

The second letter is headed:

Columbia University College of Physicians and Surgeons
New York March 29, 1937

Dr. Stuart Pritchard
W. K. Kellogg Foundation
Battle Creek, Michigan

Dear Dr. Pritchard

I made inquiries concerning Dr. William Sadler of Chicago and have the personal statement of Professor Adolf Meyer that Dr. Sadler would be a suitable person for carrying on an educational campaign among our general practitioners and introducing modern sound principles of psychiatry and mental hygiene into the work of the County Health Departments and medical practice locally.

Dr. Meyer further states that Dr. Sadler has never had any formal adequate training in psychiatry. He is what might be called a one-man institute of psychiatry but in his writing, and his outlook he is entirely sound.

Yours sincerely,
Haven Emerson, M.D.

Adolf Meyer was then considered the leading psychiatrist in the United States.

I also have copies of 21 reviews of Sadler's book *Theory and Practice of Psychiatry* published in professional journals. These are dated from August, 1936 to May, 1937. They were universally in high praise of Sadler's work. Following are examples.

**Bulletin of the Physician's Association:
Department of Public Welfare,
State of Illinois
Jacksonville State Hospital, Jacksonville, Illinois**

. . . There is a crying need for physicians to gain a fuller, broader, more humanized fund of knowledge of the human personality. With us there is a great need to dispel the profound pessimism concerning prospects of treatment. A more cheerful, optimistic, outlook will reward any careful and conscientious perusal of this work. Its excellent chapters on psychotherapy will be found to contain many important, highly practical and practicable suggestions, readily applicable to institutional patients.

For its breadth of view, for its exhaustive evaluation of the various schools of psychology, for its humanized treatment of clinical psychiatry, Dr. Sadler's book deserves wide acceptance.

Southern Medicine and Surgery:

. . . It may well be doubted if there is to be found between the lids of any other book so much instruction for every day usefulness to the doctor of medicine, for it is a remarkably good textbook of normal and abnormal psychology.

The Hahnemannian Monthly:

. . . On the whole this volume admirably fulfills its purpose as there is certainly a true and definite need for just such a book.

Alumni Review: Presbyterian Teachers Seminary, Chicago

. . . It is particularly gratifying to note that in his recommendation of the use of religious faith in rescuing the mind of various neuroses and in preventing the development of emotional instability, Dr. Sadler has placed himself alongside of those great scientists, Millikan, Compton, Mather, Jeans, Eddington, and Pupin who hold the theist faith without compromising the attitudes and procedures of minds severely disciplined to objectivity. For a psychiatrist to put his patient into sympathetic and life-giving touch with God, knowing that here is the highest source of curative vitality, is to suggest to ministers the presence of a new ally in their work for world redemption.

The Medical World:

. . . The doctor will find this volume of great assistance to him in handling the large number of patients he sees with emotional and psychic states.

Texas State Journal of Medicine:

. . . In the opinion of the reviewer, Dr. Sadler has performed an enormous task, and the book is recommended to all physicians interested in rendering a better service to any patient who approaches him for relief.

Psychology:

. . . One really would be hard put to name a single volume in any language which as thoroughly covers all phases of psychiatry from the nursery, up through adolescence and adulthood, and old age.

The Medical Press:

Among the more important universally known psychiatric treatises, rare are those which present a view of an ensemble so vast, comprehensive, and clear as the work of Professor William Sadler of Chicago.

New Orleans Medical & Surgical Journal:

. . . This volume should please the most critical general practitioner and the most meticulous psychiatric as an aid not only in collateral reading but as a vade mecum of psychiatry.

(The Latin phrase vade mecum means a written work one carries with him for frequent or regular use, a ready reference.)

New York State Journal of Medicine:

. . . The author seems to be neither radical, nor an ultra conservative but rather an exponent of the 'American School of Psychiatry,' the so-called 'middle-of-the-roaders.'

British Medical Journal:

. . . This massive tome is perhaps rather heavy for those who have no training in psychiatry, but it will certainly be most useful to those who have taken up psychiatry as a career.

Clinical Medicine and Surgery:

. . . Here is a massive and well-written volume which will meet such a need better than any other with which we are familiar, as it is probably the most complete discussion of psychiatry and mental hygiene problems to be found in one volume . . .

As I noted earlier, Sadler made known his opinions of psychic phenomena in all of his written works, and especially in this massive volume which received such high universal praise from his peers. What more could one say about Sadler's professional abilities, and his character. Sadler was not a channeler, he strongly condemned channeling, and he abhorred all forms of spiritualism and psychic communications. Anyone who would attempt to force him into that mold simply does not know what he is talking about.

It is truly unfortunate that someone like Martin Gardner should distort and pervert reality in order to rescue his secular philosophies from the certain fate of eternal oblivion when the Great God above all of us shows his power in such glorious works.

It is equally unfortunate that Sadler was later duped into believing that channeled messages through Christy were midwayer communications, in spite of his experience and his attitudes.

I now show the remarks of James C. Mills, who knew Sadler personally, and who volunteered a Statement of Character, unsolicited by me. In a letter dated April 29, 1993, Mills offered the following:

When Mrs. Mills and I first met Dr. Wm. S. Sadler in 1951 I was a confirmed material scientist. My experience to date included an A.B. (degree) with a Chemistry major of 44 hours, 20 hours of Physics, 25 hours of Biology and graduation with honors. This was followed by five years of teaching chemistry, eight years of highly technical sales in the paper industry, and seven years to technical service and sales with Wyandotte Chemicals Corp. (Now BASF).

I was a complete agnostic loaded with all of the arguments of the logical positivists of Philosophy as to the meaninglessness of all religious statements, and some very sour memories of my own experience with institutional religions. To me, objective science was my toehold to sanity.

In Dr. Sadler I found a man whose mind worked brilliantly as a scientist. His was probably the most keen mind I had ever encountered. In it, honesty and analysis stood out like brilliant lights. His objectivity was incomparable. My first feelings in relations to Sadler and the Papers was 'Our unseen friends have certainly selected the most qualified person available to stand at the forefront of an event which undoubtedly will be one of the most controversial of our century.'

At first I naively suspected that he might of had something to do with the authorship of the papers. I devised several innocuous questions to test the supposition. He failed them all. Subsequent conversations with him showed his personal skepticism about the whole (series of) events as the result of his application to them of the same type of reasoning that supported his data gathering in leading to the publication of the Mind at Mischief.

When he told me of the events which led him to acceptance of the validity of the phenomenon, it became apparent that it was through a process which could have been carried out by Dr. Sadler only in his own mind, and by no one else.

My personal acquaintance with Dr. Sadler extended over a period of 18 years. We had many private, but non-professional discussions. One that particularly influenced my assessment of his personal integrity had to do with his decision to forego a personal, lucratively successful practice of surgery for an uncertain career in Psychiatry. He told me that he had felt very uncomfortable with his obvious success in surgery that had led to the successful healing of many bodies, but failed to erase the scars of each trauma in the mind of that patient. He said, 'I could heal the body, but could not do the same with the mind.'

Dr. Sadler's honesty was off-times painful to the listener but always on the mark. Truth itself is always important to the scientist, and he was a genuine scientist. I felt this in our first meeting, and he consistently maintained this position. He would have been the first to expose any human machinations involved with the revelation that he could detect, and he critically looked at it for a long time.

Typically, I once asked him his opinion of Sigmund Freud under whom he studied during his and Lena's year in Vienna. His reply was characteristic. 'I was a pupil of Freud's but never his disciple.' He was always his own man.

I regret I can give you nothing about Dr. Lena Sadler for personal experience. She died earlier than our admission to the papers. People at 533 who remembered her always spoke of her in terms of great love and respect. My impression was that she was a perfect alter-ego to Dr. Sadler.

To fob off the revelation as a human product on gullible human minds is something I am convinced that Dr. Sadler was totally incapable of on ethical and purely moral grounds. The suggestion is completely repugnant to me. Deception of any kind was not a part of his character. This eliminates, to me at least, any possibility of 'channeling.'

It seemed to me that Dr. Sadler for long regarded the whole procedure as an aberration in human behavior that greatly puzzled him as a psychologist. He told my wife and I, after some questions on our part during our first interview, 'If I told you every single detail you would not know any more than I do.' This was not sophistry on his part; he meant it. I know he ran every test in his experiential catalogue and then could not come to a satisfactory conclusion to himself.

Dr. Sadler was simply incapable of a fiction as a divine revelation.

CHAPTER THIRTEEN

The Strange Myth of Wilfred Custer Kellogg

Since publication of the Revelation in 1955 a strange myth floated through the community of those who accepted *The Urantia Papers*. Many believed the Papers were channeled, and that Wilfred Custer Kellogg was the channeler.

Nothing could be farther from the truth. *The Urantia Papers* were not channeled, and Wilfred Kellogg had nothing to do with the method of transmission of the Papers.

This strange myth was promoted by Martin Gardner in his book, *Urantia, The Great Cult Mystery*. He too proposed that *The Urantia Papers* were channeled and spent a chapter showing his reasons why he thought Wilfred was the channeler. Gardner's thesis was merely the easiest road he could find to explain the origin of the Revelation, based on the common but erroneous theory of Wilfred. Gardner had picked up this idea from Urantians and, since he was unwilling to dig into the actual facts of the history of Sadler and *The Urantia Papers*, went off on this nonsense. Gardner had considerable information at his disposal to show that Wilfred was not the Sleeping Subject but, in his desire to denigrate the Revelation, consciously rejected and censored important data. I shall briefly review the facts.

Who was Wilfred Custer Kellogg? How was he connected with William Sadler and *The Urantia Papers*?

Wilfred was a half first cousin to Lena Kellogg Sadler. He married Lena's full sister Anna Bell. Refer to the Kellogg genealogy.

John Harvey Kellogg, of Battle Creek Sanitarium fame, was a full brother to William Keith Kellogg, of breakfast cereal fame. A half brother, Smith Moses Kellogg, was the father of Lena and Anna Bell Kellogg. Emma, a full sister to John Harvey and William Keith, married Charles Leonidas Sobeski Kellogg, a Kellogg from another side of the family. Wilfred Custer Kellogg was their son. Emma and Charles were fourth cousins; the grandfathers of Ezekiel Kellogg and Josiah Kellogg were brothers.

Wilfred's father, Charles Leonidas Sobeski Kellogg, served in the Civil War one year with the Vermont Volunteer Heavy Artillery, was an eye witness to Sheridan's ride from Winchester to Cedar Creek, and was present at the battles of Cedar Creek and Appomattox. After honorable discharge he became a traveling salesman and later a minister in the SDA in Battle Creek.

The Kelloggs were thick into the Seventh-Day Adventist Church. Moses Eastman Kellogg, Wilfred's uncle, was born in Salem, Massachusetts in 1802. Moses Eastman was named after his maternal grandfather. He was the son of Rev. Edward Kellogg who joined the New Hampshire and Vermont conference of

KELLOGG FAMILY GENEALOGY			
Ezekiel Kellogg son Edward b. New Salem, MA Dec. 12, 1802	Moses Eastman daughter Betsy Wheeler b. Bethlehem, NH March 11, 1808	Josiah Kellogg son John Preston b. Hadley, MA Feb. 14, 1803	Josiah Call daughter Mary Ann b. Springfield, MA Jan. 10, 1811
Children		Children	
Persis Parker Betsy Berkeley Juliett Elizabeth Abbina Frances Edward Burge Emma Leora Susan Mary Charles Leonidas Sobeski b. Richmond, VT June 14, 1847 Moses Eastman		Merritt Gardner b. March 28, 1833 Smith Moses b. March 16, 1834 Albert b. April 7, 1836 Julia Elvira b. Feb. 3, 1838 Martha Preston b. Feb. 18, 1840	
		John Preston	Ann Janette Stanley b. March 20, 1824
		Children	
		Mary A. b. March 31, 1843 Laura Evelyn b. Aug. 29, 1845 Emma Frances b. Sept. 13, 1847 d. Aug. 29, 1849 Emma b. Feb. 7, 1850 John Harvey b. Feb. 26, 1852 Preston b. Feb. 24, 1854 William Keith b. April 7, 1860 Clara Belle b. Sept. 11, 1863 Hester Ann b. Nov. 6, 1866	
Charles Leonidas Sobeski Kellogg	Emma Kellogg	Smith Moses Kellogg	Maria Susan Dickinson
Children		Children	
Wilfred Custer b. Oct 3, 1876 Claude Eastman b. May 2, 1878 Claire Lewis b. Sept. 7, 1882 Sumner Laverne b. Jan 16, 1892 Ray Stanley b. June 6, 1894		Arthur Edwin b. May 23, 1867 Walter Eugene b. March 13, 1870 Charles Preston b. Dec. 21, 1871 Lena Celestia b. June 10, 1875 Anna Bell b. June 3, 1877	
Ruth Kellogg daughter of Wilfred Custer and Anna Bell Kellogg			

the Methodist Evangelical Church in May 1832 and was ordained. He and his wife, Betsy Wheeler Eastman, embraced the doctrines of the Seventh Day Adventists in 1856 and remained in that faith until their death. Moses Eastman was born in East Richford, Vermont in 1850. He married Orebal Regina Austin in Berkshire, Vermont in 1874, and thereafter moved to Battle Creek. He was ordained into the SDA and wrote a book entitled, *The Supremacy of Peter*. He was an editor and editorial writer for SDA publications from 1891 to 1897.

On the other side of the family John Preston married twice. His first wife, Mary Ann Call died September 27, 1841, whereupon he married Ann Janette Stanley on March 29, 1842. Ann Stanley had served as a maid and help to the John Preston Kellogg household; she was twenty years junior to John Preston, but they had a kind and compassionate relationship which resulted in nine children. The last, Hester Ann, was born in 1866 when John Preston was sixty-three years old. He was a broom manufacturer who resided in Tyrone, Flint, Jackson and later Battle Creek, Michigan. He was also a Seventh Day Adventist and belonged to the Republican political party. He was father to the famous Kelloggs. He died in Battle Creek on May 10, 1881.

The above facts are listed in *The Kelloggs In the Old World and the New* by Timothy Hopkins, Sunset Press, San Francisco, 1903.

I traced entries in the Battle Creek City Directory from 1883, the year William Sadler first went to Battle Creek, until 1916, when interest in that city, for our search, became unnecessary. Thirteen Kelloggs are listed in the 1883 Directory; of those only John Harvey concerns this investigation. By 1916 the number of Kellogg entries had increased to more than forty-five. They were a prolific family, with many branches. The tradition of certain family names pervaded all branches. For example, Moses Eastman Kellogg was an uncle to Wilfred, Lena and Anna. But Smith Moses Kellogg was the father of Lena and Anna descended from another branch. The Battle Creek City Directory shows another Moses Smith Kellogg from still another branch. He moved into Battle Creek in 1901 where he lived with a son named Arthur and died there in 1907 at the age of 87.

Many Kelloggs worked for the SDA and their publishing enterprises. Moses Eastman first shows up in 1893 as editor of the *Review and Herald*. In 1896 he was editor of the *Youth's Instructor*. In the City Directory of 1897-1898 he is listed merely as a journalist, with his home at 348 Van Buren. The 1901-02 entry says he removed to Cooper Station, New York, but the 1903-04 directory has him back again as a travel agent, still at 348 Van Buren. In 1907 he became a driver for the Sanitarium, and in 1910 he was a teamster for the Kellogg Food Co. He continues in the directory until 1916, the last date I checked.

We can also follow the career of William K. Kellogg of breakfast cereal fame, who first appears as a bookkeeper, residing at 107 Champion. In 1887 he is shown again as a bookkeeper, but now for the Health Publishing Co. residing at 349 Champion. Somewhere between 1889 and 1890 he moved again, but this time to 246 Champion. In 1891 he appears as the business manager of the Good Health Publishing Co. William Sadler worked with him during this period. In 1895 W. K. Kellogg is shown as the manager of the Modern Medicine Co. at 65 Washington. These were all enterprises of John Harvey Kellogg. William Kellogg continued to rise in importance on the Battle Creek scene until, in 1906, he organized the breakfast food company which bore his name, and became an important contributor to the region's economy.

Lena Kellogg appears in the City Directory twice, both times as a nurse at the Sanitarium, first in 1893 and again in 1897. Her sister Anna first appears in 1897 and continues until 1904, when she removes to Paris, Illinois. This may be where the parents of the girls then lived, for Lena and William Sadler were married in Paris in 1897 when Lena was twenty-two years old. Many of the Kelloggs were highly mobile.

Wilfred first appears in the 1896 City Directory at the age of twenty as a clerk for the Modern Medicine Publishing Co., residing in the South Hall of the Sanitarium, and working for his uncle William K. Kellogg. Wilfred's father died in Lancaster, Massachusetts on May 18, 1896 at the early age of 49. Wilfred's mother Emma first appears in 1897. Apparently Emma and her children moved to Battle Creek after the death of the husband and father.

Children were not listed in City Directories until they came of age. Some may have married or moved away, and thus never appear.

The table shows the business positions of Wilfred, his home address, which continued for many years to be his mother's address, together with his siblings who were listed. Apparently Wilfred did not move into his own residence independent of his mother until 1911, when he was thirty-five years old. By that time he had important managerial positions with his uncle, William Keith. He married Anna Bell the following year.

The listings suggest that Wilfred was an ever larger figure on the Battle Creek scene. He was promoted to increasing levels of responsibility in commercial activities. The listings also show that he was working for both John Harvey Kellogg and William Keith Kellogg after 1906, the year William Keith separated from John Harvey. But appearances can be deceiving. I have copies of a series of letters written by Wilfred to his uncle W. K. Kellogg which clearly show he had serious personal problems. His letters are in the files of the W. K. Kellogg foundation in Battle Creek. The letters first appear when W. K. Kellogg started his own operation for breakfast foods in 1906. Previous letters from Wilfred would have been in the files of the Sanitarium operations, now lost, or scattered in various archives.

September 20, 1906.

W. K. Kellogg

I have been having two or three bad days. Dr. Read tells me that I must have a couple of months of quiet and rest. He says that I can be in the office a while each day and that after a year or two of this kind of thing, I shall be in fairly good shape. Yesterday he advised an out-of-town vacation but today has consented to have me live at Goguac, take some treatment at the Sanitarium. He tells me that if I will do this there is no reason why I cannot be in the office a short time each day; at least an hour.

You know without my telling you that I am more than sorry to find myself in this shape. Of course, the only thing for me to do now is to take care of myself and get out of the hole as soon as possible. Dr. Read assures me that with care, I will overcome this condition.

The work at the office is well organized so that by making some slight readjustments, I think things will go along fairly well for a couple of months. My suggestion would be to let Goff take formal charge of things. By coming every day myself for a while I can take care of problems that the rest of the people cannot handle. Covert has his work well in hand and is doing nicely with it. Effie is handling payroll to much better advantage than I supposed she would. Neilson, of course, can look after his work and Len is doing first class at the warehouse.

I suggest that Goff be placed in formal charge of the office as I don't believe in leaving so many people without a head. This arrangement will enable me to keep up the work I am doing in connection with the Corn Flake business and look after the insurance and do some of the necessary things in connection with the Sanitas and Food Co. business.

If Spaulding comes, I believe I could use French to good advantage, provided you care to spare him.

I have a system of daily reports in operation at the office that enables me, without going into the details of the work, to keep things well in hand.

The matter of compensation is one that I will leave to your generosity.

I shall go to the office a little while this afternoon.

Wilfred

This letter is informative in a number of ways:

1. Wilfred must have had a fairly responsible position. Effie was in charge of accounting; Len of the warehouse, probably including shipping and receiving. Other personnel, including Neilson, Covert, and Goff, apparently reported to Wilfred.

2. Wilfred's problem is mental, not physical. He is asking for relief from the pressures of the job. He is a highly nervous individual. He believes that if he is given extended period for recovery, after a year or two, he will be normal again. He does not fail to mention that Dr. Read advises an out-of-town vacation.

3. He does not seem to hesitate in making this unusual request. There is an attitude, or tone, about the letter which suggests he is accustomed to such liberty, and that W. K. Kellogg will not immediately reject such outrageous request. One possible psychology is that he was spoiled by his mother, and perhaps by the Kellogg clan in general.

4. He is thirty years old, and should have grown beyond youthful pampering.

DIRECTORY DATES	BUSINESS POSITION	ADDRESS Always with mother Emma, except as noted.	SIBLINGS LISTED
1896	Clerk, Modern Medical Publishing Co.	Boarding, South Hall, Sanitarium Mother not yet in BC	
1897-98	Clerk, Sanitas Food Co.	18 Hill St. Mother now at this address.	Claude Eastman, Packer for Sanitas Food Co.
1899-1902	Clerk, Sanitas Nut Food Co.	445 W. Van Buren	Claude E., Clerk, Sanitas Food Co.
1903-1904	Assistant General Manager, Sanitas Nut Food Co.	445 W. Van Buren	Claude E., Clerk, Sanitas Food Co.
1905-1906	Manager, Sales Department, BC Sanitarium Co.	26 Hill St.	Claude E. (Now married)
1907-09	Same as above.		Claude E. has now moved to 71 Manchester. Ray Stanley first appears as student.
1910	Sec-Tres. Battle Creek Optical Co. Sec. Battle Creek Sanitarium Co.	26 Hill St.	Ray S., Student.
1911	Same as above	88 Ann Ave. Mother still at 26 Hill St.	Ray S., Student, living with mother.
1912	Same as above plus Sales Mgr. Battle Creek Equipment Co.	88 Ann Ave. Mother not listed.	Ray S. not listed.
1913-1915	Sec. Battle Creek Sanitarium Co.	Chicago, IL. Mother at 102 Ann in Battle Creek.	Ray S. boards with mother.
1916	Wilfred no longer listed in Battle Creek CD.		

5. He seems to be a good organizer, apparently a talent that ran in the Kellogg line.

6. His actual job is not reflected in the Battle Creek City Directory. He apparently is responsible for several executive assignments, including insurance for the Sanitas Food Co. and the Battle Creek Sanitarium Co., as well as other executive duties. He speaks to W. K. Kellogg as though this were an acceptable arrangement among the several business firms in Battle Creek.

Two years later a shorter letter offers additional insight, with the same psychology.

August 17, '08

Mr. W. K. Kellogg

If the matter could be arranged without serious inconvenience, I would very much appreciate a leave of absence during September. I have an invitation from my friend Dr. Prince to spend some time with him, perhaps repeating our Moose Head Lake, Me., trip of some years ago. I haven't been feeling at my best for some time, and on this account am somewhat anxious to make the trip, feeling sure that it will put me on my feet as it did before.

Affairs in the office are running with reasonable smoothness and I believe could be handled satisfactorily during my absence.

The judge advises me that official matters can be taken care of by the election of some other member of the Board as temporary Secretary and Treasurer.

French is familiar with the details of stock transfers, etc., and would be able to handle this without assistance.

I would arrange to be back in ample time to look after the October dividends.

I shall be grateful for anything you can do for me along the line of this request.

W.C.K.

1. Here we see a definite attitude of executive privilege. Wilfred again does not consider it extraordinary to ask for the time off.

2. Again, his difficulties are mental. He has not been feeling at his best for some little time. Again this letter, with the previous one, suggests a habit of pampering.

3. He is definitely in an important position with the corn flakes company. He is a member of the Board, and is handling stock issues, transfers, etc. He would be back in time to handle the October dividend.

Letters dated February 3, and August 12, 1909 show W. K. Kellogg on the road in El Paso, Texas, enroute from Birmingham, headed for Los Angeles, and in Stevensville, Montana. Wilfred is obviously in charge back home. He reports on plant operations, *Len told me this morning we were going to have a fine run today, and Len worked all night on the new dryer.* He reports also on a legal case then in court, promotions with Sweetheart pictures and Funny Jungleland responses, shipping quantities, and bank balances. In February they received orders for three cars and 330 cases L.C.L. Shipments will be seven cars and 225 cases L.C.L., or 3244 cases. *They are behind tonight about twenty-three cars. Bank balance tonight, \$31,475.63.* Sales for February 1st, 3178 cases. *Output yesterday 3183 cases.* The growth of the cereal business was phenomenal. In August *Sales for 11th were 2814 cases, making total sales so far this month 35,516, as against 34,261 same day last month.* They were then waiting for orders to arrive from the west Coast and California on a new Jungleland promotion.

But all is not well; discontent is stirring within Wilfred. In a letter dated January 28, 1910 Wilfred expresses his deep regrets that he cannot agree with financial policies then set by W. K. Kellogg, and which vitally affect stock holders. He tenders his resignation. He would have informed W. K. personally, but the latter was in Havana, Cuba. He also expresses deep gratitude for taking a green, inexperienced boy together with all the favors, both of a personal and business nature.

Here we have an indication of the high moral standards Wilfred set for himself and others. He does not like shady business practices, whatever they may have been. He does not specify.

We have no evidence of the reception W. K. Kellogg gave this news. We do not know if he persuaded Wilfred to continue with the corn flakes company, or if Wilfred departed. The City Directory listings suggest that he continued in Battle Creek executive positions until 1912 when the course of his life changed entirely, although he continued as Secretary of the Battle Creek Sanitarium until 1915.

In a letter dated June 16, 1912 W. K. Kellogg wrote to his older brother Merritt, long involved with SDA operations at the Healdsburg, California sanitarium.

W. C., who married Smith's daughter Anna, has sold out his properties here in Battle Creek, and is going to Chicago to engage in Sanitarium work with the Sadlers. I think they are now on their way to California, in Chautauqua work with the Sadlers, who have some appointments on the Coast.

The following item appeared in the Battle Creek Daily Moon, on Thursday, August 29, 1912, pg 7.

Rev. George C. Tenney, Chaplain of the Sanitarium, officiated at the double wedding of Wilfred Custer Kellogg of Battle Creek and Miss Anna Kellogg, and of Sarah Willmer of La Grange, Ill. and of Edward Van Bond of Dallas, Texas, which took place Wednesday evening at the residence of Dr. and Mrs. Sadler of La Grange. Mrs. Sadler

being a sister of Miss Kellogg who has made her home there for some time as has Miss Willmer, the young ladies being close friends. Mr. and Mrs. Kellogg will return to this city to reside and will be at home at 64 Oaklawn Avenue after Nov. 1. Mr. Kellogg is known extensively in the West End, is secretary of the Battle Creek Sanitarium Co., Ltd., and also secretary-treasurer of the Battle Creek Optical Co.

A similar notice appeared in the *Battle Creek Inquirer* on the same day.

Wilfred Custer Kellogg of Battle Creek was one of the principals of a double wedding which was solemnized last evening at La Grange, Indiana (sic), when he was married to Miss Anna Kellogg. Miss Sarah Willmer of La Grange and Edward Van Bond of Dallas, Texas were the other bridal pair. The two young women have been close friends for many years, and have made their home during recent years with Miss Kellogg's brother-in-law and sister, Dr. and Mrs. William Samuel Sadler, of La Grange, at whose residence the double wedding was celebrated at 8 o'clock last evening. Miss Kellogg is the daughter of Smith M. Kellogg of Pomona, Cal. Mr. Kellogg and his bride will make their home at 64 Oaklawn avenue after Nov. 1. He is secretary and treasurer of the Battle Creek Optical company and secretary of the Battle Creek Sanitarium Company, Ltd. He is one of the city's most promising young business men, and everyone will be deeply interested in his marriage with one of Illinois' fairest daughters.

Those plans did not mature. Wilfred decided to live with the Sadlers and he continued to live with the Sadlers or in adjacent apartments until he died in 1956.

I searched all records in the Cook County Courthouse that pertained to the property at 56 South 6th Avenue in La Grange, for the period that the Sadlers lived there. I learned that William Sadler transferred the property to Wilfred on June 14, 1913. Lena financed the sale; Wilfred signed a trust deed to her. Then, on November 15, Wilfred sold the property to James F. Slapak, where Slapak's wife Wilhelmina set up a doctor's office. Refer to the tabulation.

Several questions arise as to the motivations behind these transactions. If Wilfred sold his properties in Battle Creek, why did he need Lena to finance him, except that he did not have sufficient equity to purchase the La Grange property outright, in spite of his positions, which certainly must have paid well. Why did Sadler not finance him, or at least Sadler and Lena? Wilfred does not show in either the 1912 or 1913 La Grange city directories, although Anna does as Mrs. Wilfred C. Kellogg. The Sadler household moved from La Grange in 1913. If the property transactions are indicative, Sadler and Lena must have moved out around June. Did Wilfred and Anna remain until November? Since Anna had lived with her sister from 1904, when the Sadlers entered medical school, it would seem that the sisters had a strong attachment to one another. Anna had become part of the Chautauqua circuit in 1907, and was thus a business component of Sadler's activities, as well as a family member. Did Sadler try to get Anna and Wilfred away from his household, and on their own?

Not for long. Wilfred shows up in the Chicago city directory in 1915 as a manager at 32 N. State Street, Sadler's clinic operation, and at 2146 Lincoln Park West, the next Sadler address. Wilfred continued to be listed as the manager at 32 N. State St. until Sadler moved his operations to 533 Diversey Parkway in 1922, whereupon Wilfred became manager at that address. Wilfred and Anna continued to live with the Sadlers until Lena died in 1939, when they moved to 2756 N. Hampden Court, an apartment building directly to the rear of 533.

A curiosity in my search was the lack of a personal listing for Wilfred in La Grange and, for many years, in the Chicago City Directory. He shows as manager at 32 N. State Street, probably because he was part of the Sadler business activity, but does not show in personal listings, although Anna does. There was a definite avoidance of the City Directory listings by Wilfred.

I inquired of several people who knew Wilfred. What kind of man was he? When I suggested that he might have been the spiritual conduit for *The Urantia Papers* I invariably met with laughter, not laughter of derision but of amusement. All considered it ludicrous that he was anything but a good office man.

Jim Mills, President of the Urantia Brotherhood for several years, first met Wilfred in 1951, when Jim became a strong believer in *The Urantia Papers*, and a late-comer to the Forum. In a letter to me dated April 29, 1993 Jim described Wilfred as a small man, perhaps five feet, seven inches in height, slender build, wearing the conventional business suit of the period.

My first impression of him included a certain humility of manner and expression. He was definitely not an extrovert. The expression hard-nosed business man in the terminology of the time was and is, in my opinion, totally inapplicable. He was indeed, a gentleman.

His responsibilities in the early 1950's included, apparently, the custody and safe-keeping of the press-proof copies of *The Urantia Papers*. When one wished to read some papers, they phoned 533 and left their request, including time of anticipated arrival and departure. Upon arrival they often would be met by Mr. Kellogg, papers in hand, who always said, "If I can be of any further help, please let me know."

During the reading process Mr. Kellogg might be observed occasionally passing by the door of the reader's sanctuary, but he never entered or indulged in frivolous conversation. His movements were very quiet and self-effacing. He seemed to be very conscious of the reader's concentration, making every effort to see that neither he nor others would break into it.

As I came to know him better I was greatly impressed with his respect for his fellow human beings and his desire to serve them, which, in no way detracted anything from his own sense of self-consciousness. I felt a good man truly applied to him.

. . . In concluding a few notes about Wilfred Kellogg, he was definitely an individual. His devotion to the papers was all-inclusive. He was humble but forceful. He had no patience with the dilettante, especially in reference to the revelation.

Several attributes of character can be deduced from Wilfred's personal choices. He did not marry until he was thirty-six years old. Then he married a first cousin, one year his junior. He lived with his mother until age thirty-five, one year before his departure from Battle Creek, certainly not unheard of, but definitely a retiring personality who did not feel a call to strike out on his own. He never had ambitions to make conquests, whether in artistic creative fields, in business, or with the fair sex. Environmental pressures made him uneasy; he needed time off to recuperate. By thirty-seven years of age he did not have sufficient personal funds to buy a home. He went to a sister-in-law and cousin, to help him, not to a bank or financing office. And even that became an aborted effort. His real estate ownership in La Grange did not last more than five months. Perhaps the family tried to get him to be a man, to exert some self initiative. If so, they failed. He never did exhibit self ambitions, even to the end of his life, more than as an office manager. Sadler may have offered him that position as a personal favor. He lived with the Sadlers until circumstances forced him out of that household when he was sixty-four years old.

Sadler described the Sleeping Subject as a hard-boiled business man, member of the board of trade and stock exchange. Wilfred most definitely was not a hard-boiled businessman. He declined to join his uncle in hard-boiled business decisions. Wilfred was never a member of the Chicago Board of Trade, nor was he a stock broker, although he handled the issue and transfer of stock for his uncle, an executive position, not a stock trade position. Wilfred could not have been the Sleeping Subject on these grounds.

Sadler also described the Sleeping Subject as approaching middle age. In 1908 Wilfred was thirty-two years old. We do not apply the descriptive phrase "middle age" to anyone forty years of age or less. Usually it is reserved for someone fifty or older. In 1908 Wilfred was not even approaching middle age. Therefore Wilfred could not have been the Sleeping Subject on those grounds.

Wilfred was busy in Battle Creek in 1908, the year Sadler first met the Sleeping Subject. He lived with his mother, and was manager of the Sales Department of the Battle Creek Sanitarium Company. He was not then a stock broker, or in any other business activity in Chicago or La Grange, nor did he live in Chicago or La Grange. Wilfred could not have been the Sleeping Subject on those grounds.

For his book Martin Gardner failed to do the research necessary to demonstrate these several items which deny Wilfred as the Sleeping Subject. He based his conclusions mostly on rumor and speculation, a pathetic choice for one with his reputation. Furthermore, Gardner had other information available which showed that Wilfred could not have been the Sleeping Subject.

Gardner has access to the files of Harold Sherman. Those files, although closed to the general public until the year 2,000, were opened to him by Martha Sherman as a personal favor. They contained many letters which Harry J. Loose wrote to Sherman. In those letters Loose gave items of information which should have convinced Gardner that Wilfred was not the Sleeping Subject.

In a letter dated October 21, 1942 Loose states that, at one time, there were seventeen Contact Commissioners, those who dealt directly with the Sleeping Subject in the early days. They would have included Sadler and his family, together with the Kelloggs, medical and psychology consultants, magicians to test methods by which the Sleeping Subject might have performed the observed feats, or others who might shed light on the strange behavior of the man during the night vigils. In that letter Loose states about the wife of the Sleeping Subject:

. . . the phone was direct from her to Sadler's home phone and it lay between Christy and the Kelloggs to go through the phone lists of the Contact Commissioners and call them and tell them to hurry to the home of the instrument.

The wife of the Sleeping Subject would be awakened by his strange behavior, whereupon she would call the Sadlers, regardless of the time of night. William Sadler and the Sleeping Subject felt the episodes were so important to understand his affliction they were willing to pay the phone company for a direct tie line to Sadler's phone.

A group of people numbering more than four or five certainly must have been involved in observation of the Sleeping Subject during these episodes. One can remember the telephone number of four or five people out of one's head. If Anna and Wilfred Kellogg shared the call responsibility with Christy, Sadler's adopted daughter and stenographer for the night sessions, the list must have included at least ten or twelve, or perhaps more, people. The knowledge that so many people were willing to arise from their beds in the middle of the night to attend these unusual sessions is highly informative. This was not an ordinary phenomenon.

Furthermore, there was an urgency about getting to the home of the Sleeping Subject. The task of making telephone contact with the many Contact Commissioners was not left to one person. The job was shared to save time.

Obviously, Wilfred could not have been the Sleeping Subject if he were calling other people to hurry to the home of the Sleeping Subject. But Gardner chose to suppress this item of information; he did not inform his readers about it. He censored vital information to avoid exposing his theory.

Furthermore, Sadler said the lease of the Sleeping Subject expired that fall, the fall of 1908, and that he moved into an apartment in the same block. Here Sadler clearly distinguishes the physical locations of the Sleeping Subject outside the household locations of the Sadlers. Wilfred, when he came to La Grange in 1912, actually lived with the Sadlers, in their Victorian house, not in an apartment in the same block. Wilfred could not have been the Sleeping Subject on those grounds.

It truly would be ridiculous, and pathetic, for any one to suppose that Wilfred Kellogg had anything whatsoever to do with the delivery of a divine revelation.

56 South 6th Street, La Grange, Illinois
History of Property Transactions Involving William S. Sadler

Cook County Document #	Transferor	Transferee	Date of Transaction	Date of Recording	Type of Transaction
4180707	Susan A. Beatty James T. Beatty	Frank L. Borwell	Mar 30, 1908	Apr 1, 1908	Warranty Deed
4184294	Susan A. Beatty James T. Beatty	William S. Sadler	Apr 4, 1908	Apr 9, 1908	Agreement
4720309	W. S. Sadler	Frank L. Borwell	Mar 1, 1911	Mar 20, 1911	Trust Deed (Mortgage)
4733627	Susan A. Beatty James T. Beatty	W. S. Sadler	Feb 16, 1911	Apr 3, 1911	Warranty Deed
4733628	Frank L. Borwell	W. S. Sadler	Mar 1, 1911	Apr 3, 1911	Release
5202535	W. S. Sadler	Wilfred C. Kellogg	Jun 4, 1913	Jun 9, 1913	Warranty Deed
5202536	Wilfred C. Kellogg	Lena C. Sadler	Jun 5, 1913	Jun 9, 1913	Trust Deed
5307628	Wilfred C. Kellogg	James F. Slapak	Nov 15, 1913	Nov 19, 1913	Warranty Deed

Notes taken Dec 1-2, 1993

Research notes and assistance by Harold Wolff, — 12\02\93

Frank L. Borwell lived at 204 S. Spring St. approximately 1/2 mile from 56 6th St. His house was built in 1896 designed by an architect named Howard Shaw. Howard Shaw was the son of Theodore Shaw who lived on Perry Ave in Chicago, location of many of the wealthy of Chicago. Theodore Shaw was an associate of Frank Borwell as a Commission Merchant dealing in groceries. Borwell died in 1914 or 1915.

CHAPTER FOURTEEN

My Search for the Sleeping Subject

My search for the time and location of Sadler's meeting with the Sleeping Subject had been so successful, based on the report from Harold Sherman, I felt I might meet with equal success in identifying that unique individual.

I did not. But the clues Sadler provided through Sherman offer considerable insight into the nature of the episodes, and the elements which affected the lives of so many people.

Why would we want to know his identity? Sadler was instructed to not reveal it. Did those instructions hold for all investigators?

I did not receive such instructions. I felt under no obligation to obey the same commands. God did not tell me I should or should not engage in such pursuit. If he wanted to keep that identity a secret then he had to place obstacles in my path which would prevent such discovery.

My interest was more than idle curiosity. There were important reasons why the identity of the Sleeping Subject (SS) would help us understand the unfolding of the Revelation, and the dangers it faced as it progressed into the world. The evidence I uncovered suggested that Sadler relapsed in his strict censure on channeling phenomena, and that after many years of dependence upon SS he came to a time when that source was no longer available to him.

Lena died in 1939. If the demise of SS were nearly coincident Sadler would have been missing two important elements in his life: the wisdom and counseling of his wife, and the lack of instructions from on high. Or perhaps SS simply stopped exhibiting that unique behavior after the actual Revelation was received. Perhaps he became too old. Or perhaps the Revelators no longer had a need for him. If so, Sadler no longer had an instrument by which he could ask questions and receive advice. This would have left a great void, which became an ideal circumstance for Caligastia to enter into the Sadler household.

If we could identify SS we could determine personal data, from City Directories, from U. S. Census Reports, from Biographical Indexes, through contact with descendants or relatives, and so on. We could get to know his commercial associations, and how he conducted himself in his business relationships. This would place a keen light on his personal history, which would show, indeed, that he was a hard-nosed businessman who did not believe in such nonsense, and that he could not have had a hand in the creation of the text of *The Urantia Papers*.

Such knowledge would also help delineate the decisions Sadler made when he created commercial social structures for care of the Revelation, how his personal attitudes led to such choices, and consequent later dangers to the Revelation. The more we know about such details the more we can assess the integrity of the Revelation.

But perhaps our Planetary Supervisors intended that we not have too much information, that we make our assessments based on faith and truth rather than on technical information.

William Sadler did much to confuse the identity of the Sleeping Subject. He threw Martin Gardner and everyone else off the trail by remarks he made in his 1929 book, *The Mind At Mischief*. That book became popular and sold many copies. Libraries still carry it, even if on dusty shelves in the basement. (The sub-title of the book was *Tricks and Deceptions of the Subconscious and How to Cope with Them*.)

Sadler was perfectly clear on the origin of *The Urantia Papers*. They did not come through channeling. Although he was under instruction to not disclose how they came, he was not under any obligation to state how they did not come. This he did in his presentation to the group of mainline ministers gathered by Meredith Sprunger.

I repeat his words here:

No living person fully understands just how *The Urantia Papers* got translated into the English manuscript which was authorized for publication.

While this was a perfectly truthful statement it was intended to deflect further inquiry. Sadler could have gone into detailed description of the history of his experiences with the Sleeping Subject, the unfolding of the Revelation through the Forum, and subsequent developments, but he did not. He was under instruction to not reveal how the Revelation came. He did not want to become involved in convoluted partial stories. It was better to leave it with this simple remark.

I can testify that *The Urantia Papers* were not the product of automatic writing or any other technique of psychic legerdemain known to me.

Sadler gave an exhaustive list of all possible forms of psychic or subconscious phenomena, within his capacity as a Psychiatrist, to demonstrate clearly that *The Urantia Papers* did not derive through any such method. As he emphasized in a further remark:

Note: The technique of the reception of the Urantia Book in English in no way parallels or impinges upon any of the above phenomena of the marginal consciousness.

I shall now quote the Appendix to *The Mind At Mischief*, 1929, in order to broaden this discussion.

SADLER'S SLEEPING SUBJECT

In discussions of fraudulent mediums or self-deceived psychics, the reader of this book has several times encountered the statement that there were certain exceptions to the general indictments there made, and was referred to this appendix. It now becomes my duty to explain what I had in mind when those footnotes were inserted.

In the interest of scientific accuracy on the one hand, and of strict fairness on the other, it becomes necessary to explain that there are one or two exceptions to the general statement that all cases of psychic phenomena which have come under my observation have turned out to be those of auto-psychism. It is true that practically all the physical phenomena have proved to be fraudulent, while the psychic phenomena are almost invariably explainable by the laws of psychic projection, transference, reality shifting, etc. But many years ago I did meet one trance medium, a woman now deceased, whose vision, revelations, etc., were not tainted with spiritualism. As far as my knowledge extends, at no time did she claim to be under the influence of spirit guides or controls, or to communicate messages from the spirits of departed human beings. Her work was largely of a religious nature and consisted of elevated sayings and religious admonitions. I never had the privilege of making a thoroughgoing psychic analysis of this case, and am not in a position to express myself as to the extent to which her revelations originated in the subconscious realm of her own mind. I make mention of the case merely to record the fact that I have met one instance of psychic phenomena apparently of the trance order that was not in any way associated with spiritualism.

The other exception has to do with a rather peculiar case of psychic phenomena, one which I find myself unable to classify, and which I would like very much to narrate more fully; I cannot do so here, however, because of a promise which I feel under obligation to keep sacredly. In other words, I have promised not to publish this case during the lifetime of the individual. I hope sometime to secure a modification of that promise and to be able to report this case more fully because of its interesting features. I was brought in contact with it, in the summer of 1911, and I have had it under my observation more or less ever since, having been present at probably 250 of the night sessions, many of which have been attended by a stenographer who made voluminous notes.

A thorough study of this case has convinced me that it is not one of ordinary trance. While the sleep seems to be quite of a natural order, it is very profound and so far we have never been able to awaken the subject when in this state; but the body is never rigid, and the heart action is never modified, tho respiration is sometimes markedly interfered with. This man is utterly unconscious, wholly oblivious to what takes place, and, unless told about it subsequently, never knows that he has been used as a sort of clearing house for the coming and going of alleged extra-planetary personalities. In fact, he is more or less indifferent to the whole proceeding, and shows a surprising lack of interest in these affairs as they occur from time to time.

In no way are these night visitations like the seances associated with spiritualism. At no time during the period of eighteen years' observation has there been a communication from any source that claimed to be the spirit of a deceased human being. The communications which have been written, or which we have had an opportunity to hear spoken, are made by a vast order of alleged beings who claim to come from other planets to visit this world, to stop here as student visitors for study and observation when they are enroute from one universe to another or from one planet to another.

These communications further arise in alleged spiritual beings who purport to have been assigned to this planet for duties of various sorts.

Eighteen years of study and careful investigation have failed to reveal the psychic origin of these messages. I find myself at the present time just where I was when I started. Psychoanalysis, hypnotism, intensive comparison, fail to show that the written or spoken messages of this individual have origin in his own mind. Much of the material secured through this subject is quite contrary to his habits of thought, to the way in which he has been taught, and to his entire philosophy. In fact, of much that we have secured, we have failed to find anything of its nature in existence. Its philosophic content is quite new, and we are unable to find where very much of it has ever found human expression.

Much as I would like to report details of this case, I am not in a position to do so at present. I can only say that I have found in these years of observation that all the information imparted through this source has proved to be consistent within itself. While there is considerable difference in the quality of the communications, this seems to be reasonably explained by a difference in state of development and order of the personalities making the communications. Its philosophy is consistent. It is essentially Christian and is, on the whole, entirely harmonious with the known scientific facts and truths of this age. In fact, the case is so unusual and extraordinary that it established itself immediately, as far as my experience goes, in a class by itself, one which has thus far resisted all my efforts to prove it to be of auto-psychic origin. Our investigations are being continued and, as I have intimated, I hope some time in the near future to secure permission for the more complete reporting of the phenomena connected with this interesting case.

The first case can only be Ellen White. There is no other likely candidate; I have run across none in my investigations. If we found another we would then have to put aside the phenomenon of White.

He refers to her as a trance medium. This means that her prophetic pronouncements, visions, and religious admonitions derived from an abnormal state of mind. He admits that he had no opportunity to study White to determine more exactly the causes or sources of her spiritual emanations. It is true that she never entered into the deceptions of psychism as her source of authority, and believed to the end of her life that her messages truly came from God. John Harvey Kellogg had predicted that after menopause she would no longer experience visions. Apparently he was correct, for after fifty years of age she no longer based her authority on such sources, although she continued to claim divine guidance. Examination of her work shows purely human origins for her spiritual admonitions, as Sadler so well detailed in his 1905 letter to her.

The other case refers to the Sleeping Subject. Sadler identifies it also as a case of psychic phenomena. In giving this classification he once again reverts to common terminology, and demonstrates inability to clearly delineate his thoughts about the processes involved. In his adherence to the notions of spiritualism Ellen White and SS were simply other cases of psychic phenomena he was unable to classify.

He states that he was brought into contact with it in the summer of 1911. He also describes eighteen years of study, (from 1929).

These are most extraordinary remarks, and have caused endless difficulty. In the summer of 1911 he was making plans to go to Europe to study under leading psychiatric figures, including Sigmund Freud. By that time he had made up his mind to leave the lucrative practice of surgery to enter the uncertain field of psychiatry. His decision was based on several factors:

1. Not the least was Ellen White and the causes of her religious revelations. He had much reason to reflect on the authority of prophets and prophetesses.

2. Another element was his earlier experience with the social outcasts of the cities. Anyone who has worked with those people soon becomes aware of the impact of mental attitudes on life choices, and states of health.

3. Still another factor, and perhaps the most immediate to his decision, was his experience with SS. He had consulted with many experts in order to arrive at some understanding of that phenomena, and continued to do so for many years. Perhaps he could come to better understanding if he personally became more acquainted with the hidden activities of the human mind and their impact on human behavior.

4. Still more, he had accumulated considerable experience in his contacts with patients who were psychics. How could he be more professional in the treatment of such individuals unless he became more expert? And what made SS different from them?

All of this accumulated experience was the motivation for his decision to enter psychiatry.

Keep in mind that Sadler did not suddenly encounter a Sleeping Subject in the spring of 1911, engage in strange night sessions off-and-on during the summer, discover later in the year under the observation of Lena that it looked like the man wanted to speak, and then learn that the man had moved into an apartment in the same block while he and Lena were in Europe. The entire sequence and detail is awry if we accept the 1911 date. As he stated in a letter to Willie White on November 6, 1910, *I have had a very exceptional, and to me, a very remarkable experience*. His decision to enter psychiatry matured over several years. It was solidified by this 1910 remarkable experience. Therefore the date of 1911 as the first meeting with SS is unacceptable.

We now know the exact circumstances under which he first met SS. The first meeting had to be in the spring of 1908. There is only one period in Sadler's life which satisfies his descriptions, and that was his purchase of a home in April of that year. (That this took place in La Grange is evident from his date of 1911.)

Many have pondered the reasons why Sadler gave this false date. He was not a person to be forgetful of dates and times and personalities. He had an excellent memory. SS created a momentous new direction in his life; he would not have confused dates. His travel to Europe would have been etched indelibly in his mind. Every other event would have had reference against that date. Therefore, it seems natural to conclude that he gave a false date with intent. If so, he might have been throwing a red herring across the trail in attempt to divert later researchers from discovering the actual sequence of events.

Martin Gardner then accepted this date, without further research, and thought that Sadler had misplaced the year from 1912, when Wilfred Kellogg came into the Sadler household. To do so Gardner not only had to move dates, he had to ignore the many details reported by Harold Sherman. He had to force the furnished apartment into some grotesque rearrangement of the single family Victorian house on South 6th Street, with the Sadlers sleeping in an apartment upstairs, and the Kelloggs sleeping in an apartment downstairs. Anna Kellogg, the intimate sister to Lena, then becomes a stranger who heard that they were physicians. He had to ignore the reported later move of the Sleeping Subject into an apartment in the same block in order to be near Sadler, and other absurd rearrangements of reality in order to maintain his theory.

The information Sadler made available through Harold Sherman and *The Mind at Mischief*, leads to certain crucial deductions. Not until I had pondered these various pieces of information for some time did I come to realize the relative importance of the factors. They not only caused me to pursue the identity of the Sleeping Subject, they also show why the Sleeping Subject was not a trance medium, and why another, totally different, process was at work to lead Sadler along his path of investigation.

It is helpful to list here the several elements which conditioned Sadler's investigation, and the clues Sadler provided which might lead to identification of the Sleeping Subject.

In order to emphasize the conditions of the relationships between SS and Sadler, I will discuss the elements more explicitly.

No one knew when the episodes with the night vigils would take place. The Sleeping Subject did not know, his wife did not know, Sadler did not know, nor anyone else. Therefore, Sadler had to wait for a call from the wife stating, *He's doing it again*. Thereupon Sadler and the Contact Commissioners would arise from their beds, dress themselves, and prepare for social contact. They would then place the telephone calls to assemble the other members of the Commission, and hastily travel through the night to the residence of the man, at any unpredictable time of the night.

This circumstance placed geographical restrictions on the location of SS with respect to Sadler. If he were in a remote location the time to reach him would be too long, and would remove opportunity for proper observation. In fact, after the Sadlers moved into their house in La Grange, when the apartment lease of the man expired he moved into an apartment in the same block in order to be in close proximity to Sadler. He was keenly interested that Sadler determine his unusual sleep disorder and cooperated with Sadler's investigation. Therefore, it was in the interest of both SS and Sadler to remain close to one another. As I thought about it I realized this condition might provide a clue to the identification of the man. If he followed Sadler, or Sadler followed him, in household moves, their addresses should be close. When Sadler moved from La Grange to north Chicago SS should have also, within a few months. (Or vice versa.) If SS had lived in Evanston, Illinois, (for example), and Sadler lived in La Grange, they would have been too separated in practical time and distance constraints.

(The distance between La Grange and north Chicago was about thirty miles. In 1910 hardly anyone had automobiles. Travel would have to be by train with night schedules that were few and far between. In 1920 many more people had automobiles but the distance over the unpaved roads of those days would have required more than an hour one way. Thus it seems unrealistic that SS remained in La Grange while Sadler lived in North Chicago.)

If I could make close address identification I could then learn more about the man. I would know his name. I could look him up in *Who's Who*. I could look him up in U. S. Government census reports and determine his family. I could watch for him to disappear from Directories, either through a physical move, or through death. I then could search for obituaries to determine when he died. This might lead to understanding of Sadler's behavior if he no longer could depend on celestial guidance through SS to determine his policies and actions.

The man was truly a sleeping subject. He was not in a trance state. The phenomenon always took place only after the man was in a deep sleep, and his conscious mind was totally immersed in that natural sleep state.

Sadler used the word trance to denote that the man was not in conscious control of his actions and his voice. Some other force was at work to produce those effects. Thus Sadler could liken it to the trance state of the spiritualist medium, who also appears to be under the control of forces other than his conscious ones. Unfortunately, because Sadler did not recognize spirit entry into human mind, he could not distinguish clearly between the mechanism of mechanical control by midwayers, and the control of the marginal consciousness. In the latter case the control was by malign spirit personalities through use of the mind consciously relinquished; in the former the control was by benign spirit personalities without use of the mind. The muscles and voice of SS were manipulated mechanically without use of his nervous system or his mind. And that could be done only if the man were fully asleep — if the invisible beings were to respect his personal will and volition.

The condition for entering into the sessions when the man was totally immersed in sleep was a guiding principle of all loyal spirit personalities in the universe. They do not violate the sanctity of human mind, and they do not violate the God-given right of free will. When a channeler gives over his mind to the spirits he relinquishes his will; he must submit his mind to control by the spirit mind. Otherwise the spirits could not come into his mind. SS did not know when these phenomena took place; he was utterly unconscious, wholly oblivious, of the entire proceeding. He never relinquished his mind to the spirits, and he never engaged in channeling. He did not believe in such nonsense.

One might argue that invasion of the man's body also constituted violation of his free will. But can we argue that Isaiah's transport to a heavenly world was also a violation of his free will (Isaiah 6)? Or we might argue that Paul's conversion on the road to Damascus was a violation of his free will. Or that John's visitation by celestial beings was a violation of his free will (Revelation 1:1), and so on. Does God not have the right to use human mortals at his discretion? Did he not create us? Since the man was permitted to continue in his life, according to his personal

decisions, can we say there was serious disruption in the man's exercise of his free will? The inability to grasp the relationship of celestial beings with this world was one of the reasons Martin Gardner was led to think the man entered into these trances voluntarily. From Gardner's naturalist framework the transactions could not be understood any other way.

Not SS or anyone else knew when the phenomenon would take place. The occurrences were random, and since they occurred only when he was asleep, might take place at any time during the night. Thus Sadler's phrase, *night vigils*. They never took place during the day. We can imagine what it was like for a group of human beings to be fumbling around in the middle of the night to travel to the home of this unique individual and to study his behavior — in his bedroom, in his bed, and in his night clothes, while his wife sat by with all these strangers in her private bedroom, wondering what in the world was going on with her husband. She must have been a permissive personality.

When Sadler said the man showed a surprising lack of interest in these affairs as they occurred from time to time, he meant that the man was not interested in the productions of the night sessions. He was a hard-boiled business man who had no interest in psychic phenomena or in revelations. But he had a definite interest in getting to the bottom of the phenomenon which was taking place while he was asleep. Otherwise he would have booted Sadler and all his companion Contact Commissioners out the door.

In denying these night sessions as similar to spiritualist seances Sadler again reverts to his customary view of channeling as communication from dead and departed human companions, when much of modern channeling is from spirit personalities who claim to originate from other places in the universe. Thus channeling and the performances of this man had much in common about the source of their pronouncements. But how can anyone distinguish the difference between communications which come from the Devil and those which come from God? Why did God not use some other, more reassuring, method?

The answer to this question is founded on our ability to distinguish truth from falsehood. This is the kernel of the decision process unfolding today. Those of us who recognize truth will also recognize the validity of the source; those of us who doubt will not be able to distinguish the difference. Our decisions will be based on such intuitive process, which, in reality, is the Spirit of the Father, and the Spirit of Truth, working within us. Those are the conditions God imposed upon us.

Sadler used all the methods at his command in attempt to understand the origin of the messages. He used psychoanalysis, hypnotism, and intensive comparison while the man was awake, in conscious state, to determine the source. He was unable to do so. If the material had come through the man's mind, memory of it would have been lodged there; he would have revealed that knowledge through the several psychological methods Sadler employed. Since it is possible to bypass the conscious mental circuits during hypnosis Sadler should have been able to locate the material in the man's subconscious mind. He was unable to do so.

In fact, the material was contrary to the man's habit of thought, what he had been taught and believed, and his life philosophies. When Sadler searched libraries for similar information he was unable to find parallels in published material. If Sadler had known about the *Book of Oahspe*, or had been acquainted with the teachings of theosophy, he might have concluded differently. But such sources were beyond the interest or knowledge of both SS and Sadler.

I debated the wisdom of the discovery of SS for many years. In fact, I strongly felt it were better left unknown. Sadler had been instructed to not reveal the identity, and held tightly to that command throughout his life. Those others of his family and the Contact Commissioners who knew that identity also respected that command. And then a series of events began to unfold which altered my view. Martin Gardner had forced us to a clear reexamination of our understanding and our concerns. His gross distortions of reality might be the only record this world would ever know. Should we correct them? Should we marshal all our knowledge and insight into a refutation of Gardner, or more profoundly, should we offer information to the world which would permit everyone to reach their own conclusions? I left it in God's hands. If he wanted me to know, and to convey that knowledge to others, he would show me. If he did not I would not discover the identity of the man.

We knew from Gardner's research and the letters in his possession from the files of Harold Sherman that the man's name was rumored among early members of the Forum. In a letter to Loose dated September 10, 1942 Sherman states, *It has come to me a number of times recently that the last name of the subject or instrument was Brown.* This was another fact in Gardner's possession which should have warned him against Wilfred Kellogg as SS. In my investigations I could find no Brown who met the several criteria.

What now follows are the details on my attempt to identify SS.

Sherman reported that Sadler told him SS was a member of the Chicago Board of Trade, and Stock Exchange. Sadler, and his son Bill Sadler, Jr., revealed this fact many times. I first heard of it from Everett Johnson in 1971, who had visited Sadler in 1960 to learn more of the origin of the Revelation. Chicago had two trade organizations which dealt with food products. The Mercantile Mart, then known as the Butter and Egg Board, traded in fresh produce, while the Board of Trade traded in long-term storage products, in grains. The Stock Exchange, of course, would deal in corporate stocks and bonds. It would have been highly unusual for SS to be a member of both the Board of Trade and the Stock Exchange. If SS were a member of the last he probably would have been referred to as a Broker, but that was not the term Sadler used with Sherman. Perhaps Sadler was confused or perhaps Sherman was confused in his memory of Sadler's remarks.

If the Sleeping Subject were listed in the La Grange Village Directory all one need do is locate all individuals identified as members of the Board of Trade, as Commission Merchants, or as Brokers, and pursue their personal moves from year to year through addresses and dates.

On Tuesday morning, April 1, 1997 I visited the Board of Trade in Chicago and obtained a list of members for the year 1908 from Bob Lynch, administrator of the Records Department. On Wednesday morning I obtained copies of the 1908 La Grange Directory from the women at the Historical Society. I then spent that afternoon and evening comparing the lists of more than 1800 persons against one another.

I found ten individuals who were listed as Board of Trade. I found another seven who were identified as Commission Merchants. I also found another six persons identified as Brokers. The question then before me was this, Did any of those individuals meet the other requirements?

Sadler stated that the lease of SS expired on his first apartment that fall, the apartment in which Sadler first met him, and that the man thereupon moved into another apartment in the same block. Therefore, the address of SS should change from 1907 or 1908 to 1909, and should be in close proximity to Sadler.

Of the twenty-three candidates nineteen continued to live at the same address from 1907 to 1910. Two were not listed after 1908. One man moved between 1907 and 1908 and again between 1908 and 1909, but to addresses not near Sadler — certainly not in the same block. Also this man continued to live at his last address until 1920. The remaining man moved to addresses convenient to Sadler, but after 1909. He also failed to move in the same block.

Two other possibilities existed. Perhaps the individual was not listed in the La Grange Directory, just as the Sadler's had not been listed in 1904 and 1905. This might especially be true if SS lived in an apartment, rather than in a house. If so we would not be able to identify him. Another possibility is that he might not be identified in any of the professional categories I described above. Therefore I examined the La Grange Directory for all male individuals who were not identified by trade and who lived within a four-block radius of Sadler. This gave me another thirty-two candidates. Of those, seven were not listed after 1908; I could not follow their movements. The remaining individuals either continued to live at the same address, or moved to addresses which were not compatible with the criteria I had established.

I could test the validity of an apartment in the same block as Sadler by examining the U. S. Census reports for 1910. When the census takers collect their data they move up one side of a street and down the other, in sequential order. They list all family members, (and servants), with names, ages, and occupations. Thus one is able to determine not only the household composition of the person under investigation, but also of all his neighbors. In fact, one can proceed through an entire Enumeration District to determine all persons at all addresses for that census year. Obviously this becomes a tedious task, limited by time and financial resources.

From village maps for 1909 I was able to find multiple family dwellings in the same block on South 6th Avenue in La Grange that would indicate an apartment. But strangely, those addresses were not included in the Census survey! There was another possibility. Perhaps Sadler had meant that the man moved in the same block on adjacent streets, on 7th or 5th Avenues. I found none on 7th

Avenue, a residential street like 6th Avenue. 5th Avenue is now La Grange Road, and was the main business thoroughfare through the Village. I found multiple family dwellings on that street, but none of the persons were brokers, grain buyers, or commission merchants.

If SS had moved in La Grange to be near Sadler, because he did not want the Sadlers traveling great distances during the middle of the night, then we would expect the same principle to hold after the Sadlers moved from La Grange to north Chicago in 1913. SS also should have moved to the same neighborhood in north Chicago. Unfortunately, with elimination of the three dozen candidates while in La Grange I had no candidates left to follow. I attempted to locate the several who were no longer listed in La Grange after 1909, but again was unsuccessful. The trail was too nebulous, and too many persons with the same names appeared in U. S. Census reports for Chicago and environs for 1920.

I eventually reached the view that lack of identity of SS may be part of the conditions for each of us to reach our own decisions regarding the Revelation. Perhaps we might unduly emphasize his importance, in attempt to avoid the personal crises which will now face each and everyone of us.

I left the effort behind, satisfied that I had been faithful as a researcher, and to the trust others might place in my integrity.

Perhaps our celestial brothers were at work to hide the identity.

Page 866: As actual citizens of Urantia, the midwayers have a kinship interest in the destiny of this sphere. They are a determined association, persistently working for the progress of their native planet. Their determination is suggested by the motto of their order: "What the United Midwayers undertake, the United Midwayers do."

If they were active to obscure the trail to that unique individual they certainly succeeded.

CHAPTER FIFTEEN

The Urantia Papers on Origins

As stated by the authors of the *History* (Chapter 10), for more than twenty years the Urantia Foundation published *The Urantia Papers* with a dust jacket containing thirteen references on the back cover *Concerning . . . the Nature, Origin, and Organization of the Urantia Book*. The first eight items of the *History* list were the first eight items on the dust jacket, in the same order. The dust jacket also had other page references not included in the *History* list. Following is a complete dust jacket list.

1. The language handicap of revelation: Page 1, par. 2
2. The Forward by an Orvonton Commission: Page 1, par. 4
3. Supplementation of planetary knowledge: Page 17, par. 1
4. Priority given to existing human concepts: Page 16, par. 8, Page 1343, par. 1.
5. Restrictions placed upon revelation of truth: Page 1109, par. 4
6. Spiritual wisdom versus genetic knowledge: Page 215, par. 2-9
7. Midwayers' connection with *The Urantia Papers*: Paper 865, par. 6, 7
8. The human subject transmitting *The Urantia Papers*: Pages 865, par. 2; 1208, par. 7; 1209, par. 1
9. How *The Urantia Papers* were put in English: Page 1258, par. 1
10. Concerning the inspiration of revelations: Page 1008, par. 3
11. The Divine Counselor knows whereof he speaks: Page 32, par. 2
12. Comprehension depends on the Divine Presence: Page 17, par. 2
13. Revelatory religion keeps in contact with evolutionary religion: Page 1007, par. 1

Of these, items 7, 8, and 9 are directly pertinent to understanding of the method by which *The Urantia Papers* were given to us. They offer insight into the mechanics of the revelation, and the important role of Sadler as a member of a team which included celestial beings. Perhaps the most important of these statements is given on:

Page 1258: — On many worlds the better adapted secondary midway creatures are able to attain varying degrees of contact with the Thought Adjusters of certain favorably constituted mortals through the skillful penetration of the minds of the latter's indwelling. (And it was by just such a fortuitous combination of cosmic adjustments that these revelations were materialized in the English language on Urantia.) Such potential contact mortals of the evolutionary worlds are mobilized in the numerous reserve corps, and it is, to a certain extent, through these small groups of forward

looking personalities that spiritual civilization is advanced and the Most Highs are able to rule in the kingdoms of men. The men and women of these reserve corps of destiny thus have various degrees of contact with their Adjusters through the intervening ministry of the midway creatures; but these same mortals are little known to their fellows except in those rare social emergencies and spiritual exigencies wherein these reserve personalities function for the prevention of the breakdown of evolutionary culture or the extinction of the light of living truth. On Urantia these reservists of destiny have seldom been emblazoned on the pages of human history.

This passage naturally leads many to believe that it refers to the human subject of Sadler's study. This is suggested by the statement — . . . *varying degrees of contact with . . . certain favorably constituted mortals through the skillful penetration of the minds of the latters' indwelling*. This would be the mechanism of trance control of the subject.

There are two contradictions. First, the subject was not in a trance state or under trance control. He was unconscious during the night sessions; he was fully and completely asleep. The performances always occurred at night, when he was asleep, and they were not induced by himself, his wife, Sadler, or anyone else. They were totally unexpected, and unpredictable. His wife would either come running to Sadler's door, or she would call on the telephone that another episode had begun. Sadler would then go to the man's residence and enter his sleeping chamber to observe, perform tests, and ask questions through the man. The episodes did not begin until the man was totally unaware of what was transpiring. Although Sadler used the word *trance* he meant it in the sense of someone who was performing acts which were not under his direct conscious control. The man was in a deep sleep from which he could not be aroused. This unique difference from spiritualist performances was the characteristic which attracted Sadler's professional curiosity and detailed study over many years.

The second contradiction is that this passage refers to a forward-looking personality. But Sadler described the subject as more or less indifferent to the whole proceeding, who showed *a surprising lack of interest in these affairs as they occur from time to time*. The sleeping subject did not really care about the phenomena, nor about the materials which came through him. He did not believe in such nonsense. Certainly he was curious as to what was happening to him, and wished Sadler to determine the cause, but did not really worry or fret about it.

Furthermore, . . . *Much of the material secured through this subject is quite contrary to his habits of thought, to the way in which he has been taught, and to his entire philosophy*. Would a forward-looking personality show indifference to cosmic materials, how they might impact upon our understanding of creation, evolution of the world, or destiny of individual human beings? Even more, how could it be contrary to his entire philosophy unless his philosophy was entirely contrary to the topics which appeared in the night sessions? Do not mediums and trance pronouncers always exhibit a keen interest in their communications from the other side? Why would this man be so indifferent unless he had nothing to do with production of the materials, and that the subject matter was completely outside his realm of thought?

The answer to these questions is simple. His hand and his voice were manipulated mechanically by midwayers without the use of his mind. The midwayers produced the subject matter, the unconscious mind of the man did not. He was merely a mechanical vehicle to attract Sadler's professional attention, and to produce materials which caused Sadler to eventually lift his vision above our Christian traditions and social conventions. SS was a tool to recruit Sadler into this most amazing event of divine revelation. SS was also used to accustom the Forum members to an interchange with celestial personalities, which led to their dedication to the revelation, and assurance of its survival as it was introduced to the world.

On the other hand, the dynamic active life of Sadler, his professional standing, his many books, his concern for his fellow man, his intense curiosity, and his keen religious sense — all show him to be an outstanding individual. But even more, Sadler had an ardent desire that *The Urantia Papers* be published; he established a group to ensure such goal. If we were to search for a forward-looking personality intimately involved in the revelation of *The Urantia Papers* whom would we find? Did the human subject on page 1258 refer to the human subject of human study or to the human subject of celestial orchestration? Was Sadler the favorably constituted mortal? Was he the contact mortal who coordinated the entire effort? If the patient was the contact mortal how would we rank Sadler's role in more than forty years of activity? And if we were to look for a member of the human Reserve Corps of Destiny used to preserve the light of living truth on unfortunate Urantia whom would we find? The Sleeping Subject, or Sadler?

Consider the role of Sadler and the circumstances surrounding the production of *The Urantia Papers*. What role did he play? Quite simply, he was the key personality. Could Sadler have been replaced by another person? Consider his extraordinary mind. Consider his business experience. Consider his preparation and training in his religious thought and beliefs in his youth, attitudes which followed him the rest of his life. Consider the disillusionment which took him beyond the conceptual limitations of the Seventh Day Adventist Church, and brought him to critical evaluation of the human elements in all religions. Consider his preparation and training as a medical doctor, and the circumstances which brought him to a keen interest in paranormal mental phenomena. Consider all the peripheral personalities and social situations necessary to conduct this exercise. He had a wife who was a competent professional, and who was a helpmate to him. She was involved at key steps in the process. Later she came to accept the fact of the miracle before Sadler could bring himself to accept it, in spite of all his disappointing attempts to explain it scientifically. Consider the professional status of Sadler and the freedom he had to select hours and times. Consider the social role which permitted him to gather a forum of people. These were all elements which made Sadler a key individual. Sadler certainly enjoyed a wide scope of activity but the Sleeping Subject practically none.

Could SS have been replaced by another person, who had an equal unconcern about the whole business? It certainly seems so. The man, as an individual, was not important. He was strictly a mechanical vehicle. Any human mortal could have been used for such mechanical manipulation in their sleep. Perhaps the man was chosen because of his avowed disinterest in the phenomenon, and in the materials which came through him. Perhaps he was chosen because he was so indifferent to the whole proceeding. This indifference was a strong element in Sadler's continued investigation. If the individual had exhibited a strong interest Sadler might have been less inclined to accept the phenomenon as so unique. He might have been more suspicious that the material was channeled. SS could have been any other person who exhibited similar disinterest.

On the other hand, how many other human candidates could have replaced Sadler? How difficult would it have been to arrange another set of social and human gifted circumstances to detect the unusual behavior of SS, and to care for the Papers?

Given these elements we can better understand why Sadler was the human mortal who had a versatile and highly experienced Adjuster for his day and generation. Sadler was the key personality which led to the presentation of *The Urantia Papers* and the placement on this planet at a time of grave planetary crisis. Sadler was a destiny reservist. The human subject was merely a tool to obtain Sadler's cooperation. Sadler had to be prepared; the human subject was incidental to the whole affair.

But still we have the question of the skillful penetration of the mind of the destiny reservist. If this was Sadler can we claim that it was spiritualism?

Page 863 — On no world can evil spirits possess any mortal mind subsequent to the life of a Paradise bestowal Son. But before the days of Christ Michael on Urantia, before the universal coming of the Thought Adjusters and the pouring out of the Master's spirit upon all flesh, these rebel midwayers were actually able to influence the minds of certain inferior mortals and somewhat to control their actions. This was accomplished in much the same way as the loyal midway creatures function when they serve as efficient contact guardians of the human minds of the Urantia reserve corps of destiny at those times when the Adjuster is, in effect, detached from the personality during a season of contact with superhuman intelligences.

This statement confirms that midway creatures can penetrate the minds of destiny reservists. Before the resurrection of Jesus evil midwayers would sometimes possess the minds of certain inferior mortals. Episodes are described in the Bible. Such episodes were demoniacal possession. Loyal midwayers may still penetrate the mind, but they do so only to serve as guardians when the Thought Adjuster is absent. They do not penetrate the mind to possess it, or influence its thinking. They serve to protect the mind of that destiny reservist against the potential influence of evil personalities. They protect the destiny reservist from the penetration of Caligastia when the fragment of the Father, his spiritual guardian, is not present.

Note that the preceding two quotes from *The Urantia Papers* speak only of destiny reservists. Apparently such guardianship is associated only with those individuals who are members of the Reserve Corps of Destiny. Most likely this guardianship is not because the Destiny Reservists are special in the eyes of God, but because their loss would be damaging to unfolding planetary destiny. They are not given guardianship because of who they are, but because of what they are.

Page 1257: — The reserve corps of destiny consists of living men and women who have been admitted to the special service of the superhuman administration of world affairs. This corps is made up of the men and women of each generation who are chosen by the spirit directors of the realm to assist in the conduct of the ministry of mercy and wisdom to the children of time on the evolutionary worlds. It is the general practice in the conduct of the affairs of the ascension plans to begin this liaison utilization of mortal will creatures immediately they are competent and trustworthy to assume such responsibilities. Accordingly, as soon as men and women appear on the stage of temporal action with sufficient mental capacity, adequate moral status, and requisite spirituality, they are quickly assigned to the appropriate celestial group of planetary personalities as human liaisons, mortal assistants.

. . . Mortals of the realm are chosen for service in the reserve corps of destiny on the inhabited worlds because of:

1. Special capacity for being secretly rehearsed for numerous possible emergency missions in the conduct of various activities of world affairs.
2. Wholehearted dedication to some special social, economic, political, spiritual, or other cause, coupled with willingness to serve without human recognition and rewards.
3. The possession of a Thought Adjuster of extraordinary versatility and probable pre-Urantia experience in coping with planetary difficulties and contending with impending world emergency situations.

We should note that *competent and trustworthy to assume such responsibilities* does not necessarily mean they possess attributes of personality or talent that we would consider outstanding against the secular criteria of this present world. Elijah and John the Baptist were both feisty individuals who held no fear of speaking the truth in the face of social condemnation by their fellows. Many would not consider them stable personalities. The criteria are sufficient mental capacity, adequate moral status, and requisite spirituality. An immoral human being could not achieve such calling, nor could someone with a slow mind. Also spirituality in the eyes of God may not mean a quite personality or passive demeanor. We must be very careful in our assessment of human mortals who would qualify for such service.

A very specific qualification in the current world scene is a repugnance for spirit communication through the mind. The loyal midwayers now on this planet do not engage in spiritualism or mediumship. They do not manipulate the neural currents and modulate the brain synapses of their human brothers.

Page 865 — Their (midwayer) chief work today is that of unperceived personal-liaison associates of those men and women who constitute the planetary reserve corps of destiny. It was the work of this secondary group, ably seconded by certain of the primary corps, that brought about the co-ordination of personalities and circumstances on Urantia which finally induced the planetary celestial supervisors to initiate those petitions that resulted in the granting of the mandates making possible the series of revelations of which this presentation is a part. **But it should be made clear that the midway creatures are not involved in the sordid performances taking place under the general designation of spiritualism.** The midwayers at present on Urantia, all of whom are of honorable standing, are not connected with the phenomena of so-called mediumship; and they do not, ordinarily, permit humans to witness their sometimes necessary physical activities or other contacts with the material world, as they are perceived by human senses.

The emphasis is mine.

Mediumship, regardless of its name, whether channeling, transmitters and receivers, or any other name devised to mislead the spiritual fools of this world, is not engaged in by the midwayers. When they used SS they did not use his mind. He was not a medium, channeler, or transmitter and receiver.

How then, can they penetrate human minds while respecting the dignity of those persons? Why is this not spiritualism?

The key is in this statement:

The men and women of these reserve corps of destiny thus have various degrees of contact with their Adjusters through the intervening ministry of the midway creatures.

This statement suggests that the ministry of midwayers is required for members of the Reserve Corps of Destiny to achieve more efficient contact with their Adjusters. They may not be able to do so at the levels required, on their own, without this ministry. Thus reservists come in closer touch with the Spirit of God that is within them, and thus they gain a better sense of God's will on this world.

Then the statement . . .

This was accomplished in much the same way as the loyal midway creatures function when they serve as efficient contact guardians of the human minds of the Urantia reserve corps of destiny at those times when the Adjuster is, in effect, detached from the personality.

. . . tells us that the midwayers serve as guardians when the Adjuster is detached. When the Adjuster leaves for a period of time the human mind of this mortal must be guarded from the penetration of Caligastia. This may be necessary because members of the Reserve Corps of Destiny are forward-looking individuals. They have wide ranging minds; Caligastia may attempt to mislead them if the midwayer did not protect against this threat. Caligastia is not interested in penetrating the minds of other mortals except where they give themselves over to him; other mortals do not play keys roles in unfolding planetary destiny.

Page 1257: — The twelve groups of Urantia destiny reservists are composed of mortal inhabitants of the sphere who have been rehearsed for numerous crucial positions on earth and are held in readiness to act in possible planetary emergencies. This combined corps now consists of 962 persons. The smallest corps numbers 41 and the largest 172. With the exception of less than a score of contact personalities, the members of this unique group are wholly unconscious of their preparation for possible function in certain planetary crises. These mortal reservists are chosen by the corps to which they are respectively attached and are likewise trained and rehearsed in the deep mind by the combined technique of Thought Adjuster and seraphic guardian ministry. Many times numerous other celestial personalities participate in this unconscious training, and in all this special preparation the midwayers perform valuable and indispensable services.

This statement again confirms our suggestion that midwayers function to assist the Adjuster in conveying to the mortal mind those concepts and information necessary for that mortal to function in certain planetary crises. The mortal is rehearsed in the deep mind but is wholly unconscious of the activity. Curiously, some human mortals are contact personalities and are conscious of the contact, although it is possible they may not fully understand the purpose or the process. Sadler certainly was one of those.

Page 1208: — The Adjuster of the human being through whom this communication is being made enjoys such a wide scope of activity chiefly because of this human's almost complete indifference to any outward manifestations of the Adjuster's inner presence; it is indeed fortunate that he remains consciously quite unconcerned about the entire procedure. He holds one of the highly experienced Adjusters of his day and generation, and yet his passive reaction to, and inactive concern toward, the phenomena associated with the presence in his mind of this versatile Adjuster is pronounced by the guardian of destiny to be a rare and fortuitous reaction. And all this constitutes a favorable co-ordination of influences, favorable both to the Adjuster in the higher sphere of action and to the human partner from the standpoints of health, efficiency, and tranquility.

This statement leads many to draw a parallel between the human subject of Sadler's study who was quite unconcerned about the entire procedure, and this individual who remains consciously quite unconcerned about the entire procedure. He would also then be the human being through whom this communication is being made. But who was the human being who enjoyed such a wide scope of activity? It could not have been the sleeping subject, with his great lack of concern. It had to be Sadler. If the Adjuster was working with SS how did that subject reconcile the leadings of the Adjuster? Did Sadler not work in the higher levels of intellectual comprehension and destiny concern? Did the human subject recognize the working of the Adjuster within him, or did Sadler since childhood learn a passive reaction to and inactive concern for those leadings which took place in his mind?

One other passage relates to the process of the presentation of this great Revelation.

Page 1243 — All seraphim have individual names, but in the records of assignment to world service they are frequently designated by their planetary numbers. At the universe headquarters they are registered by name and number. The destiny guardian of the human subject used in this contactual communication is number 3 of group 17, of company 126, of battalion 4, of unit 384, of legion 6, of host 37, of the 182,314th seraphic army of Nebadon. The current planetary assignment number of this seraphim on Urantia and to this human subject is 3,641,852.

Again, is this human subject the human subject of Sadler's study, or the human subject of celestial activity? The inference of the human subject of these statements depends upon our perspective. The text can be weighed against either hypothesis. But now the arguments are sufficiently strong to demonstrate that this individual must have been Sadler. He could not have been SS.

Page 865 — 3. Contact personalities. In the contacts made with the mortal beings of the material worlds, such as with the subject through whom these communications were transmitted, the midway creatures are always employed. They are an essential factor in such liaisons of the spiritual and the material levels.

Yet again, we can see why there was such confusion in the identification of the subject through whom these communications were transmitted. Sadler's reference to the sleeping subject would make that identity certain. And Sadler definitely placed such interpretation on these passages. It simply never occurred to him, nor would it have been in the capacity of his thought, to believe it might mean someone other than the sleeping subject. The choice was natural for him. He, and his family, and all those he came into personal contact with, became imbued with the idea that these passages meant the sleeping subject. The idea of his sleeping patient being the sleeping subject, hence the subject of these passages, was natural for him to assume. But the passage does not speak of a sleeping subject. It speaks merely of a subject, as viewed from heavenly perspectives. Sadler was the subject through whom the communications came, not the sleeping man. But Sadler would never have entertained the possibility that he was the subject, he was too humble a man.

Page 865 — The 1,111 loyal secondary midwayers are engaged in important missions on earth. As compared with their primary associates, they are decidedly material. They exist just outside the range of mortal vision and possess sufficient latitude of adaptation to make, at will, physical contact with what humans call material things. These unique creatures have certain definite powers over the things of time and space, not excepting the beasts of the realm.

Many of the more literal phenomena ascribed to angels have been performed by the secondary midway creatures. When the early teachers of the gospel of Jesus were thrown into prison by the ignorant religious leaders of that day, an actual angel of the Lord by night opened the prison doors and brought them forth. But in the case of Peter's deliverance after the killing of James by Herod's order, it was a secondary midwayer who performed the work ascribed to an angel.

Thus we have direct confirmation that the midway creatures could manipulate the voice and the muscles of SS to produce the effects which so compelled Sadler. And they worked with him only when he was fully asleep, in order that they not violate his free will dignity. They did not enter his mind, and they did not talk with him through his mental neural circuits.

While these several passages explain the mechanisms involved in the revelation of *The Urantia Papers*, and identify for us the subject, the key personality in bringing the revelation to the world, there is still one word which states how the process of the final revelation was accomplished.

(And it was by just such a fortuitous combination of cosmic adjustments that these revelations were materialized in the English language on Urantia.)

The key word is materialized. *The Urantia Papers* were materialized. The final and authorized text appeared suddenly, in written form. It did not come through SS, nor did it come through any sordid spiritualist performance. It came miraculously.

At this point it may be helpful to describe some of the episodes which brought Sadler around to the possibility of divine personalities working intimately with this world. One anecdote told privately to others concerned an unusual event early in Sadler's experience with SS.

Some time in 1910 the Sadlers were awakened early one morning by an urgent telephone call from the wife of SS. She was beside herself. Something almost frightening had taken place during the night. When she awoke she found their apartment in some disarray, with piles of papers scattered about. She immediately awakened her husband. They examined the papers and found they contained written material on the subjects of the revelation. She immediately called Sadler. As Lena later described it, they were like firemen racing down the street in their night robes to the home of SS. Sadler found the piles of papers, much where SS and his wife had left them.

They counted about 400 pages, all covered with the handwriting of SS. The mass of material would have required the entire night for the man to write. It was coherent and organized, certainly not something a person would have done in his sleep, semiconscious. Sadler immediately tested the man's hand and arm for fatigue but found none. His muscles were as though he had done nothing the entire night. What was truly going on?

As Sadler wrote to Willie White on November 6, 1910, *I have had a very exceptional, and to me, a very remarkable experience.*

At that point Sadler had sufficient evidence to recognize that the phenomenon of SS was more than the product of the man's mind. It was miraculous, but Sadler, being so practically minded, was unwilling to label it such.

This was only the first step in a series of miraculous events. As described in the *History* document, the Forum members became intimately involved in the unfolding of the Revelation. If they did not ask questions there would be no response. Many of those members believed the revelators were unsure of human perception, and therefore depended on the questions to determine the style and content of the Revelation. But such view is primitive. Our celestial overseers know us inside out. It would be foolish to not recognize this. They did not need a group of human beings to show them the way. The real purpose of this procedure was to get the members emotionally, psychologically, and spiritually devoted to the Revelation. According to anecdotes, changes would be made in individual papers from the questions generated by the Forum members after they read the papers. Thus the members came to believe they were important contributors, and helped form the content of the Revelation. They probably were guided to such view by the Revelators, in order to keep them closely involved, and faithful to the Revelation.

Sadler told the story of how the miracle of the Revelation began to unfold. As I discussed earlier, Sadler and the Forum members were reprimanded for not asking more pertinent questions. As that process unfolded another strange event occurred. A list of questions was generated after one Sunday session. Sadler placed these questions in his office, in preparation for the next episode with SS, whenever that might occur. But something new took place. When Sadler went for the questions they had disappeared. In their place was a paper in response to the questions. Sadler thought that perhaps someone in the family had played a trick on him, but everyone denied it. No other persons should have had access to his private office. Did someone else do it? In order to reassure himself, he took the next list of questions to his bank box, where he placed them, under his private lock. As the story is told, he went on a Friday evening just before bank closing to ensure that no one else would have access. He then returned Monday morning when the bank opened, before anyone else had opportunity to get into the box. When he opened the box the same miracle had taken place, The questions were gone. They had been replaced by a paper.

Thus Sadler was led through a series of steps which prepared him for the final miracle of the revelation. Then, after ten years of activity with the Forum, the authorized Papers appeared. They came in groups, or sets, without questions from the Forum. They became the actual Revelation. Sadler was instructed to destroy all preliminary Papers.

The actual Revelation was in an unknown handwriting, not that of SS. And here is where Sadler was tested again. Whose handwriting was it? He took samples of handwriting from members of the Forum and his family to handwriting analysts, together with samples of the Papers. The analysts could not identify the source. It certainly was not in the handwriting of SS.

Thus we can grasp how Sadler was gradually conditioned to the miracle of the actual Revelation.

Unfortunately, because of his mid-western conservative mind, Sadler never fully came to grips with the possibility of an actual miracle. His explanation was that SS received messages through his Thought Adjuster, and that the midwayers, *through skillful penetration of the mind of the latter's indwelling* then had contact with that information from the Spirit of the Father, and thus were able to place on paper the content of the Revelation. Sadler was led to this deduction because of the passages of revelation discussed above. First, he failed to recognize that he was the Contact Personality. He understood that to be SS. Then the skillful penetration of the mind of the latter's indwelling had to be SS. He clung to this view in spite of the fact that he was unable to find any trace of the material in the mind of SS. He also failed to realize that the midwayers could communicate directly with planetary and universe supervisors, to produce the text. Why go through the mind of SS?

Sadler's model was a torturous route to find an explanation for a process which was really quite simple. And all because it never occurred to him that he was the Contact Personality.

CHAPTER SIXTEEN

Sprunger on Origins

Over the next few chapters I shall discuss personalities who were peripheral to the Revelation, but who had some influence on the course of events, or who provided information pertinent to this report.

The first person I shall consider is Meredith Sprunger. Meredith was born April 16, 1915 in Woodburn, Indiana. He has excellent academic credentials. He received a Bachelor of Arts from Lakeland College, Wisconsin in 1937. He went on to earn a Bachelor of Divinity from United Theological Seminary in Brighton, Minnesota in 1940. From there he went to Princeton Theological Seminary where he received a Masters in Theology in 1941. He then proceeded to a Doctor of Philosophy from Purdue University in 1947.

He married Irene Sherry on June 30, 1940. They had two daughters.

He was Pastor, United Church of Christ in Mulberry, Indiana from 1941 to 1950, a teacher in the Department of Psychology, at Elmhurst College, a United Church of Christ school in Elmhurst, Illinois from 1950 to 1951. He was Pastor of the United Church of Christ in Culver, Indiana from 1952 to 1959.

He then became a member of the teaching staff at Indiana Institute of Technology in Fort Wayne, Indiana from 1959 to 1977. While there he became Head of the Department of Psychology, and Chairman of the Division of Liberal Arts. He has engaged himself as a professional psychologist in private practice with a certificate from the State of Indiana. He did psychological testing and consulting for industry. Meanwhile he became Pastor of the United Church of Christ in Plum Tree, Indiana from 1964 to 1979.

Meredith became President of the Urantia Brotherhood in 1970 for one three-year term.

Meredith spent untold hours with William Sadler in private conversation where he learned many facts about the origin of the Papers. He repeatedly told me his relationship with Sadler was one of teacher-disciple. He would listen while Sadler talked. Upon my inquiry of different areas of interest concerning the Revelation he told me he never asked direct questions but rather let Sadler reveal facts as Sadler saw fit. On these grounds Meredith probably was privy to more details than any other person outside the Sadler family, or the other Contact Commissioners.

During his tenure at Indiana Institute of Technology Meredith was an aggressive exponent of *The Urantia Papers*. He introduced his students to the fact of their existence and gave interested individuals survey papers on their origin and content.

My path of introduction to the Papers was through Meredith. While I was employed at Communication Satellite Corporation in Washington, DC in 1967 I met Wilfred Maillet, who had been a student of Meredith's at Indiana Institute of Technology. Wilf knew of my keen interest in celestial affairs and told me about the Papers. Coincidentally, a few years later I was employed at American Chain and Cable Company in Frederick, Maryland where I met Sam Brown, another student of Meredith's who also had an interest in *The Urantia Papers*.

In 1993 I asked Meredith if he would relate the manner in which he first heard of *The Urantia Papers*. I received this reply dated November 30.

In December of 1955 Irene and I were visiting Dr. and Mrs. Edward Brueseke (Dr. Brueseke was pastor of Zion United Church of Christ in South Bend, Indiana), and Ed showed me a copy of The Urantia Book which had been given him by one of his members, Judge (Louis) Hammerschmidt. We were not impressed with the table of contents.

At that time I was vice-president of the Indiana-Michigan Conference of the United Church of Christ and Judge Hammerschmidt was the lay member of the Conference Board. On the way to a Board meeting early in 1956, Hammerschmidt said he had a book which he would like to have me read and tell him what I thought of it. He sent a copy of The Urantia Book and, in time, I read the *Life and Teachings of Jesus* section. I did not find the esoteric material I expected to find. Because of its exceptional quality, I read the rest of the book. Its universe view of reality effectively integrated science, philosophy, and religion and it was essentially harmonious with Biblical teachings. I, therefore, decided to investigate the origins of the book.

My first meeting with Chicago people associated with the publication of The Urantia Book was a luncheon with William Sadler, Jr. Sometime later Bill (Sadler, Jr.) invited me to the Foundation and Brotherhood offices at 533 Diversey Ave. where I met Dr. Sadler. During the next decade or so we spent numerous week-ends with Dr. Sadler and Christy. Dr. Sadler was a very perceptive person with great integrity. He was honest and open. If he could share information — such as the name of the individual whose Thought Adjuster was used in the production of *The Urantia Papers* — he would say so. Dr. Sadler had significant writing and speaking abilities and a great sense of humor. He loved to tell stories out of his extensive and varied personal experience.

I don't think it wise to discuss some of the things he shared with me regarding the origins of the book in this summary as they would be out of context. Someday, if I can find the time, and it seems wise to do so, I hope to write an account of these early experiences.

As far as I am aware Meredith has never produced a formal document detailing the many items of conversation he had with Sadler. He has produced several brief brochures, but none which specifically relate all the facts revealed to him by Sadler.

Among his published materials Meredith wrote *Our Task*, explaining his ideas on how we should disseminate the Papers to the world, *Leavening Our Religious Heritage*, in which he shows how he believes the Papers will enrich our traditional religions, and *The Church, Problem or Potential?*, with a sub-title *The Role of Religious Institutions in Society*. He also wrote other pamphlets including *The Origin of The Urantia Book*, *Pioneers In The New Age*, and *A Gift of Revelation*. The closest he came to revealing the full gamut of his knowledge about the origins was in *The Historicity of the Urantia Book*, in which he summarizes certain aspects of the presentation of the Papers. *The Urantia Movement, A Brief Personal Historical Overview*, and a paper

to answer questions asked by philosophy students at Indiana Institute of Technology I wrote this philosophy class lecture in the mid-1960's, also presented several items on the origin of the Papers.

Meredith wrote a book entitled *Spiritual Psychology*, published by Jemenon, Inc in Willamette, Illinois. He also publishes semi-annually *The Spiritual Fellowship Journal*, designed to interface with mainline ministers who have both the theoretical and practical background needed to critically evaluate the (Urantia) book's content. He presented a paper on *The Urantia Papers* to the American Academy of Religions in Anaheim, California in November, 1985. Although Meredith has written this book and short papers and discussions, he has never produced a significant theological treatise derived from the Papers.

As an indication of Meredith's interest in discovering the origins of the Papers I offer the following from his paper on *The Historicity of The Urantia Book*.

In the middle and late 1950's a group of United Church of Christ ministers made a serious attempt to evaluate the book and answer the question of origin. Among the various resources consulted, we asked Dr. Robert V. Moss Jr., who was at that time Professor of New Testament Studies at Lancaster Theological Seminary and President of the United Church of Christ, to evaluate the book. We met with him in South Bend, Indiana, October 6, 1958, and engaged in a spirited and fruitful discussion. Dr. Moss, although he did not read the entire book, remarked that the treatment of biblical material in *The Urantia Book* was essentially in harmony with the best scholarship of the day and observed that the book had many inspiring passages. On October 13, 1958, he wrote saying:

"It occurs to me that we did not deal with one basic question. As you know, Christianity is an historical religion and because of that the bases of revelation can be tested by scholarship. It seems to me extremely important that the source of the Urantia 'revelations' be set forth in any serious discussion of its claim. To say there is no historical basis for the 'revelations' is to say that it differs radically from the biblical understanding of the way in which God acts."

Dr. Moss articulated a crucial point in the recognition of revelation, or for acceptance of *The Urantia Papers*. There is no historical bases for the Revelation. It comes from God, not through human religious institutions. It definitely differs radically from the biblical understanding of the way in which God acts, at least as understood by Christian theologians. Mankind has not been given a divine revelation since the days of John's *Apocalypse*.

Moss's point is based on traditional Christian ideas for testing revelations. Time and tradition, with many episodes of theological debate over two thousand years, have placed a respectability upon the theological acceptance of biblical books, regardless of how much they may exhibit human fallibility. Paul's letters were human, as he himself so strongly emphasized.

Revelations are not subject to authentication by human scholarship. God does not ask humankind if his revealed material is correct. If the bases of revelation were subject to test by human scholarship it would not be revelation. Revelation inherently implies that it is new, imparting information not before humanly known, and therefore outside the gamut of human understanding. The manner in which it is received is not the criteria of its validity, except to verify that it did not come from evil or secular sources. If revelation were to become subject to endorsement by Christian theologians it would subject God to man, an obvious contradiction, even for the most erudite Christian theologian. Therefore the ultimate test is not in how human scholarship regards a Revelation, but rather how it serves God's purpose in unfolding planetary destiny. Since man is so ignorant of the full gamut of God's plans, even though brave attempts have been made in Christian theology to understand such programs, revelations cannot be subject to the criteria of two thousand years of theological tradition.

Meredith, faced with this theological dilemma, later took the position that it was the content of the revelation, and not the mechanism by which it came, which made it trustworthy. As Sadler stated, we do not need to know the authorship of a musical symphony to enjoy it. The final test is in the human heart, and not in intellectual criteria deriving from two thousand years of blindness.

Sadler was the first to struggle with the authenticity of the Revelation. For more than thirty years, into the late 1930's, he did not consider it more than an unexplainable phenomenon, although certainly of exceptional quality. He knew it was not channeled and did not come through the subconscious or marginal mind of SS, but he was entirely uncertain how to classify it. Because of his dependence on the passage in *The Urantia Papers* on page 1258 which speaks of midwayer mind penetration to the Thought Adjuster of the Contact Personality, he assigned the process to some form of superconscious (not subconscious) mind activity. Sadler reached the conclusion that superconscious mind activity was not subject to psychological testing. Meredith relates Sadler's personal dilemma.

On May 7, 1958, our group of ministers had an appointment with Dr. Sadler to discuss phenomena associated with the origin of *The Urantia Book*. When we arrived he had prepared a paper for us listing every imaginable form of subconscious mind or psychic activity. At the bottom of the outline he had a note saying, “The technique of the reception of *The Urantia Book* in English in no way parallels or impinges upon any of the above phenomena of the marginal consciousness.” He went on to tell us that as nearly as he could determine, the appearance of *The Urantia Papers* was associated with some form of superconscious mind activity.

Dr. Sadler candidly discussed any questions we asked him, but he would not talk about two things: the name of the individual whose superconscious mind was used in some way in the materialization of *The Urantia Papers*, and the details associated with this materialization. He said they were asked to take vows of secrecy regarding these two things. When we asked him why these restrictions were imposed on them, he gave the following reasons:

Sadler then goes on to give the two reasons we discussed in an earlier chapter.

Meredith continues with the story of Sadler’s conversion.

Since it was obvious that Dr. Sadler started as a professional researcher and skeptic and turned into a believer, I asked him why he changed his mind. He replied that as they read the early *Urantia Papers* he observed that many of the group known as the Forum — which Drs. William and Lena Sadler had started (in order) to discuss medical topics but was now engrossed in examining *The Urantia Papers* — were becoming highly impressed by their content. He was particularly concerned about his wife. So one Sunday he made a speech about the importance of objectivity and a critical approach to the material. The response he got was a kind of testimony meeting. The essence of their reaction was, “We don’t care who wrote the papers, they simply make more sense than anything we have read along this line.”

But Dr. Sadler thought his professional reputation was at stake. He had publicly declared there were no genuine mediumistic phenomena, and he wasn’t going to allow one baffling case to change his mind. As time went on, however, he was increasingly impressed with the consistency and high quality of the material. He was satisfied in his own mind that the subject involved in the materializations could not have produced the material as he did not have the qualifications or abilities to do so. By this time he also was convinced that he was dealing with genuine phenomena and not some clever trickery. Finally, he told me, when the paper evaluating the personalities of the twelve apostles came through, he threw in his intellectual towel. He said, “I’m a psychiatrist, and I think I know my business, but this paper was a real blow to my pride. If I had a half-dozen of the world’s best psychiatrists to help me and years to prepare it, I was convinced that I could not fabricate a paper with this ring of genuineness and insight.

So I said to myself, I don't know what it is, but I do know that it is the highest quality of philosophical-religious material that I have ever read." From that time on, Dr. Sadler became not only the professional director of the group but also its dedicated leader.

This statement provides some insight into the course of events with the Forum. Many of the members, and his wife Lena, were becoming so impressed with the content of the Papers he was concerned about their acceptance of material which he wasn't sure was truly divine. Thus his Sunday afternoon lecture about objectivity. The response of the Forum was immediate and without reservation. They were convinced it was divine. It could not be anything else. But Sadler, with his scientific training and habits of objective inquiry, was as yet unwilling to accept it as such.

This Sunday speech probably took place sometime between 1929, since he still holds to a clinical attitude about SS in *The Mind At Mischief*, published that year, and the actual Revelation in 1935, while the Forum members and Lena were reaching conclusions about the source of the Revelation.

Since the Jesus Papers, with their portrayal of the twelve apostles, were not revealed until 1935, Sadler could not have had them as a basis for his personal conviction prior to that time. In fact, that may have been the true reason the Revelators withheld them until that late date. If they had been presented earlier Sadler may have reached his conviction earlier and thus disturbed the natural maturing of the relationships with the Forum and the consequent security of the Revelation.

In addition, some time would have been required to read through the Jesus Papers. With the assumption that one Paper was read per week, it would have required at least twenty weeks to get to Paper 139, *The Twelve Apostles*. Sadler may have taken still more time to reach his conviction. Therefore, the full conversion of Sadler would have been no earlier than 1936, and even perhaps 1937 or 1938.

Meredith goes on to another remark that adds additional insight into the process of securing the Forum members to loyal dedication.

Occasionally, after papers were read and placed in the office safe, they disappeared. When the contact commission inquired about this disappearance, very little explanation was given beyond the fact that it was their decision to withdraw the paper. Other papers were altered after being read to the Forum. For instance, one of the papers stated that the apostle Nathaniel had a good sense of humor for a Jew. The members of the Forum chuckled at this comment. The next time they obtained this paper from the safe, they discovered the phrase for a Jew was deleted. The assumption was that they were required to read these papers to the Forum so that these higher beings could observe human reaction to the material presented. In this manner the papers composing The Urantia Book were received in the mid 1930's.

Again I emphasize that spirit personalities do not have such meager understanding or recognition of human behavior, or of patterns of mortal thought, nor do they lack deep insight into human kind. They know us inside out. This process with the Revelation was not done because they do not know what is best for us, but because they were building a strong human trust in the Revelation, and dedication to its preservation. What better way than to make the members of the Forum believe they were an integral part of the process, that they were participants in a dynamic and living interchange? Many of the Forum members came away from this episode believing they had contributed to the process of the revelation. They held strong feelings about its care and ownership.

As part of his contribution to public information about Sadler and *The Urantia Papers* Meredith wrote a brief introduction to Sadler in a small booklet entitled *The Evolution of the Soul*. The booklet reproduces a lecture Sadler gave to the Plymouth Congregational Church in Lansing, Michigan on November 18, 1941, fourteen years before publication of *The Urantia Papers*. A note on page 27 of the booklet states the following:

In the case of some of my borrowed concepts which are unpublished, I desired to give credit to the original source. While permission to make use of this material was granted, the request to accord acknowledgment was denied. Thus Sadler admits the existence of *The Urantia Papers* and their influence upon him in a public statement in 1941, although he does not identify their existence.

In his introduction, Meredith uses phrases which unconsciously display a great veneration for Sadler. These phrases were also used by G. Vonne Meussling in her doctoral thesis on Sadler, certainly from the influence of Meredith.

Meredith states,

When Dr. Kellogg's brother, William K.. Kellogg, began manufacturing health foods, Sadler was employed as a salesman to grocery stores. He was so successful the factory had trouble keeping up with the orders.

This is not an accurate portrayal. John Harvey Kellogg began his health food operations in 1877, when Sadler was two years old. They were immensely successful, being promoted by word of mouth by former patients at the Battle Creek Sanitarium. This informal advertising led to an ever increasing volume of production. W. K. Kellogg was in charge of those operations for his brother, until he founded his own commercial operation in 1906. By the time Sadler appeared in Battle Creek the Kelloggs had two factories in operation and were building a third. Therefore, it is obvious that Sadler did not, single-handedly, bring such success *that the factory had trouble keeping up with the orders*. He may have

contributed to the dynamic operations at Battle Creek, but he certainly was not the prime mover of sales. Therefore, Meredith was confused about Battle Creek operations.

Meredith further states that Sadler, after moving to Chicago to the Seventh Day Adventist Mission operations,

took training at the Moody Bible Institute and graduated with the highest grades in the history of the school.

School records show that he did not graduate, but dropped out. Again, Meredith has an error of fact, based on rumor. I asked Meredith why he would want to say highest grades in the history of the school. Why not a more mundane phrase like, an all 'A' student? Were there no other all 'A' students?

In still another remark Meredith states,

Sadler was asked to teach Exegetical Theology at the Seventh Day Adventist Seminary in San Francisco.

Once again there is a misrepresentation of fact. The Seventh Day Adventist Church did not have a Seminary in San Francisco. A listing of Church institutions and schools shows no such operation. Furthermore, Sadler, with his lack of formal education, was not qualified to teach Exegetical Theology at any mainline seminary.

Yet again, in another paper, Meredith refers to Sadler as

the father of American psychiatry.

While Sadler was highly respected, and had an influence on psychiatric thinking and perhaps on practice, he most certainly was not the father of American psychiatry. To assign such a noble role to Sadler once again displays ignorance of the development of psychiatry in America, and creates a misrepresentation of fact.

And still again Meredith demonstrates lack of knowledge of true facts. He states that Sadler consulted Sir Hubert Wilkins, the famous Arctic explorer about his opinion on SS. Sir Hubert Wilkins met Sadler through Harold Sherman in the 1940's and could not have been a consultant for Sadler during the earlier phases of the revelation.

Meredith also has another curious error for one of his credentials, and for one who was so intimate with the Sadler family. On a caption beneath a photograph of Lena Sadler he has the name Leona Sadler, Lena's daughter-in-law. This name switch probably is not a simple typographical error, but was mistaken by the person who formatted the booklet, and was not corrected by Meredith.

I offer these illustrations to show how easily one may produce myth around human figures. I call Meredith's statements anecdotal adoration. When I was ignorant of many of the facts about Sadler, Meredith's remarks misled me into a false picture of Sadler and his abilities. Although Meredith's representations are honestly motivated they demonstrate a surprising lack of care in investigating facts, especially for one of his credentials. It is quite likely that Meredith's adoration of Sadler, with a true believer's belief in the Revelation, blunted his scholarly discipline.

As of this date Meredith continues to live in Fort Wayne, Indiana with his wife Irene, where he is dedicating his time to a work on the biblical Psalms.

CHAPTER SEVENTEEN

A Loose Chicago Detective

One day, sometime during World War I, a Chicago policeman walked into Dr. William Sadler's psychiatric offices. That visit set off a series of events which were to bring trouble to Sadler, and to present the first serious threat to the Revelation.

The consultations which resulted from that visit must have been one of the more outstanding psychiatric cases for Sadler. Those of us who investigated this event believe the policeman was a detective and that his name was Harry Jacob Loose. The case became so important to Sadler he included a description of the man's illness in three of his books. Martin Gardner identified them as *The Mind At Mischief*, page 137 (1929), in *Mental Mischief and Emotional Conflicts*, page 142 (also 1929), and in the *Theory and Practice of Psychiatry*, page 465 (1936).

This is what Sadler wrote:

There came to me a few years ago an ex-police officer, a big strapping fellow, who would go down a dark alley any night and shoot it out with half a dozen burglars, but who, as a result of a long emotional strain, experienced a partial nervous breakdown. He was several months recovering, but when he did get well there was one of his many fears that lingered on, behaving after the fashion of a residual fear. He simply would not go anywhere alone. He would find some excuse for getting out of any errand that required him to go anywhere by himself. He had to do considerable traveling for a year or two, and so he hired an old chum to go along with him. Finally he was cured, but it required more effort to conquer this one phobia than all his other fears, and he wasn't cured by reasoning, talking, explanation, or rationalization, as he was of his other fears. This one he had to right out defy; he had actually to go through all the misery, and suffer all the physical manifestations, of the fear which accompanied his going any place alone.

Through a series of letters from several members of the Forum to Harold Sherman in the 1940's, Martin Gardner believed he was able to determine the cause of Loose's breakdown. In his book, *Urantia, The Great Cult Mystery*, Gardner expressed his belief that Loose became *depressed over his daughter's romance with a man he thought unsuitable for her. He is said to have contemplated suicide.* Supposedly, this led to the partial nervous breakdown described by Sadler.

This was sheer speculation on the part of Gardner. The 1920 U.S. Census report shows Loose living at 1218 Monticello Ave. in Chicago with his wife Emily, ages 39 and 33. At that time they had three children. As best I could determine from the blurry print of the Census report the children were Mabel, age 17, Harry,

Jr., age 13, and Joseph, age 9. If Loose visited Sadler during World War I, the oldest Mabel could have been in 1917 was 14. The following letter shows that Loose came to Sadler prior to 1917.

(The Sherman files which contained this correspondence were under instructions from Sherman to remain sealed until the year 2,000. Martha Sherman violated the proscription to make the files available to Gardner at his request. Unfortunately, Gardner's presentation of the Loose information is flawed in several serious ways.)

Sadler must have thought highly of Loose. He offered this unsolicited letter of recommendation to the Lyceum organizations for Loose to go on the Chautauqua lecture circuit.

Feb. 15, 1917
Mr. D. H. Grant, Pres.
Int. Lyceum Bureau,
1255 Peoples Gas Bldg.,
Chicago, Ill.

My dear Mr. Grant:

I have just heard that Mr. H. J. Loose has consented to go on the lecture platform under your direction, and I have just been looking over the circular announcement of his lectures. Not always are the great things advertised in Lyceum circulars actually true, but in this case I happen to know that Mr. Loose has achieved the very things which this circular claims; and furthermore, I know Detective Loose to be a man of splendid ideals, lofty principles, and high moral character.

I congratulate you on securing Mr. Loose. He will make good. He will do good. He knows whereof he speaks. He is an unusual character to find on the Police force of any city, and will prove a revelation to most communities who may be fortunate to hear him.

Sincerely,
(Signed) William S. Sadler

Since the date of this letter is early in 1917 while Loose was still on the Chicago police force, and since Sadler in 1929 refers to his unidentified policeman as an ex-police officer, Sadler must have followed the history of Loose. Loose left the police force in 1922.

Whatever the cause of Loose's breakdown, it is highly unlikely his daughter had a love affair at age 13. He had to consult Sadler before the date of the letter. Therefore his psychiatric problem predates that letter by some period of time.

Quite probably the daughter's love affair took place in the 1920's when Forum members would have known Loose, and hence the references in the correspondence concerning this problem date from that era, not World War I. The episode with his daughter was merely another in a series of personal problems encountered by Loose, as I shall show.

I offer the following information to show the character of Harry Loose, and how he came to affect the unfolding of the Revelation.

Loose was born in Springfield, Illinois in 1880. He became a State policeman in 1901. He left that position to become a private detective with the famous Pinkerton agency for a year or two, then was hired by the Chicago police force. He was attached to Hull House for six years before returning to the streets. Photographs confirm that he was a big strapping fellow. He lectured on the Chautauqua and Lyceum circuits about his experiences dealing with crime and criminals, and the causes of those social blights.

The Chautauqua records indicate that Loose did not really get started on his lecture circuit until about 1919. A search of the Chicago City Directory on Harry J. Loose provided the following information:

DATE	ADDRESS	OCCUPATION
1902	1616 Wrightwood Ave.	Police
1903	321 Webster Ave.	Police
1905	101 Florence Ave.	Police
1909	1132 Diversey Blvd.	Police
1912	1146 Wrightwood Ave.	Police
1915	4227 N. La wndale	Police
1917	4218 N. Monticello Ave.	Police
1923	4218 N. Monticello Ave.	Lecturer
1928	4218 N. Monticello Ave.	Fire Prevention-man, Chicago Daily News.

I obtained copies of the records on Loose which the University of Iowa library retains in its special Chautauqua collections in Iowa City, Iowa. They reveal that Loose was a detective when he first went on the lecture circuit, and that he negotiated with the Lyceum Bureau to make trips around Chicago which he could reach in week-end travel. A contract dated December 11, 1918 offered him \$16.66 per engagement.

A letter from W. V. Harrison, the Chautauqua Redpath manager, to W. A. Colledge on December 19, 1919 shows that they would give him \$125.00 per week and would provide transportation for his wife to be with him for one week.

By 1920 he was lecturing full time. A contract dated October 1, 1920 guaranteed him \$150.00 per week with a specification of six lectures per week. An addendum paragraph on the latter shows that Loose would *furnish helper who will appear in full police uniform during Lyceum work, of which 1st party will pay \$50.00 per week and helper's railroad from and return to Chicago.* A second

addendum specifies that *1st party will pay expense of railroads for one week for 2nd party's wife to visit him on the road during Lyceum work.*

Several reports show Loose as very good on the circuit, but somewhat below average in attraction of audience. Several unsolicited letters brought high praise for his informative talk.

Meanwhile Loose had written a book entitled *The Shamus* which was published by the Christopher Publishing House in Boston, Massachusetts in 1920. An advertisement claims that Loose had lectured in over 200 cities the previous two seasons, and that he had worked at the Juvenile Protective Association of Hull House. The advertisement also stated that during his six and one-half years of connection with Hull House he had been commissioned a Special Probation Officer of the Juvenile Court of Cook County. He was later assigned to the Chicago Council Crime Committee, and placed in charge of investigations into the cause of crime.

In cooperation with the U. S. Department of Justice, Mr. Loose made the investigation, arrest and prosecution of Samuel J. Rosenthal, The Fake Bankruptcy King, recently sentenced to Fort Leavenworth. In cooperation with U. S. Post Office Inspectors, he made the investigation, arrest and prosecution of Dr. Ottoman Zar Adusht Hanish of Sun Cult fame . . .

A letter dated May 27, 1920 addressed to local managers on the Chautauqua circuit shows that Loose *has taken a year's leave of absence and will not be available for any engagements this winter.* The managers were concerned: *If we do not get him the Mutual will. They have made him a rather flattering offer, which I saw myself.*

Not until August 3, 1920 does Loose suggest that a police officer named Gray would accompany him, *in full police uniform.* On August 7 he was offered a winter program at \$165.00 per week, *not to exceed \$175.00.* A letter from W. A. Colledge dated August 31 confirms that *He filled a very successful engagement with Vernon Harrison this summer. He has taken a year's leave of absence and at the end of the year he gets his pension so that there is no danger of his being called back.* Colledge goes on to say, *He is a mighty fine fellow and I think would give you excellent satisfaction.* A letter to Colledge from H. H. Kennedy in Kansas City states that *Indeed, I trust that it will be possible for the Bureau to secure him for next season, as I believe he has a type of lecture that is very greatly needed and that will take readily with the (Chautauqua) committees.*

Much other correspondence shows the activities of Loose on the lecture circuit.

A letter of September 2, 1920 from J. A. Bumstead of the Chautauqua Redpath circuit to W. A. Colledge is highly informative about the practical character and nature of Loose.

Loose: From the committee reports that are in so far, he is ranking eighth place among the seven-day talent. He is just a trifle below the average for all the talent.

It is our opinion that Loose is a mighty good afternoon man, nothing sensational but a good novel lecturer. However, it takes about four good men and a nurse to keep him going and keep him sweet. He is almost as bad as Gusaulus in this respect, for every day he tells someone that he is going home, and finally did leave ten days before the circuit closed without any prior arrangements made for getting someone in his place, except his sister, who did not fill the bill at all. He said that he was sick, but confessed in a letter that it was homesickness more than anything else. Would like to talk with you about this sometime.

A handwritten footnote to the letter says:

He says he lacked companionship but anyone who companioned with him would soon get the same way he is. A fine fellow but a most peculiar disposition.

Then, on November 22, 1920 an event took place which misled Martin Gardner into a serious error, and a pitiful assumption about William Sadler. In a letter dated November 24 Loose states to (Uncle) L. B. Crotty:

I know Sadler. Knew him when he was on the Municipal court Bench years ago. Have had cases before him. Knew he was lecturing but did not know for whom.

According to what is stated in the clipping, (from the Moline Dispatch) he is following the outline of my talk so closely that the possibility of it being accidental or mere change is exceedingly small.

A man must be in great need, be kind of short on brains himself and not be bothered with an oversupply of conscience to deliberately lift another man's effort and make off with it like this.

Imitation is the sincerest flattery but, from the outline given in the clipping, Sadler can hardly be called imitating in this. A shorter, uglier, name would be more appropriate and probably describe his efforts more truthfully.

(Here Gardner made another bad assumption. He thought this address by Loose to Crotty implied that Crotty was his blood uncle. Actually, the term was one of affection for Crotty's managerial position; it had nothing to do with blood relationship.)

In a reply to Loose with the same date the Manager of the Lyceum Department says that he is *returning the newspaper comment on Dr. Sadler at Moline*. Loose is reassured not to worry because Sadler is not going to have enough (lecture) dates to bother about.

When Martin Gardner read these letters he immediately jumped to the conclusion that Sadler was William Sadler. The Chautauqua manager had referred to Dr. Sadler. How many Dr. Sadlers were around? Gardner then speculated that this was the trigger event which led Loose to later despise Sadler. Unfortunately, Gardner had it all wrong.

Note that Loose had a copy of the newspaper clipping. There was no confusion on the part of Loose. Richard Preiss, who now works for the Moline Dispatch newspaper, obtained a copy of the clipping, which reads partially as follows:

**CRIME BECKONS
IN THE BIG CITY****Frank P. Sadler Warns of
Dangers in Sunday Talk
at Y.M.C.A.**

Crime begins whenever there is a desire to get something for nothing, said Frank P. Sadler, Chicago criminologist, at the Moline Y.M.C.A. Sunday afternoon.

Judge Sadler declared the best remedy of removing crime is to improve the environment of the growing boy and girl and to eliminate conditions that lead to criminal activity . . .

It is one of those ironies of fate that two men were on the Chautauqua lecture circuit by the name of Sadler, that both came out of Chicago, that Harry Loose knew them both, and that the Chautauqua manager referred to Frank Sadler as Dr. Sadler. How easy it was for Martin Gardner to deduce ill feeling on the part of Loose toward William Sadler when it was nothing but a figment of Gardner's imagination. Gardner quickly leapt into this assumption because he was emotionally disturbed by the possibility of divine revelation. He should have done the homework for which he is unjustly famous.

On this incident Gardner brought a major indictment against William Sadler — and it was all smoke.

A Book of Chicagoans for 1911 shows this Sadler to be Frank Prather Sadler, a judge in the Chicago Municipal Court from 1907 to 1909. He was born in Springfield, Illinois on June 10, 1872, received a Bachelor of Arts degree from the University of Michigan in 1896, a Bachelor of Law in 1898 and was admitted to the Illinois State Bar the same year. He was a Republican and a Methodist, a member of the law firm of Taylor, Ingraham & Sadler, and gave lectures on subjects related to his profession, including *The Criminal in the Making*, *The Criminal in the Saving*, *Twentieth Century Unrest — Its Portent*, and so on. He also contributed to numerous publications.

I have copies of correspondence between Frank Sadler and the Chautauqua managers which date to 1914 and 1915. According to this correspondence he was lecturing in 1914. A Chautauqua advertising brochure for Frank Sadler is dated 1908, during his tenure on the Municipal Court. They show him as Judge on the Harrison Street and Des Plaines Street Benches, two of the most notorious districts in Chicago. The themes of his subjects about criminals, how they enter crime, and moral and social issues to reduce crime, show a remarkable similarity to the material by Loose, but predating Loose by ten years. If anything, Loose borrowed from Frank Sadler, not vice versa.

But to continue with Harry Loose.

A newspaper article in Elkhart, Indiana on October 16, 1920 noted that *Mr. Loose was accompanied to Elkhart by Examiner Lewis of the Bertillion bureau of the Chicago police department, an intimate friend, who assisted the speaker in displaying his interesting exhibits.*

As William Sadler indicated, Loose was afraid to travel alone, and usually had someone with him. He called upon his friends on the police force for that assistance, incorporating them into his lecture program. He would display a dramatic assortment of knives, guns, burglar tools, and so on which he had collected over the years. A police officer standing by in full uniform made this even more appealing. This living display was an important adjunct to his lecture, bringing the reality of crime closer to his audience.

But something further was happening emotionally to Loose. He not only felt a need for a traveling companion, he got involved in situations which demonstrated other weakness in character. In a lecture at Holden, Missouri early in 1921 he got carried away with a fervor for the cause of right. As the local newspaper reported:

Of course he gave an interesting talk of an hour and a half about crime in Chicago, illustrating it with weapons, etc., in his manicure set, but all that was merely introduction to the last 20 minutes when he delivered the most stunning, sledge hammer, solar plexus wallops on supervised recreation ever handed a Holden audience. Taking all in all, it was the most wonderful lecture ever given in this city.

. . . But really, the cause is found in a departure from the old-fashioned faith in God, the real virile religion of the Nazarene . . .

. . . Not many congratulated Loose for his lecture. (It was not that kind of a lecture.)

On this occasion Loose vented feelings that were bottled up in him. The pressures of long travel away from home, the rigor of the schedules, the stress of living audiences — all contributed to this outbreak. But more trouble was brewing.

On March 3, 1921 W. A. Colledge wrote a letter to several ministers in Tipton, Indiana. He had received a report that Loose was seen with a woman in compromising circumstances. The Chautauqua managers believed he was with his wife.

We do not know the outcome of that episode but Loose continued on the lecture circuit. It must have been resolved satisfactorily.

Still another problem is recorded in the Chautauqua files. Apparently, Loose failed to pay a taxis driver. The Wever, Iowa Lyceum Committee wrote a letter to the Redpath Vawter Management in Cedar Rapids dated January 26, 1922.

We have your letter of the 26th instant stating that Mr. Loose will make affidavit that he paid H. W. Patterson \$5.00. I would suggest that you get this affidavit.

. . . We also want to say that we can get every man and woman within a radius of five miles of our village to vouch for the honesty and truthfulness of H. W. Patterson. It would require a great deal more than the affidavit of a man of the calibre of Mr. Loose has shown himself to be to impeach Mr. Patterson in the minds of the people of this community, where he was raised and is known by everyone.

W. A. Colledge thereupon wrote a letter to Loose requesting some explanation.

But Loose's problems were not that simple. Other letters of complaint were received by the Chautauqua managers about Loose failing to fulfill his contract requirements.

Colledge went into several demands upon Loose to express clearly his loyalties to his contract and his bookings, and to consider the impact he had upon the Lyceum reputation. Colledge then states that he *is now with-holding my future judgment until I hear from you in regard to the policy you intend to pursue in the future.*

Loose responded with a lengthy four-page reply, denying the allegations one by one, and showing reasons why the accusations were false. William Gray was with him and could confirm every point. The letter is sincere in tone, and demonstrates either a great deception on the part of Loose, or high feelings of dissatisfaction in Iowa, with causes unknown.

In further dispute with a deteriorating relationship Loose insisted in several letters that he was contracted until April, 1924, but the Lyceum minutes of meetings show that they considered cancelling his contract on May 1 and 2, 1922, because of *certain things which had happened*. Following correspondence shows that they reverted to individual contract dates, rather than a long-term contract, and that Loose, probably upset with his treatment, left a schedule in Kansas for ten days. The Lyceum management felt that was sufficient grounds to discharge him from further contractual obligations. The last letter on record is dated May 11, 1923 to Loose from H. V. Harrison; Harrison had one or two personal matters to discuss with him, but that *he should stop by at any time*.

Loose then obtained employment with the Chicago Daily News, where he directed their security staff.

As I described in Chapter Nine Loose gave a lecture in Marion, Indiana in 1921 which was attended by Harold Sherman as a reporter for the *Marion Chronicle*. This led to Sherman becoming a member of the Forum in 1942, and a consequent rebellion among their ranks. This was Sadler's first real challenge for preservation of the Revelation. Other challenges were to come, but not in Sadler's lifetime.

In a letter to Sherman dated February 4, 1941 Loose tells Sherman *to watch for a tremendous book which will be published in about two years. It has been 35 years in the building. It is not mine but I had something to do with it.*

Loose, of course, is referring to *The Urantia Papers*. Although I have been unable to locate a record, he apparently became a member of the Forum. By “having something to do with it” he probably meant he was active during the period when questions were being posed and answers received. His attitude is typical of the Forumites who were members during that process. The statement could not mean more than that, although Sherman may have concluded that Loose played a larger role. This statement also led Martin Gardner to assume unreal conditions for changes in the Revelation and of Sadler editing the Papers. The Papers were not subject to change by any human mortal; Sadler was exceedingly careful that no human alterations creep in. This strict rule led to Sherman’s later deep disappointment.

I have been unable to determine the dates of Loose’s attendance in the Forum, or how long he was active. We do know from letters to Sherman that he continued to maintain contact with other Forumites into the early 1940’s. In an undated letter, certainly after Sherman’s contact with Loose in 1941, he mentions *Wanderman, Ronayne, Potter and the other four*, apparently individuals who attended meetings and kept him informed of events. He tells Sherman to stay in touch with them. This raises the question of the reasons for his departure from the Forum while he continued to have such an intense interest. Gardner reported that he retired to California in 1934. This would be just before the actual revelation, but at the end of the question and answer episodes. At that time he was a mere 54 years of age. His retirement may have been due to failing health. Gardner reported that Loose in 1941 *was then in his seventies, with a severe heart condition*. Once again, Gardner showed how his emotions conditioned his thinking. In 1941 Loose was only 61 years of age, not in his seventies. However, it may be that he had a severe heart condition which led to an early death on November 21, 1943.

Loose went deep into psychic phenomena. The path by which he entered those pursuits is unknown. He may have been impelled from limited understanding of the content of *The Urantia Papers*.

In his letters to Sherman he tells a strange story of hybrids. In a letter dated June 14, 1942 he mentions the hybrids and states that they are not midwayers. They were an exception approved on petition of the Ancients of Days. In another undated letter he again speaks of the missing hybrid story, but states, . . . *be assured, it was for a good purpose*. He does not explain this remark to Sherman.

Sherman picked up on this esoteric notion and made it an important part of his attack on Sadler in his book *How to Know What to Believe*. I shall discuss this problem in greater depth in the following chapter. Here I note that the discussion on hybrids was due to a confusion in the mind of Loose. Since he had no hard copy of *The Urantia Papers* available he had to depend on his memory. His ideas of the role of the Staff of the Planetary Prince were faulty. The Staff had been instructed to not mate with the primitive human mortals of those days, but later did reproduce among themselves, after the planetary rebellion, to create the Nodites. Reference to these planetary transactions is in the Bible in Genesis 6, which identifies the Nodites as Nephilim, or Giants.

In his many letters to Sherman Loose repeatedly expressed anger and frustration with Sadler. In a June 9, 1942 letter he attacked Sadler's personal vanity. He complained that Sadler wouldn't separate himself from the Revelation. *Sadler should make contact and ask the intelligences an authoritative explanation of our truly evidenced psychic phenomena . . .* But he cautioned Sherman that *The Receiver of this Revelation should be forever shielded.*

This last remark shows that Loose was unaware of the miraculous nature of the actual revelation, which did not come through SS, although he respected the reasons for not identifying him. This perceived use of SS may have been the reason he pursued psychic phenomena so relentlessly.

In another undated letter he complained about Sadler not relinquishing control over the Revelation. He wanted greater democracy over it. He stated, *It is so sad that Sadler is so blind. He was so well chosen for the part he has had. And he has performed so wonderfully up to the present.*

This, too, was part of the psychology developing within the ranks of the Forum, and was eloquently expressed by Clyde Bedell and Robert Burton who later brought attacks against the policies of the Urantia Foundation, Sadler's autocratic creation. Again, I shall discuss these events in a later chapter. I mention it here merely because Loose had sentiments similar to many other members of the Forum about Sadler's methods of management of the Revelation. Their views later proved correct.

The manner in which Loose may have pushed Sherman into an unfriendly attitude toward Sadler is demonstrated in other letters. In a letter dated August 14, 1942 he urged Sherman to fight Sadler. *He is vulnerable.* He reminded Sherman of Sadler's remark, *I am only the custodian of the papers. I do not own them.* In September Loose suggested a law suit against Sadler. He felt that Sadler would be greatly fearful. In a later September letter he stated his belief that *Something snapped with Dr. S before the death of his wife.* He further expressed the hope that Sherman someday would meet SS face to face but first contact would probably be with the wife of the subject. Here Loose showed his first-hand knowledge of the routine for messages to be received from SS. His wife had to notify Sadler before Sadler could be present to receive the messages.

In an October letter he further railed against Sadler for hypnotizing the instrument. He wrote that Sadler should not have done so, because it would have been against the will of the subject, and Sadler wasn't skilled in this area. He stated that *It was Dr. Lena that kept Sadler balanced.*

Once again Loose touched on a subject crucial to understanding of the mechanisms within the mind. A person under deep hypnotic trance can be induced to perform acts which he could not do consciously. Thus the act of hypnotism may be a violation of the conscious will. But Loose was not expert in this area, and did not account for the degrees of hypnotism which may be used by medical professionals. Sadler was thoroughly competent in this area, after many years of experience. He did not subject SS to hypnotic trance to cause him to

perform acts against his will, but rather to probe his subconscious or marginal mind. This was part of Sadler's investigation into the origins of the revealed material.

These examples illustrate how Loose had an impact on unfolding events, and conditioned Sherman to unfavorable attitudes toward Sadler.

Loose may also have feared his social position among the Forumites. In several letters he entered into tirades against G. Willard Hales and his wife. He referred to her as *a long standing nuro*. He did not trust the Hales, perhaps because they saw through him.

Loose was an emotional, somewhat unstable, personality who had contact with the process of a divine revelation, and desired good for the revelation, but was deeply disturbed by natural human frailties. He also got carried away with the mystery of celestial activities he interpreted as psychic phenomena. Many Urantians after him followed the same route into eternal jeopardy. The full cost to human kind has not yet been counted.

In spite of his concerns the Revelation eventually was given to the world, through the honorable trust of William S. Sadler.

A Note:

Jane Addams, a Chicago women with wide reputation for social reform, and later given a Nobel prize, was highly influential in the passage of the Juvenile Protection Act. Many of the Chicago Juvenile activities were centered in Hull House, her base of operations. It was here that Harry Loose, as a detective on the Chicago Police force, was attached as a probation officer. It was also at Hull House that William Sadler became involved in the Juvenile work as a psychiatrist. He continued to offer services to Hull House well into his life. I have copy of a letter from Hull House dated April 16, 1931 which shows how his fame had spread throughout the country. A Miss Gladys Smith of Newport, Tennessee had made an inquiry of Jane Addams concerning a physical ailment which left emotional problems, and wondered if Dr. Sadler could help her, apparently believing that Sadler was a member of Hull House.

Miss Addams has shown me your letter and has talked with me about it. Since she is interested and since I have some experience with problems such as yours, she has asked me if I would write you. Miss Addams receives a large number of letters from people in a variety of problems and she wants to answer every one herself, but that is not possible. She has no secretary, so those of us who live at Hull House attempt to share the little of this responsibility.

Dr. W. S. Sadler has written a good many popular articles and books, but he is listed in the Directory of American Medical Association not as a psychiatrist but as a surgeon. He was graduated from the American Medical Missionary College in Chicago in 1906 and was licensed to practice medicine in 1907. He is a member of Chicago Medical Society, Illinois Medical Society, and American Medical Association, which memberships indicate that he has professional standing so far as the practice of medicine is concerned. I am not able to find, however, that he has any special training in psychiatry.

CHAPTER EIGHTEEN Pipeline to God

(With Commentary)

For the sake of accurate reporting I include here the complete text of Harold Sherman's chapter he called *Pipeline To God* in his book *How To Know What To Believe*. This was his account of events which took place in Forum meetings in Chicago in 1942. I skip the section which I reproduced verbatim in Chapter Nine and note that missing section. Because Sherman's statements were so clearly biased I felt it necessary to offer detailed commentary. Sherman's title, *Pipeline To God*, is used in derogation, implying that Sadler felt he had a direct line to God. Also, the reader should know the actual identity of the individuals mentioned by Sherman through alias. The use of alias betrays his objectivity. An honest man would not have felt a need to use such guises. Where known to me I show the true identities. To simplify presentation Sherman's text is in a different font style. Where Sherman quotes Sadler I show that in still another font. I place a line between sections and the respective commentaries to simplify recognition of the separations.



While every incident and experience in this chapter is true, as reported, we have decided to give fictitious names to those directly concerned and to let the story speak for itself, illustrating as it does the fallacy of accepting so-called revelation, however received or supported by sincere believers, as the infallible word of God.

The evidence of written documents and other eyewitness report shows that this statement is untrue. Sherman's account was not accurate. It demonstrated a clear bias toward his concerns. Sherman spent much effort on this chapter to show how strongly he felt about *The Urantia Papers*. He had to write about his experience; he could not relegate it to oblivion. While giving Sadler and the Papers this attention on one hand, and casting aspersions on the other, he showed the personal feelings he never resolved. We do not know what portion of his concern was motivated by his desire that the contents of the Papers include material on psychic phenomena, and what portion was his regret that he did not have a personal contributing hand in the content. His phrases about the fallacy of accepting so-called 'revelations' as the infallible word of God clearly demonstrate his profound confusion. He personally promoted psychic 'revelations' and cer-

tainly must have thought them to be genuine; otherwise he would not have placed his reputation upon them. On the other hand, we must assume that he did not believe them to be ‘infallible’.

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Today there are many spiritual leaders who have attracted large followings and who profess to be inspired by God or Jesus or other Celestial Beings, even representing themselves as new messiahs.

This is an aspersion on the character of Sadler who, in his efforts to disassociate his name from the Papers, left the historical record in considerable confusion. Sadler would have considered it a fraud to pretend to a personal hand in the actual revelation of the Papers.

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This chapter, describing our personal experiences, is characteristic of many, demonstrating as it does the opportunity that always exists for human error, and sometimes deliberate falsification.

Again he cast ambiguous and unspecified aspersions on Sadler’s character. He implied and wanted his audience to believe that Sadler deliberately altered and falsified the text of *The Urantia Papers*. As I shall show, Sadler did alter the Papers after they were competed and certified in 1935, but he did so under the belief that he had instructions from celestial authority. Unfortunately, the ‘celestial authority’ was no less than the Devil himself.

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### **Martha and Harold Sherman**

I have received scores of manuscripts (and continue to receive the same) from people who felt they had been chosen as special agents of God to be channels for the reception of spiritual knowledge. Many had aroused great anticipation in us but had only ended, upon examination, in disappointment.

Here Sherman clearly describes the considerable time and energies he invested in his pursuit of psychic phenomena — as a believer, not as an objective observer. And he sets himself up as an expert judge.

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Somehow Martha and I felt that this project in Chicago was different — that it was, at last, what had been claimed for it. A true revelation, presented by a Corps of Higher Intelligence, designed to serve humanity’s needs for the next thousand years.

Sherman’s familiarity with phrases from *The Urantia Papers* is demonstrated. The importance of the ‘next thousand years’ is mentioned several places.

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Undoubtedly, it was Harry's feeling for it that had conditioned us. Our close association with him and our confidence in his own demonstrated higher powers of consciousness had caused us to accept the New Revelation manuscript sight unseen, as something really super.

The influence of Harry Loose upon Sherman is openly admitted. This influence not only was in the original fervor for the Revelation, but also in the detracting course which followed.

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Through Harry's former connection as detective at Hull House, we had made arrangements with the attorneys in charge of the estate to permit me to dramatize the life of Jane Addams, world renowned Social Settlement woman, which gave us the excuse to come to Chicago in May of 1942 after having written the screenplay on the life of Mark Twain for Warner Brothers.

At a time in my writing career when practicality dictated that I should have taken advantage of the recognition and opportunity that had come to me on the coast, we might have stayed on in Hollywood and continued to write for pictures. Certainly it would have been much more lucrative than the gamble of this new creative assignment, but we were willing to put everything else aside.

Not only that, but to free our minds as much as possible for concentration on this massive New Revelation manuscript, we sent our younger daughter, Marcia, to stay with relatives in Traverse City, Michigan, for the summer, and our older daughter, Mary, to a position as a receptionist at Hull House. We had been told it would require a number of months to thoughtfully go through the manuscript once, and as a consequence, we mapped out a schedule of four to five hours of reading a day.

How much Harry knew about what we were to encounter, we perhaps will never know. He had been careful not to color in advance any impressions we might have of the Great Book and the people behind it by any comments he might make while in our presence.

The Shermans appeared at 533 for the second time in the spring of 1942. How much Loose may have biased them through their meetings in California is unknown. Certainly, his chicanery in astral projections thoroughly converted Sherman to his psychic abilities.

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In retrospect, he must have been aware of things that were happening to the manuscript in its preparation which was not going according to plan or as originally intended. What he may have thought that we or anyone could do about certain practices, which, if discovered, would need correction for protection of the integrity of the material, is likewise an open question.

Upon his joining the Forum in 1942, Sherman soon recognized that a process in alteration of the Revelation was taking place. Although he had great respect for the Papers, this led him to believe that the celestials were in close contact with Sadler, as indeed they were, and that changes were underway. Unfortunately, the real source was unsuspected.

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With this build-up we had received, we were totally unprepared for our entrance upon one of the most challenging periods of our lives — a period that would test our mental and physical endurance to the utmost, as well as our faith in human nature.

It should be stated here that Martha and I had stopped off in Chicago in July of 1941, en route to Hollywood, to meet Dr. Henry Norton, noted psychiatrist, at which time we were accepted as Forum members upon signing a pledge of secrecy. This permitted us to return to Chicago, when possible, to read the New Revelation papers on the premises, but we were not allowed to mention or discuss them with anyone outside the Forum members until the New Revelation Book itself were published.

Dr. Henry Norton was Sherman's alias for Dr. William Sadler.

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The contact with Dr. Norton and the New Revelation paper had been arranged by phone by his cousin, Mrs. Susan Sanders of Marion, Indiana — who, with her doctor husband, Herbert, had engaged in psychic research with us during the time we had lived in Marion in the early 1920's.

Either Sherman's memory was faulty, or he was trying to hide the actual details of the contact. Herbert and Susan Sanders were Merrill and Josephine Davis. In Martha Sherman's 1992 account she denotes Sadler's relationship as uncle, not cousin. The introduction was through a letter, not a phone call. Clyde Bedell confirmed the latter fact. See following chapters.

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Later, when we arrived on the coast and told Harry we had joined up in Chicago with those in charge of the Great Book manuscript, which he had written us about, Harry was delighted. It was perhaps because of my profession as a writer, the recent Mark Twain work, and the reputation that had come to me through the experiments in long distance telepathy with the Arctic Explorer, Sir Hubert Wilkins, that the presence of Martha and myself in Chicago to study the New Revelation papers caused quite a stir among the Forum members.

This gave us an immediate personal contact with the doctor and his secretary, Miss Cynthia Frederick (Cindy) and the members of the doctor's family: his son, Henry Junior, and his son's wife, Loretta; a brother-in-law and wife, Alfred and Lucy Buxton. There was also the financier Raymond Stafford, with his wife, his son, Ray Junior, and wife, Marjory. It was somewhat embarrassing for us to be placed in such a favored position at the outset against so many old time members, especially at social occasions when we were invited to sit at the great man's table. However, all members seemed to accept any mandate of the doctor without question or complaint.

Cynthia Frederick (Cindy) was Emma L. Christensen, (Christy). Henry Junior was William Sadler, Jr. Loretta was Leone Sadler. Alfred and Lucy Buxton were Wilfred and Anna Kellogg. Raymond Stafford was G. Willard Hales, and Ray Junior was William Hales, first President of the Urantia Foundation.

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As new members, Martha and I had to do a vast amount of catch-up reading, which necessitated our spending some hours in the library of the three-story brick building each day. The papers were brought to us from the vault in typewritten form by Cindy, in chronological order — ninety two in all — and it required almost three months for the entire New Revelation manuscript to be completed, with Martha and I reading it together. We were told that the original script had been burned after typed copies had been made to preserve the anonymity as well as the identity of the human instrument through whom the revelation had come.

Ninety two papers could not be a correct number. The ninety-second paper falls in the middle of Part III on *The History of Urantia*. Either the Shermans were not given all Papers, or Sherman's memory was faulty. The Papers were identified by number; Sherman would certainly have noted missing Papers.

The preliminary materials, containing the hand writing of SS, were burned. The actual revelation appeared and disappeared miraculously. Refer to preceding chapters.

**{This section of text was reproduced in Chapter 9}**

Sherman now proceeds to quote Sadler, in that important interview.

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One night, when we were called to his new address, as we sat by the bedside, Dr. Ruth noticed that he was moistening his lips as though he were preparing to speak. She said, 'Perhaps he wants to talk to us. Maybe if we ask him a question, we will get an answer.'

Sadler's remarks confirm that SS had now moved to be near the Sadler's in their home at 56 South 6th Avenue in La Grange. Dr. Ruth is Lena Sadler.

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She did so, and to our great astonishment he did reply; but it was not his voice. It was that of what we afterward learned to be a student visitor on an observation trip here from a far distant planet! This being apparently conversed with us through this sleeping subject and expressed ideas and philosophies which struck us as entirely new.

A change in voice tone and timbre is noted in many psychic oral communications, when Caligastia takes over the mind of his subjects and pretends to be a different personality. This item is another reason many persons believed SS was

channeling. However the process in the first case is through spirit entry into, and control of, the human mind. In this case it was through mechanical manipulation of his throat and lungs, while he was asleep, without using his mind.

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I had been led to believe, through previous study and research, that all such manifestations, however phenomenal, were the work of the subconscious. I therefore got this man in my office several days later, since other entities were apparently coming through him, and secured his permission to submit to hypnotism that I might explore his subconscious. It was difficult to get him under, but when I finally did so, I was amazed to find no consciousness whatsoever of the subjects discussed by these purported beings, which we had all, by this time, started to record in longhand and later combined.

Sadler makes an important comment. His inability to locate any remnant of the material in the subconscious mind of SS shows that material was not present in the man's mind. It did not come through his mind, and did not originate in his mind. It also appears that the persons in the room were trying to take hand notes of the pronouncements coming out of the man's mouth, which they later combined into a more coherent form.

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I now felt that I needed help in solving the causes behind this mysterious phenomenon, and I called in other doctors and scientists, friends of mine, as well as Houdini and Thurston. They were equally unable to furnish any explanation. Finding by now that we could communicate by direct voice with different student visitors and other beings, we began to look forward to each 'contact,' as we came to call them, and enjoy the opportunity of asking questions, which always brought the most stimulating and unexpected answers.

Sadler recognized that he had a phenomenon on his hands which went beyond his experience as a medical doctor and psychiatrist. He could not isolate the behavior of SS to the subconscious or marginal consciousness of the man. This inability continued for more than twenty years, long after his study under Freud, and after his greatly varied experience with other patients. To convince himself that it went beyond any natural explanation he consulted magicians and other individuals expert in various forms of psychic performances and in public deception.

It can be seen that Sadler was becoming attracted by the quality and cosmic content of the material.

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We took to writing questions in advance about the universe and asking them verbally whenever given the chance. Finally, as a test, I worked out fifty-two questions privately and had them in my own mind. (The doctor was noted for his photographic memory), deciding to wait and see whether those so-called student visitors might be able to divine what was in my own consciousness.

One night, a particularly electrifying personality seemed to be present from a distant planet and had greatly excited us by his comments. As he was about to go, I addressed him, saying, 'How can you prove that you are who you say you are?' He replied, 'I cannot prove it — but you cannot prove that I am not.' He then stunned me by continuing, 'However, I have just received permission to answer forty-six of the fifty-two questions you have been holding in your mind.'

If this record is accurate it would demonstrate the remarkable ability of Sadler to hold a large number of questions, in catalog order, in his mind. It would also demonstrate the ability of spirit beings to read our minds, and to know our thoughts. We traditionally place such powers in the hands of God, but this suggests that such powers exist at all levels of spirit operations.

Sadler truly must have been stunned. He would have immediately recognized that no human mortal could have read his mind in such detail. SS, asleep, certainly could not have done it. Only invisible spirit personalities would possess such power. Quite likely, this was the first of Sadler's introductions to the miraculous nature of the phenomena unfolding before him. Our visitors were taking initial steps to convince him of their authenticity.



Dr. Ruth spoke up and said, 'Why Henry, you haven't any such questions, have you?' And I had to admit, 'Yes, Ruth, the exact number.'

This personality then proceeded to give me the answer to the forty-six as promised. When he had finished, he said, 'If you people really knew what you had here, you wouldn't take up our time asking silly, trivial questions like this. You would ask something really significant and important.'

We got home around one-thirty that night, but there was no sleep in the Norton household. We stayed up the rest of the night discussing and formulating questions so that we might be prepared for the next contact.

Sherman's account of the sequence of events, either through Sadler's confusion, or Sherman's, contradicts other anecdotal evidence. The circumstance of the remark about asking important questions to elicit elevated information, the episode of more than 400 pages of written material appearing in the apartment of SS, and associated details — all vary from one anecdote to another. If this episode actually took place, as described, then another, similar, episode took place after the Forum members began asking questions. This seems hardly possible, but the circumstances may have been repeated.

The heavy impact of the episode upon the Sadlers is plainly evident



At this point I must go back and tell you that a few months previously I had made a lecture trip to the University of Kansas; and while there, I wrote a letter to my son, Henry, suggesting that since we seldom went to church, though I often talked in churches, I thought it would be a good idea if he and his mother would consider inviting others in regularly for Sunday afternoon tea, about twenty or thirty friends with whom we might discuss religion or any other subject of mutual interest, and perhaps I would give them

a little talk to stimulate these discussions. When I returned home the following Sunday noon, I found Dr. Ruth and Henry had already acted upon my suggestion and were having about thirty people in that afternoon. This was about the first of October, 1923, as I recall.

The first of October, 1923 fell on a Monday. Therefore, Sadler is off by one day; the first meeting would have been on a Sunday.

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It was in November that I was asked by some members of this little social group, which we had come to call the Forum, if I wouldn't tell of some of my experiences in abnormal psychology. And since we had not been prohibited from talking about the phenomena we had been witnessing, I related to them my encounter with this sleeping subject and the strange communications we were receiving through him, and told of our being challenged to ask real questions. It suddenly occurred to me as I got to this point — why not enlist the service of this group in the asking of such questions, and I called upon them to help me. I said, 'Come back next Sunday with all the profound questions you can think of, having to do with God and the universe, and we'll see if these intelligences can answer them.'

If the Sherman record is accurate, the members of the Sunday afternoon meeting did not get around to serious psychic discussions until a month later.

This was an example Sadler's usual habit of making use of circumstances to further his work, getting other people involved, and broadening his base of research.

The sudden occurrence in Sadler's mind may not have been accidental, but may have been influenced by the spiritual forces which surround us, and which, if we are listening, may lead us on to deeper insights into God and his operations.

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The following Sunday the group arrived with over four thousand questions! Dr. Ruth and I spent several days sorting and classifying them. Then we held them in readiness, hoping for the opportunity of 'calling the bluff' of the higher intelligences. We were, as we thought, 'loaded for bear.'

Some weeks went by and nothing happened. We thought we had them stumped, and then one morning at 6:00 A.M., the phone rang. It was the man's wife calling, 'Come over, quick!' she said. 'What happened?' I asked. 'Is he still asleep?' 'Yes, but that's not it,' she replied. 'Please get over here — hurry!'

We dressed like volunteer fireman and arrived out of breath. She led us to the desk in his study and picked up a voluminous manuscript of 472 pages, written in his own hand. I said, 'Where did this come from?' She said, 'I don't know. He made some strange noises in his sleep and woke me up, and I saw it here on the desk.' I asked, 'Has he been out of bed?' She said, 'Not to my knowledge. I don't see how he could have gotten out without waking me — and he's not awake yet.' I said, 'Is this his handwriting?' She said, 'It's his handwriting all right — but I don't see how he could have done it.'

A strong possibility exists that Sherman confused the several episodes described by Sadler. When he consulted his notes thirty years after this meeting with Sadler he could not separate the earlier events from the later.



I took a look at the manuscript and saw to my great astonishment that it was in answer to all of the questions that had been formulated by ourselves in our Forum group!

As I indicated in the previous comment, this episode may be confused with the first miraculous event for the Forum, and also the start of the material of the precursor Papers.



I couldn't wait any longer. I took this bulky manuscript into the bedroom and wakened the subject. I said, 'Do you know what you have been doing in your sleep?' He said, 'I haven't been doing anything.' I said, 'Oh, yes, you have — look at this! Isn't this your handwriting?' He stared at the manuscript. 'Yes, it's my handwriting,' he identified, 'but I didn't do it.'

I estimated that it would take a normal individual seven to eight hours, writing at top speed, and the subject matter was so profound and yet so intelligently set down that I knew it was beyond human capacity to achieve. I phoned Cindy and told her to bring over at once a 'grip device' for testing muscular fatigue. I reasoned, if he had physically written all this, his right arm would give evidence of it — but the device registered no fatigue what-so-ever.

We took the papers home and had them typed. They concerned the Universal Father, the Supreme Being, The Central and Super Universes, and the Isle of Paradise. It was an unforgettable occasion when I appeared before the Forum group and announced, 'Well, we got the answers to our questions all right,' and they sat awestruck and speechless as we read the papers to them. This was all we needed. Reading of these papers led to hundreds and thousands more questions, and more papers commenced coming through.

The details of this transmission tend to confirm my suggestion that this event with the Forum involved the Precursor Papers, and not merely the 472 pages of material presented more than ten years earlier in La Grange.



We found there seemed to be an organized group of high intelligences on 'the other side,' prepared to present to us the whole astounding story of the universe, leading from God, the Universal Father, down to the origin of the human creature, man, and his ultimate glorious destiny beyond the reaches of time and space.

This continued for perhaps seven or eight years when what we considered the first edition of the papers was finished. At that time, the Forum received its first direct message, and its members were advised that now, since their knowledge had been expanded, they should be able to ask more intelligent questions and that if they would do so, as they commenced a rereading of each paper, these intelligences would completely revise the entire, tremendous manuscript.

One of the difficulties Sadler and the Forum faced was lack of adequate vocabulary to express their experiences, or to describe their relationship with celestial beings. "On the other side" is a phrase commonly associated with physic phenomena and channeling. This phrase was used for lack of anything better.

Seven or eight years would take the activity into 1930 or 1931. At this point Sadler felt they had the complete revelation, but it was limited to the first three parts, without the Jesus Papers. Also, we see that the celestial agents proceed through reiteration of questions and answers to bring the Forum members into closer intellectual, emotional, and spiritual attachment to the Revelation. The Forum apparently received revised editions of the Precursor Papers to further develop this bond.

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This job was finished about two to two and a half years ago, and again we all thought the manuscript was finally complete; but we were told, at this time, that the world events for which this revelation was designed were rapidly culminating (this was in 1939 before Hitler started his assault on the countries of Europe), and we would begin to see that those who had this revelation in charge did not intend to make it public until after the Second World War.

By "this job" Sadler does not mean the process of revelation which was completed and certified in 1935. He means the total task, including typing, making copies, and proofreading, in preparation for publication. Two years ago would take the completion of that task to 1939 or 1940.

The phrase 'world events for which this revelation was designed were rapidly culminating' carries heavy portent. Sadler, living in the context of events of the first part of this century, would naturally believe that World War II was just those events. After all, that episode in world history left an indelible imprint on all who lived through it. Little did he, or anyone else at 533, recognize the true meaning of world events. Nuclear power had yet to appear, with its threat of total world destruction.

There could be no greater error than to place the purpose of the Revelation in the context of transient events. This world has been, for more than a century, experiencing events leading to the culmination of age, and the actual purpose for which the revelation was intended.

Furthermore, the phrase 'those who had this revelation in charge,' is strongly suggestive of forces which then appeared in Sadler's life to destroy the revelation. This phrase comes from messages channeled by Christy.

I shall discuss these several elements in later chapters.

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It was finally decided by those controlling transmission of The New Revelation Book to permit seventy-five papers giving a detailed and comprehensive account of Jesus's life on earth, from His birth to His death, to be added. The book is eventually to be published without any human personalities to be identified with it in any way and no authorship ascribed to it. These higher beings have refused to use their own names and have only specified their type of being in the universe.

Again there is a mistake on numbers. The Jesus Papers number 77, not 75. Whether Sadler made this mistake, or if Sherman is not clear on his recall, cannot be determined.



There are only a few of us still living who were in touch with this phenomenon in the beginning, and when we die, the knowledge of it will die with us. Then the book will exist as a great spiritual mystery, and no human will know the manner in which it came about.

As much as Sadler would have preferred to keep all details from the public eye, *The Urantia Papers* loom much to large in the future of our world, and are far too important to not attract research and examination of their history. Sadler himself left too many important clues and statements. Those clues and statements merely excite attention. Of course, the actual mystery of the transmission of the revelation will forever be closed. We can only speculate, but we can engage in intelligent and informed speculation, not in mythical fancy.

Sherman now returns to his personal commentary.



Different Forum members had heard different versions concerning the origin of the papers. One of them was to the effect that a young stockbroker, name withheld, was found by his wife sitting at his writing table in his bedroom one night in a trance state, simultaneously writing two different papers of deep philosophic content, one with each hand. The wife, unable to rouse him phoned their friend, a psychiatrist, who arrived in time to witness the psychic phenomenon, and who read the stack of type-writer sized pages that had been pushed off onto the floor, sheet by sheet.

This remark by Sherman shows how myth, lack of first-hand knowledge, and folk story all contribute to the uncertainty of the origins of the Revelation. It would have been far better if Sadler had provided a more complete written history, but he was under instruction not to do so.



Impressed as well as mystified, the doctor expressed the opinion that some passing psychic influence had taken possession of the sleeping subject, and it would probably never happen again — but if it did, he was to be called. A few nights latter, this phenomenon reoccurred, and the amazed doctor was told that he was to be the custodian of this incoming material, which was beyond the knowledge of the human instrument; and that a book, which would startle the world, was to be dictated by higher intelligences.

This began a strange and dramatic human saga which started in 1911 and continued for almost half a century, with paper after paper of this voluminous manuscript appearing, each containing a chapter describing the nature of creation and the unthinkable great God behind it; the Seven Super Universes in which were countless

inhabited planets; various classification of beings, including guardian angles and ending up with a new life of Jesus, one of numberless Creator Sons who had the power to create worlds and all life thereon.

As I showed in a pervious chapter, the date of 1911 is wrong. Sherman was probably borrowing this date from *The Mind At Mischief*. A little thought on his part should have alerted him to the contradiction of dates within his account.

We also see how folk stories twist events and facts to the pleasure of human imagination. Here Sherman was repeating a version recounted by Forum members.

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Some one to two hundred fascinated Forum members, exposed to these papers, one by one each week, were purportedly observed in the Invisible by the higher intelligences who had dictated the material, their reactions studied, and papers edited accordingly if some sections were not apparently understood. In any event, papers were corrected from time to time, and sometimes magically appeared, they were told, even typed, on the desk in the doctor's office.

We observed that the Forum members accepted these stories without question. This blind acceptance of everything associated with the New Revelation made it difficult for Martha and me to properly evaluate the New Revelation material. As we became acquainted with more and more Forum members, they confided that after the death of the doctor's wife, Dr. Ruth, they had noticed a growing tendency for the doctor to be irascible and adamant, whenever anyone associated with him showed indications of not conforming to his thoughts and ideas. They said he could be agreeable and even charming at times, until he felt himself to be crossed in any way or questioned about his conduct of the New Revelation affairs. We were to have ample evidence of this developing side of his nature as time when on.

Sherman was not giving credit to the fact that when he appeared on the scene nearly two decades had passed from the beginning of the Forum. By that time there would be few permanent members who would be in serious doubt.

This is one of Sherman's overt attempts to influence the thinking of his audience against Sadler. He portrayed Forum members as mindless individuals, but then later described Clyde Bedell as an individual with a strong independent mind, who would not accept any story without question. See following chapters.

The notion that higher intelligences had to study human reaction to help them design the papers is far short of recognition of their superior abilities. Interplay with the Forum was to condition the human members, not to teach those superior intelligences.

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One of our basic observations that really disturbed us, after finishing the first reading of the papers, was the fact that The New Revelation Book purported to give a specific description of the appearances and nature of the physical universe but presented no program for individual spiritual development.

This is pure balderdash. It reflects Sherman's attempt to deny the value of a work in which he could not place his own interpretation of psychic reality. He could not have known the Papers in any depth to make such remark. From the very first Paper on the Heavenly Father, to the last on the Faith of Jesus, the Papers are filled with religious exhortations, admonitions, and advice on more noble spiritual living.

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We wondered what service to humanity a book could be — however profound and expansive with its precise mathematical statements of numbers of planets and universes and various classifications of intelligent beings — if it did not deal with the mind qualities of human creatures and how they could be employed to advance their soul development on earth.

True, an entire section was devoted to a description of a neutral entity called a Thought Controller, which the Creator supposedly assigned to dwell in each human consciousness, and whose duty it was to sort out the thoughts and deeds of the individual and help him develop survival values. If this happened, the TC, as it was abbreviated, took on personality and survived along with its host. If the entity had not lived a sufficiently good life, the TC was then free to dwell in some other human consciousness at birth, carrying over the now nonexistent entity's experiences for use by the new host — to give him a running start on possible survival. On this basis, the individual could not accomplish survival on his own and was dependent on this in-dwelling influence.

This is an inaccurate description of the Thought Adjusters, the spirit fragments of the Father. See Papers 107 through 112.

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Martha and I could not accept this. We could accept the concept, which we had long believed, that a part of God, the Great Intelligence, does dwell in each human soul, and that man can become aware of this Higher Power within him through right thinking and meditation — and secure guidance and protection by adherence to the physical, mental, emotional, and spiritual laws of his being.

The more we thought about The New Revelation Book, the more we came up with more questions than answers. Since we had social access to the Nortons, father and son, we took our questions to them, sometimes in written form. Henry Junior, like his father, had a photographic memory and could discourse on different chapters of the book, quoting them at length.

Some of the questions raised were:

(1) Why, with the detailed descriptions of super beings and lines of communications existing between planets, was there no chapter in the book which explained the psychic phenomena taking place on earth?

Here Sherman touches on a crucial element in the policy conditioning the presentation of *The Urantia Papers*. It was critically important in unfolding planetary mortal decisions that this area be left open for each person to decide.

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(2) How did it happen that the Jesus Papers came through after the book itself was announced as completed — a book which had no mention of Jesus as such?

As Sadler admitted, the Jesus Papers came as a surprise. He was already making plans for publication before the actual revelation was complete, and before the Jesus Papers arrived. I earlier indicted some possible reasons. But Sherman is badly in error about the mention of Jesus in the first three parts. The Papers were available to the public for some twenty years when he wrote this; he had to know of the many references to Jesus in those Parts. Why make a fool of himself with such bald falsehood? Again we can see his emotional state, a condition from which he never recovered.

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(3) Why, since the knowledge was supposed to be universal, applicable to all humanity, did it limit its scope and appeal and interpretations by adding a new life of Jesus, tying it in with the Christian religion, after *The New Revelation Book* was declared finished as of 1934?

The reason for the presentation of *The Urantia Papers* in the United States, and in the continuum of Christianity, is conditioned by God's plans for this planet. His program has unfolded through the Western white nations because of genetic endowments, and because of a spiritual heritage not found in the other mortal races.

Psychic productions are universally derogatory of Jesus, in one subtle form or another. Sherman is here reflecting that influence in his thinking.

The declaration of the finish to the Papers was strictly in the mind of Sadler. The Jesus Papers were a complete surprise to him also.

Or Sherman may have been confusing 1934 and 1935.

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Martha and I received no satisfactory answer to these questions. Instead, Dr. Norton characteristically showed a flare of temper, to which we now had become accustomed, when any member asked him a question he considered impertinent or uncalled for.

Once again Sherman attempted to cast aspersions on Sadler's character. No medical doctor and psychiatrist, with Sadler's extensive experience and background, would be subject to flares of temper. On the other hand Sadler may have become impatient with impertinent or thoughtless questions.

The loss of Lena may have set him on edge. He no longer had her wise council.

But the more probable cause of his irritation was the sudden appearance of another celestial regime when Christy started channeling. At that point Sadler began to have misgivings, but he never formulated them into a concrete or discerning analysis.

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Had it not been for our great and almost overwhelming interest in the New Revelation papers at the time, we would not have persisted. The interest of all Forum members had been heightened by the doctor's telling us in recent Forum sessions that we should be thinking and preparing for a time in the fall when he had been instructed to surrender his custodianship of the New Revelation project to the Forum. When this happened, we must assume the responsibility for financing, publication and distributions of The New Revelation Book.

This statement adds a mysterious note to Sadler's expectation of the custody and publication of the Papers. It may be that Sherman created a crisis in Sadler's current acceptance of continuous small changes in the revelation which cast doubts on their origin. Perhaps it was dawning on Sadler that Sherman's persistence for including psychic material might be a warning about the "new" celestial authority. Perhaps Sadler wanted to rid himself of that influence. Thus his remark about turning the Papers over to the Forum.



One night we invited Cindy to our apartment as a dinner guest. During the evening we quite naturally discussed The New Revelation Book. I pointed out to her that when it would be published, people would wonder why no mention was made of telepathy or other psychic phenomena as a preparation for the existence of such powers in higher realms. Then came the shocker. Cindy said she agreed with my contention, and since Sir Hubert Wilkins and I, as a result of our thought transference tests, had perhaps as much knowledge as anyone, why didn't we write a chapter explaining them. The doctor could submit our paper for consideration of the higher ups, and if they okayed it, it could be inserted in the New Revelation Book!

Those of us who had contact with Christy, and who had an opportunity to experience her methods of response to questions, recognize this reaction as part of her personality and her policy. She never argued with anyone, nor did she ever outright reject various proposals and schemes. Invariably, she would deflect all such propositions with neutral and innocuous replies. Since Sherman carried more weight by his social reputation than most other persons, Christy would have been even more careful in her response. Personally, I am sure Sherman's description of her response is fairly accurate; however, his deduction of the reason is grossly false. Christy was putting him off, but his intense emotional concerns prevented him from recognizing her method.



"Why, I wouldn't pretend to have the authoritative knowledge the intelligences behind this book have," I replied, trying to conceal my astonishment. "Why don't you call this significant absence of needed connective material to their attention and let them supply the information?"

Cindy indicated that they would think about it, and the subject was dropped. But for Cindy to have made this suggestion clearly revealed humanly written insertions had been put in the manuscript, and later evidence came to light when member Floyd Winters, one of Chicago's prominent businessmen, confronted the doctor with exten-

sive almost word-for-word quotes from author Emery Reeves' well-known book, A Democratic Manifesto, which were contained in a New Revelation chapter. The explanation: Occasionally, when the intelligences dictating the New Revelation papers came across something expressed on a subject by a human, as well as they could express it, they authorized its inclusion.

Floyd Winters was Sherman's alias for Clyde Bedell. Indeed, Clyde had opened this issue with Sadler, and it left an unsettling concern in the minds of many members of the Forum, with Sadler, and many students of the Papers since that time. The Authors openly stated that they used this method in the formatting of the Revelation but no one until now fully understood the reasons. This was one of Martin Gardner's main bones of contention with the integrity of the revelation. He could not understand it except to accuse Sadler of outright plagiarism, although careful study of the passages reveals that the material is never used verbatim, is paraphrased, and is modified to elevate and ennoble concepts. Matthew Block has catalogued many sources used by the Revelators, but to date has not offered a more fundamental explanation of the reasons for this policy. Refer to later discussions.

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As a result of this disillusioning experience with Cindy, I felt I should make one last attempt to impress Dr. Norton with the seriousness of the matter, so I sent him a registered letter, hoping to command his personal attention. It read as follows:

Dear Dr. Norton,

Some several months after we came here and had carefully read the New Revelation papers, I questioned you concerning the glaring absences of any paper on psychic phenomena — such as humans have veritably experienced on earth in times past and are experiencing now. And yet the book deals authoritatively with many phrases of spiritual phenomena beyond the grasp, sensing, and actual understanding of average man.

Eventual readers of this great document in public form are going to be expected to accept the existence of all these higher phenomena on faith. But, since man is an experiential being, and we must consider him on the basis of his present development and enlightenment, he is going to be sorely perplexed at finding no mention or explanation of psychic experiences which he KNOWS he has had - which give him evidence that TELEPATHY, under certain conditions, is a fact; that there are such things as ASTRAL visitations on occasion; and that the so-called dead are permitted to return on certain missions and under certain circumstances. I am not talking spiritualism when I make this latter statement.

You decided, personally, long years ago on your own admission to me, that there were no genuine phenomena except that of the nature you had encountered with the instrument and the other sleeping contacts reported to you.

Millions of humans now living and still to be born will challenge this attitude as reflected in the pages of *The New Revelation Book*, for too many psychic experiences are occurring right along to which they can testify. And no scientist can laugh these experiences off or explain them away.

It is a great error and will arouse great controversy, confusion, and dissension for *The New Revelation Book* to indicate positively that no one can communicate with the dead and that the dead, under no circumstances, can or do return to this earth. This is a deliberate wrong statement — and untruth — and cannot have been made by higher intelligence, for they KNOW better. With *The New Revelation Book* containing such false inferences, many humans who have had genuine experiences are not going to know what sections of the book to believe or disbelieve, and they are apt to end up by doubting it all.

I submitted a series of questions covering the entire subject of psychic phenomena months ago. Were they carefully gone over by you and the other contact commissioners and presented for consideration and possible answering in the former regular manner, or were they pigeon-holed arbitrarily by you because you have a set human conviction that none of the psychic phenomena are actually existent?

Have you, by your attitude, altered or excluded any material or truth which should be in this *New Revelation Book*?

You know, in your own mind and heart, the steps you have taken which have not been authorized by higher intelligences. You will have to answer for each one of these steps . . . but there is still time for you to clear up much.

It should hardly be necessary for me to remind you that, if any material intended for *The New Revelation Book* has been withheld or wrongly interpreted or purposely misunderstood or altered for personal or biased reasons, or because of a closed mind attitude — you will be held responsible as trusted custodian for centuries yet to come.

My only interest, as always, is in the purity, unadulterated genuineness, and complete authenticity of *The New Revelation Book*. I shall know, and others will know, if when it is published, any of the papers have been tampered with for any human reason whatsoever.

Sincerely

(signed)Harold Sherman

### COMMENTARY ON SHERMAN'S LETTER

It is obvious that Sherman accused Sadler of the very thing he himself wanted to do — place into *The Urantia Papers* material dear to his heart. Hence, he failed utterly to recognize the nature of the phenomenon with which Sadler was dealing. Sadler had no control over the contents. Questions could be asked, points raised, but the final content was determined solely by celestial agencies. Unfortunately, it was evil celestial agencies which got their hands into the revelation, and led Sherman into his confusion.

If the true Revelators chose to not place explicit descriptions or explanations of psychic phenomena they would not, and did not, include it. Sadler could not alter that fact. But Sherman believed that somehow Sadler could determine the



content. The ultimate, of course, is that Sadler was writing the Papers. But Sherman, by his own admission, realized that the material was far above what he would expect from a human mortal.

Sherman thus worked from a confused and unclear mind, as someone deep into psychic channeling. Because of the confusion in the mind of everyone, including both Sherman and Sadler, how rebel spirit personalities could use human mind for evil purposes was unclear.

In numerous ways Sherman betrayed the cloudiness of his mind.

*TELEPATHY, under certain conditions, is a fact . . .*

Telepathy is not a fact, and objective experimentations demonstrate the uselessness of such imaginary hope.

*. . . the so-called dead are permitted to return on certain missions and under certain circumstances. I am not talking spiritualism when I make this latter statement.*

The dead do not return. Only evil spirit personalities, impersonating dead human mortals, enter mortal minds for malicious purposes and to defraud the human race of spiritual promise.

*. . . far too many psychic experiences are occurring right along to which they can testify. And no scientist can laugh these experiences off or explain them away.*

Sherman was absolutely correct. The phenomena do exist, and no objective scientist worthy of investigation, can laugh it away. His deadly fault was that he did not recognize the origins.

*. . . to indicate positively that no one can communicate with the dead and that the dead, under no circumstances, can or do return to this earth. This is a deliberate wrong statement — and untruth — and cannot have been made by higher intelligence, for they KNOW better.*

Again Sherman failed to see the deep contradiction of his remarks. The only beings dictating *The Urantia Papers* were celestial beings, and therefore he brought this accusation against them. If the Papers, originating from celestial beings, say outright that the dead do not come back to communicate with the living, then the absence of explanation lies on their shoulders, not on Sadler. Again he assumed that Sadler must, somehow, be able to influence the content of the Papers.

*I submitted a series of questions covering the entire subject of psychic phenomena months ago. Were they carefully gone over by you and the other contact commissioners and presented for consideration and possible answering in the former regular*

*manner, or were they pigeon-holed arbitrarily by you because you have a set human conviction that none of the psychic phenomena are actually existent? . . . by your attitude, altered or excluded any material or truth...*

Sherman just simply could not get it into his head that Sadler did not control the content of the Revelation. If the Revelators wished to reveal materials Sadler need not ask them to do so, and that if they did not want to reveal materials, Sadler’s request would be refused.

*You know, in your own mind and heart, the steps you have taken which have not been authorized by higher intelligences. You will have to answer for each...*

Why could Sherman not realize that Sadler was acutely aware of the source of his contact, and that Sadler would not enter into a relationship of deception when he had a vivid experience of their ability to read his mind and his heart?

I now continue with Sherman’s text.



This communication, addressed to the doctor, brought no reply. But Martha and I were in for another disturbing factor when, upon reading the legal papers condemning the incorporation of the New Revelation Society, we found provisions for a self-perpetuating board of directors who never intended to give up custodianship, who could vote themselves any salaries they wished, or invest any monies received as desired, rather than putting the resources behind further exploitation and publication of the book itself. These stipulations ran counter to the directions purportedly received from the higher intelligences, as well as the assurances the doctor had given the members who had contributed monies to the books of his own that he had published, as well as toward the financing of the forthcoming New Revelation Book.

Sherman’s reference to “condemning papers” probably meant a letter written by Clyde Bedell in 1933. See following chapters. Bedell held a strong and vocal opposition to Sadler’s proposed autocratic legal structures. The monies contributed by members of the Forum for publication of the Papers made them sensitive to Sadler’s policies, which were certainly not democratic. Sherman is exaggerating.



For a man with the distinguished background of Dr. Norton, who was one of the great pioneer psychiatrists of his day, and outstanding authority on comparative religions, who presented theological seminars to assemblies of the United Protestant ministers, it is readily understandable why he had been chosen as custodian by higher intelligences in charge of the reception of these spiritual messages. Old-time Forum

members said that Dr. Ruth had been the balance wheel in this unusual medical team, but with her passing, the doctor seemed to become less tolerant and more impatient with Forum members who disagreed with him.

Without question Lena brought a balance to Sadler. She was his alter-ego. But Sherman was ignorant of other elements which may have caused Sadler to be less patient with opposition to his policies. Did Sherman bring to focus the dangers in the changes that were gradually being introduced into the text of the revelation? Did Sadler suddenly become aware how he was being used?

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With the closing down of the Sunday afternoon Forum meeting for the summer recess, the doctor again announced that he was surrendering his custodianship at the first fall session, which announcement was greeted with a fever of excitement and anticipation. The membership-at-large could hardly wait for a gathering shortly thereafter at the home of Ben and Beatrice Deane for the purpose of exchanging thoughts and ideas.

At this meeting, I enquired if they knew, of course, that the charter for the New Revelation Society did not permit any turnover of custodianship, that it was held in trust for the doctor, his family, and the Staffords, and that the rank-and-file member actually had no voting control or participating rights. This was news to all present, although some recalled the doctor having read the charter straight through, when first drawn up, allowing no questions and calling for a vote of approval, which was unhesitatingly given.

Floyd Winters, one of the most active members, volunteered to go to the doctor's office, read a copy of the charter, and report back.

Within a week, the Deanes phoned the Forum members and invited them to come to their home again, stating that Winters had read the charter and had a report to make.

'Harold was right,' he said, 'and I think something should be done about it.'

He then produced a petition to be presented to Dr. Norton, which he had personally drawn up, based on some of the points I had raised in my letter to the doctor. The petition was ready for signing. It called in a friendly way for a discussion of the charter as a first order of business when the Forum reconvened in the fall.

I shall discuss this situation in the next chapter. I do not know the real identity of Ben and Beatrice Deane.

If Sherman's report is correct, the Forum members were not aware of the autocratic nature of the corporate charter, but Bedell had written a letter to Sadler in 1933, decrying such structure. His pleas went unheeded.

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After some discussion, the petition was passed around and all except Fred and Elsie Egberts signed.

'Come on,' urged Winters, 'let's make it a hundred percent!' And the reluctant Egberts signed.

Then a volunteer committee of Larry Bolton, Ben Deane, and Nancy Dietrich was formed to call upon the doctor and present the petition.

The identity of these several Forum members is unknown to me.



The Egberts suffered pangs of conscience intermingled with fear as they contemplated what they had done in putting their signatures on the petition. They didn't sleep that night, and when morning came, they were of one mind — they must go to the doctor and privately inform him of what was getting ready to happen.

The doctor listened to the Egberts' account and told them they had been moved to protect the New Revelation project by 'the higher intelligences,' that they would be rewarded for their actions, and that he was 'now receiving instructions' as to just how to handle this 'uprising.'

When the committee of three arrived later that day, the doctor surprised them by stating that he knew what they were coming to see him about, that he had been taken out of his physical body the night before and transported to the Deane home in his spirit form, where he saw and listened to everything that was said in the invisible.

That William Sadler would have made such a statement is highly doubtful. If he did so it was in humor or sarcasm.



He told the astonished committee that it had been revealed to him that Harold Sherman was under the influence of Lucifer for the purpose of destroying this New Revelation by planting the seeds of distrust and revolt in the Forum minds. The doctor went on to say that Martha Sherman was an innocent dupe of this evil influence manifesting through her husband, but that Sherman would be dealt with; and that every Forum member who had signed this petitions must come in, ask forgiveness, and personally scratch out his or her signature. Otherwise, they would run the risk of ex-communications, even loss of eternal life.

We do not know the emotional elements which may have moved Sadler. Concern over changes to the text, in which he was then engaged, and what they might portend for the integrity of the revelation, may have been triggered by Sherman. Sadler may have suddenly realized that all was not well. This may have created confusion and uncertainty for him. Thus his irascible behavior.



The committee members retreated in utter confusion and bewilderment, leaving the petition in the doctor's keeping. He told them that every member who had affixed his or her signature would be given a chance to undo what he had done before a sentence would be pronounced upon them.

Martha and I, situated in the Rutledge Hotel across the street, had previously been kept informed of all Forum interests by various members. Knowing the time the committee was to meet with the doctor, we awaited word as to the outcome. It did not come. A day passed, and then another, no phone calls, complete silence from every front. We finally phoned several members at whose homes we had been dinner guests

and had enjoyed the friendliest of relationships. All we could learn was that something terrible happened, and that we would hear about it later, probably from the doctor himself. No one was talking.

Finally a telephone call from the hotel lobby. A woman Forum member whom we had not yet met introduced herself. 'My name is Anna Gobler. Could I come up and speak with you a moment?' She appeared to be in her fifties, soft-spoken, apparently deeply concerned.

'I've been told some awful things about you, especially Mr. Sherman,' she said. 'I just couldn't believe them, so I decided to come and see for myself.'

Then she informed us for the first time of what had occurred — and the wrathful action the doctor was now taking. Cindy had been phoning and setting up appointments with each Forum member, at fifteen minute intervals all day and into the night, and the doctor had been telling Forum members individually of the attempted Lucifer rebellion. Each had been required to ask forgiveness, and then take his or her name off the petition, following which the women members had received a kiss from the doctor as a symbol of their forgiveness. The great majority of signers were bowing to this decree. Mrs. Gobler said that she, herself, had taken her name off the petition, but she didn't know why. But she refused to let the doctor kiss her and told him she would have to know more about both sides of this issue before she could make up her mind. She went on to say that she had never met the Shermans; but that they seemed like nice, honorable people, and she found it hard to believe that Mr. Sherman had been animated by the Lucifer spirit.

It might very well be that Sadler suddenly found himself in the very situation he feared from Sherman. Perhaps he suddenly realized he was dealing with dark forces which had penetrated into the revelation. Perhaps he placed upon Sherman his own psychological reaction to that threat. Or, more likely, he was given "instructions" through Christy's channeling which warned him against Sherman.

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When she told us that she knew of only four others of the entire group of signatories who had resisted the purported command from the spiritual authors of the New Revelation Book to have nothing to do with the Shermans, we commended her for her courage and forthrightness. Mrs. Gobler said Forum members were being instructed to ostracize us completely, not to speak to us by phone or in person or have anything to do with us directly or indirectly. We were to be treated as though we didn't exist: and members were led to believe that they were being spied upon in the invisible and that the doctor would be made aware of any infraction of this mandate, which would result in punishment.

By dealing with the members singly, rather than facing them as a group, the doctor was able to exercise his authority without challenge, and each was given to understand that when all names had been expunged from the petition, the doctor would call in Harold and Martha Sherman and dispose of them in line with the special instructions from higher sources.

Mrs. Gobler went on to say that Forum members, talking among themselves, privately referred to Dr. Norton as the little Pope, and his specially selected board of control as the Vatican, but all admitted their helplessness in speaking out against his rule, however such a protest might be justified. 'We've got to go along with him like it or not,' Floyd Winters conceded. 'I don't know what to make of his charges of Sherman being animated by the spirit of Lucifer, but maybe the doctor has access to knowledge not possible to us. He's certainly taking radical action, and he told me that he had been instructed not to turn over custodianship at the fall meeting — that until the Lucifer rebellion had been put down, the destiny of the New Revelation project was in peril and needed every protection.'

Clearly, not all is well. Clyde Bedell's remark may have been close to the truth. Sadler was receiving instructions, but not from benign sources.



It required a little over a week for every Forum member who had signed the petitions to be contacted and put through the ritual of removing their signatures. Then Dr. Norton had announced, it would be the Shermans turn to face judgement.

When Cindy phoned us, Martha answered. She was crying as she told her that we were to see the doctor at four o'clock that afternoon without fail. Martha assured her that we would be there.

It is highly probable that this behavior assigned to Christy was once again sheer fabrication by Sherman. Christy was much more mature than to act in such immature fashion.



At the fateful hour of four, we were ushered into the presence of the great man by Cindy, who gave evidence of being under high nervous tension. The doctor sat in the meeting room, his short, pudgy frame giving the impression of a little Napoleon, as he gazed at us severely through thick lensed glasses. He held some note papers in his hand, containing penciled scribbling.

'Sit down!' he ordered, waving the papers. 'What I have to say applies mostly to Harold. I was told before Susan Saunders sent you to us, to *beware of a writer who will make application to join the New Revelation Society — because he might be under the influence of Lucifer, without his knowledge, and might try to disrupt the Forum.*'

The doctor then referred to the notes, which he said he had made at the time and put in his file and never thought of again until this incident occurred. He said he had never ever told Cindy of this happening until now. He then implied that Harold needed Psychiatric treatment to free him from this Lucifer influence and expressed sympathy for Martha who should be relieved to have Harold's mental condition corrected.

This warning may have come directly out of the episode through Christy's channeling. Sadler may have here used psychological force to persuade Sherman of its authenticity.



Martha and I looked at one another, and we both stood at the same time.

'We don't believe a word of this!' I challenged. 'Do you mean to say you would have had a warning from higher intelligences in whom you profess to have such faith, and would have forgotten it, and not immediately associated it with us when we appeared on the scene? Those notes you made were phony!'

With this we walked out.

Sherman's challenge was a sound one. Why would a sensible person not remember such an important warning? This contradiction tends to confirm my suggestion that the warning was contemporary, and not previous.

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It was mid-summer by this time, and in the weeks that followed few members got in touch with us; and if any members chanced to see us on the street, they hastened to the other side or turned in the opposite direction to avoid any possible confrontation. At one time, I boarded a bus and saw John Grigsby seated at the other end. I moved toward him, and when John saw me coming, he leaped up and jumped off the bus with abject terror in his face. It was clearly evident that most Forum members had been completely dominated by fear.

Sherman's account shows how these matters developed over the summer months between his entry in the spring, and the formal assumption of meetings in the fall.

Sherman was exaggerating circumstances and behavior of Forum members to color his portrayal of events.

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What should or could we do about it? Should we fold up our tent and quietly steal away, or should we remain, attend the Forum meeting in the fall, and challenge the doctor to make his charges against us in public so we could answer them? Would this prove to the Forum members that they, themselves, should not fear the doctor or anything he or his higher powers could do to them, and perhaps bring the members to their senses, cause them to realize how ridiculous and false this whole procedure was?

After thoughtful deliberations, we decided to remain and face the issue, even though almost everyone had been turned against us and we knew the doctor was confident we would not dare show up on his premises. This ostracism was his conceived method of driving us away and ridding the Forum and The New Revelation Book of the Lucifer menace. We could tell from the frightened and apprehensive attitudes of the Forum members that they were expecting some awful fate to befall us at any moment, even to the point of our being annihilated.

However, something happened to me about this time which gave Dr. Norton and the Forum members a severe jolt: I was contracted by the Goldblatt Brothers Department Stores to present a radio series six nights a week over Chicago Tribune Station WGN, based on my book *Your Keys To Happiness*, which I had presented over the

CBS radio network in New York City some years before. This made me a well-known personality in the Chicago area and the personal Philosophy, question-and-answer program proved highly popular, breaking all mail return records.

The eventful day for the reopening of the Forum meetings finally arrived. Meeting time was always three o'clock sharp when Dr. Norton would enter and take his position, a New Revelation paper in hand, ready for reading. While the Forum members were coming in, the doctor often followed a routine of standing at the top of the stairs, on the landing, with his secretary, Cindy, welcoming and shaking hands with the arrivals.

Just inside the door, on the lower level, it was usually the custom of the doctor's brother-in-law Alfred Buxton, to take his stand. Anyone who didn't belong, who might have thought, with the people going in, that this was a public meeting, could be screened out.

Five minutes before the starting time of three o'clock, (most of the forum members already were present), we made our appearance. As we entered the door, Mr. Buxton gave us a startled, unbelieving look and fled up the stairs to carry the news of our arrival to the doctor.

As we mounted the stairs, we caught a glimpse of the doctor hastily retreating from the stair landing, followed by Cindy, and Mr. Buxton, seeking to avoid direct contact.

As we stepped inside the small auditorium itself, we saw astonished Forum members wondering where we would elect to sit. We glimpsed a row with only two people in it, halfway back, two seats in the aisle, to which we headed. The Forum members in this row quickly vacated so that we had the whole row to ourselves. No one spoke; they looked towards the doctor, who was up front, as though expecting him to take some sort of barring action but this was a situation that the doctor didn't know how to handle at the moment.

The reading of the New Revelation paper began. Dr. Norton's hand shook as he read; he glanced uneasily from time to time at his audience and particularly at us. We were still alive and well and unafraid of him. This was a challenge to his entire authority.

When intermission time arrived and the doctor prepared to leave the room, I stood up and addressed him as startled Forum members seemed to freeze in their seats.

Two other records of the following events are available. The first is a letter to Harry Loose which Sherman prepared that same evening; the second is the memory of Clyde Bedell many years later.

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'Dr. Norton — you have made charges against me behind my back, which I am prepared to answer. Will you now repeat these charges to my face?'

The doctor looked up as though he might be on the verge of a stroke.

'You can not speak!' he shouted. 'You are a guest in my house!'

For answer, I left my row and walked to the front to take position beside the frustrated doctor.



'I am innocent of your charges and I demand the right to answer them!' I insisted.

'Sit down — you can't speak — you are a guest in my house. Sit down!' the doctor kept repeating.

At this point, the two husky Herschel (Kulieke) brothers, just back from military service together, left their seats and rushed forward, seizing me by the arms and shoulders.

'Shall we throw him out?' they said to the doctor.

Forum members were now in an uproar. Some were begging Martha to urge her husband to stop — to go back to his seat before something awful happened. One man leaned over Martha's shoulder and whispered, 'Sit tight!'

Henry Junior, the doctor's son, also of husky build, entered the scene threatening violence. The doctor stood by, not knowing what to do or say, as I held my ground.

At this critical moment, a new figure entered the picture. He came from the annex-type room off to the side and was a new face to most of the Forum members. He was our friend, H. C. Mattern, attending a Forum meeting for the first time, and we had not known he was present.

'Take your hand off that man! he ordered,' pushing the surprised Herschel brother back and stepping between Henry Junior and me. The he grabbed me and pressed me against the side wall so no one could get behind us.

'What do you think you're doing?' demanded Henry Junior. 'You keep out of this!'

'Not until I know what this is all about!' said H. C.

'But I know Harold Sherman, and if he is trying to defend himself against whatever had been said about him, he has a right to speak. I'd like to ask you all — is God in this house?'

'I consider that an insult!' shouted Henry Junior.

'He can't speak — he's a guest in my house!' the doctor once more repeated.

I was watching the reactions of the Forum members. I wanted to see if this demonstration was revealing to them — was showing them how tyrannical the doctor was, that he must have something to fear, something he wanted to cover up, which he thought might come out in open discussion.

Amazingly enough, no one came to my defense. They sat petrified, as H. C. maintained his protective position, holding off the intended attackers.

Realizing that I had gone as far as I could in establishing that Martha and I had no fear of the doctor and no respect for the type of authority he was exercising over the Forum members, I went back to Martha, and the two of us left the auditorium.

Thereafter, for FIVE CONTINUOUS YEARS, we attended every Sunday Forum meeting, without exception, remaining only for a complete reading of the New Revelation papers, to show our continuing interest in the material itself, and then leaving at intermission. We did not stay for the doctor's question and answer period, indicating a total lack of respect for, or fear of him personally, and also demonstrating that he had no power to hurt or destroy us or anyone else — and the doctor and his ruling body did not know how to cope with this situation. Help was obviously not coming from any higher source. All threats had been the doctor's own conniving and pretense.

Clyde Bedell denied this assertion by Sherman. Other Forum members could not recall that the Shermans remained for meetings in the following years. It would have been highly unusual, almost unbelievable, that the Sherman's would have engaged in such effrontery.



All the time we sat pretty much by ourselves, most members avoiding personal contact. They just could not understand why we had not been struck dead. In the interim, Ben Deane, disillusioned and threatened with blindness, committed suicide by shooting himself; the son of Henry Junior also committed suicide due to unhappy home conditions. There was no evidence that exposure to these spiritual messages had made the Forum members any better humans. Less than a dozen Forum members, including Mrs. Anna Gobler, made any friendly overtures towards us. But they kept us informed of Forum activities. They chose not to resign from the Forum in protest so they could keep in touch with the unusual Forum material.

Sherman's memory and account is badly faulty. He confused two different episodes. William Sadler, III, son of William Sadler, Jr., did not commit suicide. He lost consciousness on Christmas day, 1955, probably due to a combination of alcohol and barbiturates, in association with undiagnosed diabetes, and shortly died in the hospital. He had been suffering partial blindness, which Dr. Sadler attributed to a brain tumor. Autopsy failed to find a tumor, or even the actual cause of death. I have a copy of the official Coroner's report.



As for us, we felt that the extraordinary nature of some of the writings gave proof of a higher spiritual source, even though we now know we could never endorse the book when it was finally published, because of the editorial liberties that we were sure had been taken with it.

Those "editorial liberties" were due to the influence of Caligastia through Christy's channeling. Sherman's sense was correct, even though he was emotionally involved. Refer to later chapters.



The mystery of the author of The New Revelation Book remained. It was published anonymously in 1955, as though dictated by a host of higher intelligences. We, however, came upon a clue to who the human instrument might be - and he was not a stockbroker, which story served as a cover for so long. He was a person very close to the doctor, one who might have been least suspected, a self-effacing, quiet individual.

Here Sherman entered into gross speculation on SS, proposing him as Wilfred Kellogg. It was a desperate attempt by Sherman to anticipate possible identity of that man. However, his letters to Harry Loose in 1942 show that he did not believe it was Wilfred at that time. This idea developed later from unfounded rumors circulating among some Forum members.



We left Chicago in May, 1947, to take up residence in the wilds of the beautiful Ozark hills. It was a great release from the tension-packed years of dedications to a project that may or may not have been worth all the pain and sacrifice. Then again, it may well have been, if the telling of this experience helps stabilize the thinking of others who have been involved in similar psychic adventures.

This was a rather pathetic position for a man of Sherman's background and age. It demonstrates the emotional state he never resolved, brought on by his psychic delusions and deep disappointments with Sadler. I could find no independent confirmation that the Sherman's continued in Chicago until 1947. They lived in a hotel with no individual phone number.

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So as not to depend on our judgement alone, when the book was published in 1955, we sent copies to a number of people we considered outstanding metaphysical authorities, well qualified to evaluate its content.

Sir Herbert Wilkins, whom we had interested in joining the Forum in our first enthusiasm for the material and who had been impressed, as had we, during the time the book was in preparation, distributed twelve copies to special friends. His report to us was that he had received only one interested response — some seem to think it is a joke — novel — or something of the kind. Anyway, the response is a good criteria of their real mind ability.

This response is typical of many people over the years. A vast majority of individuals simply did not know what to do with the revelation.

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We found that most readers who attempted to study the book did not get beyond the first few pages, saying, 'I don't understand it. It's too much for me,' and 'Who cares how many planets or ascending mortals there are? What can that mean to us?'

Christian S. Ronne (real name), a brilliant Frenchman, who has lived in this country for many years and who was formerly associated with Brentano's New York, as the head of their metaphysical book department, and the head of a similar department in Pickwick Bookshop, Hollywood, had this to say after a careful study of The New Revelation Book:

*Since you asked for my opinion on this book, I can truthfully say, after a great deal of time spent in meditation — one year — most careful and disinterested thought and study of many other similar books ... that I cannot subscribe to the authenticity of these superhuman entities that seemingly were responsible for its inception. It is an impressive and powerful work and evidently brought together a group of influential people, no doubt men of good will, to finance its publication, in its present form. It is in the same class as many other inspired books that have resulted in bringing forth a new religion, or sect, due to the faith of tormented humans who crave to learn the TRUTH.*

*How much, if any, of the original script was edited, I can not venture to say. It is one of the very few books published in the United States that is absolutely free from typographical errors, and that is exceptional indeed in these times of hurry and stress and great imperfection in the printing of books, even so-called fine edition.*

Sherman probably had requested Ronne's commentary on possible editing of the text. Of course, this would have put Ronne into an impossible position. Thus his neutral reply. The original printing was not free of typographical errors, but the number was amazingly small.



*Having read every word of its contents, I am convinced that the uniformity of its style denies the large number of its purported AUTHORS. This is aggravated considerably by the fact that there were so many differently constituted superhuman entities from vastly separated worlds and cosmoses who were employed to dictate their special messages. Due to their tremendously different backgrounds from each world, they would have used contrasting styles of expression. There simply is too much uniformity in style, in vocabulary, and in point of view throughout the thousands of pages of this book that deal with such a multiplicity of various subjects. To counter this criticism by saying that it was due to the fact that all these messages had to be channeled through the one subconscious mind of the medium would be a lame excuse. I am firmly convinced there was but one author, regardless of how many entities may have inspired him or how far he might have traveled on the several planes.*

Many individuals, including Sadler, believed they could distinguish among the celestial authors of the Papers. Personally, I was struck by the uniformity of the style of writing. Linguistic analyses are too tenuous to subject the Papers to rigorous proof of possible differences.



*There are some interesting new theories that require a great deal of thinking out. The THOUGHT CONTROLLERS and the role they play in the conditioning of the first inhabitants on this earth, especially, are most arresting until one realizes that it is a faulty and complicated way of saying that all men can receive the spirit of God in their hearts when the time comes, and when they are ready for this momentous happening in their lives as mortals.*

Again this displays a direct inquiry from Sherman. Previous remarks in his Chapter show his concern about the Thought Adjuster, which he called Thought Controllers. Indeed, this term is used for God's Spirit which ministers to more mature members of the human race. Ronne failed to recognize the great religious and spiritual teachings contained in the Papers on the Thought Adjusters.



*The detailed delineation of other strange beings is attempted and fills many, many pages. As for the chronological history of the various races of mankind, it does not agree with many top authorities. The story of Adam and Eve, and the geographical location are also quite new and most original, especially in reference to Eve and the Serpent. It is ludicrous . . . gauche!*

Ronne obviously failed to grasp the realities of the several accounts within the Papers, especially those of Adam and Eve. He was clearly conditioned by mystical presentations from historical sources.

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In conclusion, this book with all its tremendous array of new facts, does not explain the First Cause, which still remains unsolved, and the intrinsic difference between the Absolute and the Relative worlds, the Kingdom of God and its Creation, and the Kingdom of Men and its creation.

First Causes cannot be resolved by human logic. It was unfortunate that Ronne could not discern this philosophical impossibility.

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*All wise men, inspired men of God, have always and will always learn and then understand the TRUTH is extremely simple and can never be found through intellect, but only through the Heart. It is far better to hold one's tongue than babble meaninglessly in the marketplace.*

The reader should know that when I employed Mr. Ronne to make an exhaustive study of The New Revelation Book, I gave him no information whatsoever except that it purportedly came through a sleeping subject. I wanted to make sure that he wouldn't be prejudiced in any way in forming his opinion. Dr. Norton had contended that The New Revelation Book would speak for itself, and I was determined to give it every opportunity to do so. The same procedure was applied in my arrangements with my scientist friend, Adolph Thies (real name), whose comments follow.

*So, I read The New Revelation and I could give my opinion in just one single word . . . but I dare not. Firstly, because I do not want to appear biased, and secondly, because I do not want to hurt your feelings. Honestly, Harold, I am very sorry to say to you that I failed completely to find the profundity and I cannot help it if this makes me feel like a heel.*

*On the whole, The New Revelation is of no help. All the revelations add to the already too great burden of compulsory belief which is now breaking the back of religion. Yet, assuming that all of the New Revelations presentation is true, what, then does it offer? There is a central autocratic authority hopelessly entangled in a conflict between the Infinite and the Finite, its nature being explained with a host of phrases of adoration. All of it is functioning in a mountain of bureaucracy loaded with orders of Over and Under and In-between Beings. The very few objectors in this set-up have been interned. All that ever was and ever will be, bearing a distinct flavor of English*

*terminology and sorry to note, ideology, bringing to mind the possibility that an Indian or Chinese patriarch might view the promise of his exalted future with considerable reservation.*

*The anonymity of the work puts its very birth under the onerous cloud. I think the work is not only erroneous, it is fraudulent. I think people behind this New Revelation movement are trying to impose a new religion on the masses and are attempting a piggy-back ride on the Christian religion with the new life of Jesus story to do it.*

*Strangely enough, not one of the 'whole gang' has the slightest inkling of the dawn of the atomic age. Please note how The New Revelation always comes up with precise figures when it is safe to do so. A cycle in the New Revelation can never be proved wrong if a phenomenon to which it applies cannot be proved.*

*At this point I am upset enough to point and point again, to the many samples of monstrous creations of wishful thinking which have deluded mankind.*

The emotional response of Thies to a work that threatened his scientific orientation is evident. Many minds, conditioned to materialistic explanations of reality, suffer the same dilemma when faced with revelation.

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All over the world there are psychics who, through use of the Ouija Board or automatic writing or direct voice or trance mediumship, are producing inspirational as well as factual material, which they interpret or have been told is coming from higher spiritual beings of sources, and which has led them to believe they have established an exclusive pipeline to God.

Here Sherman entered into a grand summary about revelation in general, without ability to distinguish that which comes from rebel spirits, and that which comes from God.

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Usually these people, many sincere and dedicated, have attracted a faithful following, who had been guardedly jealous of this knowledge that has been given them with a privileged feeling that they have been favored over most humans.

Mary Margaret Wilson (real name) of Albuquerque, New Mexico, a highly developed woman, wrote us recently her concern over the trend of things in the psychic world — the development of appealing but actually dangerous philosophies under the guise of Light and Truth, led by well-meaning and often deluded mediumistic men and women who are receiving messages and directions from high sources, even purportedly from Jesus Himself.

These followers and their leaders have been told that they are the chosen ones, selected to help save the world as well as themselves in the terrible destruction which is soon to engulf the earth.

*So many of the people involved in these groups have become caught up in a force which had taken a very strong hold on their lives. They don't make a move without 'consulting spirits.' They follow some of the most ridiculous instructions. While they may have good intentions, it doesn't prove anything as far as their spirituality goes*

— it only proves that they will blindly follow instructions. These people are entrapped in an occult force — not a spiritual force. And this is a point which I think is very important to get across: how to recognize the difference between the occult and the spiritual force.

Quite some time ago, a psychic lady I know was caught up in such an occult force. Strangely enough, it was not a force which was received by her directly but by another person with whom she was friendly and sat in meditation. The entity came through the other person. It soon developed the wildest tale you can ever imagine by the time they were through. True, the messages were sprinkled with many wonderful thoughts and how much good would come when they traveled all over the world as missionaries of the Lord.

When I had an opportunity to read some of the messages, I learned the entity had introduced himself as the 'Lama Dalai.' I immediately mentioned that they should check the encyclopedia for the proper title usage. They even refused to do that. The entity also presented himself as a dazzling spiritual being who came without light, because since he was of the 'highest' of God's beings, they couldn't stand his light. They were so adamant that their messages were coming from just such a high spiritual being that without question they followed whatever instructions they were given.

They started to give away many of their possessions on the instructions of the entity. In fact, I still have an end table which was given to me by these people. I watched the situation develop to a point where the lady involved became nervous and distraught. She lost weight and looked haggard. When they were finally caught up in the heights of great expectation, the blow was struck and the moment of truth finally arrived. These people came to realize that they had been made the fool. No great amount of harm was done in this case, but I know of others where harm was perpetrated, and I am sure that your files reveal far more than I could even surmise.

But in this case, there was the same idea put forth. The entity tells that he is a very high spiritual force — they are chosen to perform a grand mission — they will receive instructions as they go along (almost like a soap opera) — and they all seem to have a common message that they are to go out and speak to people to get others on the right track. All of the non-spiritual experiences follow the same pattern.

Many years ago, when I first became interested in extrasensory perception, my guidance cautioned me not to become a 'lost soul of the mind.' I puzzled about that phrase and never really understood what point was being made until I observed what happens when people submit to these forces without using their own good sense and investigate. This is what you stress in all your books — for people to use caution and to investigate. How much wiser people would be if they just followed that advice.

It has always amazed me what people are willing to accept from an occult force. If a man walked into their living room and immediately started to tell them how great he was and spoke in lofty terms about himself, they would probably think he was an 'ass.' However, they don't have a bit of difficulty swallowing it from a nonphysical entity. It must be an ego trip, too, because the messages always have flattering words about the recipients of the messages. I strongly feel it is very necessary for people to sort out the real from the unreal at this critical time in our earth's history.

*If some of these blind followers of these dubious groups would stop for a minute and reflect on what would happen if everyone in the world did just what they are doing — blindly following instructions which are given out piecemeal, not knowing why they are doing certain things — they could reach no other conclusion but that the world would be in a state of utter chaos. Of course, they usually come back with the retort that it is a way of life for them, but I have always thought that the essence of a spiritual life is for everyone. The result of their guidance also impinges itself on the lives of other people — sometimes to the point of meddling — so it never really is confined to a way of life for them only.*

Mary Wilson well summarizes the problems of blind acceptance of, and allegiance to, psychic revelations. She well describes the fraudulent morass of sources deriving from the insane mind of Caligastia.

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Our mail, as M.M.W. has surmised, is increasingly filled with tragic reports of misguided men and women who have placed their faith in such occult practices as she has described and we have experienced, only to have suffered disillusionment, often resulting in impairment of health in body and mind.

Robert von Gunten (real name) of New Midway, Maryland, who has devoted many years to the counseling of men and women seeking self-development, had this to say:

I believe the hardest thing on me as I endeavor to make a contribution to the field is the encounters with individuals and members of some group who are well meaning but SELF-DELUDED. Other than being direct and honest with them, I am many times not sure of their approval, for no one seems to want to be told of a delusion. It is difficult for me to understand why and how educated, sincere adults can be so deluded and blind. And what is just as bad is that others join with them in accepting and following the delusion. Certain things have been given me to know, but none of them need to be covered up in a maze of 'gobble-de-gook,' egotism, or Savior complexes.

I believe the same God force is in all people, and the difference in people is their degree of choice in the direction and acceptance of that Power.

To all of which we agree.

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## **A SAD COMMENTARY**

It must be said here that before Harry Loose passed on in the fall of 1943, he had sadly commented, in one of his last communications, that the Great Book, which he had originally recommended so highly, had been so altered because of mortal perversities and shortcoming that the project had become almost a total failure.



Harry Loose faulting of Sadler was on two grounds: a) Sadler's autocratic policies, and b) alterations taking place with the text after Lena died in 1939.

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At that time, his statement was shocking to us and we were not yet ready to accept it. But, as things progressed, when we saw how little spiritual development came to the members and what dictatorship existed, we were forced to conclude that Harry had been right.

Now, thirty years later, as we view the unhappy aftermath, we have learned of what is happening and has happened to some Forum members who devoted time, money, and talent in an effort to have The New Revelation Book translated in foreign languages, to promote its sale, and to encourage the formation of study groups. They did this only to run into prosecutions by the autocratic board of directors of the New Revelation Foundation, overzealous in their determination to protect the copyright and the integrity of The New Revelation Book, even to the point of excommunicating those who offended them. It is possible that the copyright itself is not valid because it is not in an individual's name. This point may have to be decided, one day, in a court of law.

A devout believer in the Papers, Kristen Maaherra, was sued by the Urantia Foundation in 1991 for copyright violation. She had circulated computer disk copies of the Revelation when the Foundation ceased distribution. The suit resulted in denial of the copyright by United States Courts, but not directly on grounds of authorship. The Urantia Foundation had falsified facts in its application for copyright renewal. They could not establish that the copyright renewal protected the commercial rights of any identifiable human. This District Court ruling was later overturned by the Ninth Circuit Court of Appeals on the grounds that Sadler and associates had determined the arrangement of the Revelation, but not its content.

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Meanwhile, three Forum members, probably more, have already sampled the legal wrath of the New Revelation Foundation. Dr. Fritz Handel, Paris member, translated and had published a French edition. Jeff Bracken, one of the original Forum members, financed a Spanish translation and published pamphlets containing passages from the New Revelation Book for public distribution. Both men have become involved in litigation as a consequence, charged with violation of the copyright and other legal and ethical indiscretions. Their cases are still in the courts and Jeff Bracken has been made the victim of a kangaroo court proceeding, tried in absentia, and found guilty, and excommunicated from the New Revelation Society. He is still defying the mandate. Clayton Prince, on the west coast, who has quoted freely from The New Revelation Book, had a suit for copyright infringement brought against him, wherein he permitted the New Revelation Foundation to take judgement. All of this underscores the tyrannical nature of the board of directors and their fanatical religious procedures. If The New Revelation Book was hopefully designed to serve all mankind why this overprotection?

Through the years, many of the New Revelation followers have remained steadfastly faithful, held together more by fear than love — fear that severance from the New Revelation Society might mean loss of identity or existence in the Hereafter.

Sherman simply did not know what he was talking about. I personally have held to the Revelation out of my recognition of its holy nature, in spite of the faults of Sadler or the later autocratic misfeasance.

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Floyd Winters, who took the lead at one time in protesting against the things he felt to be wrong, and who capitulated at the time of the so-called Lucifer rebellion, has since then devoted himself to creation of a brilliantly conceived Concordex of The New Revelation Book. It is a colossal achievement, which had to have required some years in the making. To scan its amazing outline of subjects covered in The New Revelation Book would make one feel that this authoritative list of contents must refer to a truly revelatory Second Bible.

I have the deepest admiration for Floyd, whom I have not seen or heard from since we left Chicago, for the example he set in loyalty and the enormous energy he has expended in behalf of the New Revelation Project. I only regret for him and for all of us that this venture did not turn out as idealistically hoped for.

How Sherman arrived at such nonsense is impossible to say. He certainly did not hesitate in falsehoods to support his emotional reaction to a Revelation which outdistanced his mind.

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For some time after this disillusioning experience, Martha and I were disposed to look upon it as a love's labor lost, but the added prospective of more than thirty years has caused us to see compensatory values. We realized, for example, that this experience had freed us for all time from fear of religious persecutions and conceptual regulations laid down by other humans in an attempt to dictate our conduct and thinking. This type of fantastic psychic practice is widespread today and is enslaving many innocent people who have been seeking answers to their mental and spiritual problems.

While we, as stated, cannot accept or endorse the book and its contents, it is fair to concede that we found some of its material thought-provoking. Perhaps, you have had a similar experience with a group in support of a psychic revelation, who have also felt or still feel they have established a pipeline to God. If this is the case, it might be wise for you to remember that anything that comes through the mind of man is fallible and subject to possible error or fabrication. For this reason, we suggest that you question any purported revelation, however impressive, whose mediums or sponsors declare it to be the infallible word of God or His representatives.

This ends my commentary on Harold Sherman's chapter on his participation in *The Urantia Papers*.

## CHAPTER NINETEEN

### The Sherman Rebellion

Harold Morrow Sherman was born in 1898 in Traverse City, Michigan. His parents were mixed religious background, the mother Methodist, the father Catholic. During World War I, when the Battle Creek Sanitarium was at its height of fame, Sherman briefly worked as a bellhop in the same position that Sadler had some twenty-five years earlier. Although the religious dedication and fervor at the Sanitarium molded Sadler, by the time Sherman arrived secular forces and attitudes had overtaken the devout religious environment. He did not have benefit of the religious influences which conditioned the direction of Sadler's life.

Sherman dropped out of the University of Michigan in 1918 to serve in the Armed Forces briefly before the cessation of hostilities in November. In 1920 he obtained employment with the Ford Motor company in Detroit where he met and married Martha Bain, a young woman also from Traverse City. They had attended the same schools through high school but did not associate in the same circles. This familiar coincidence probably brought them together in Detroit.

Sherman went on to become a newspaper reporter in Marion, Indiana where he first met Harry Loose in the summer of 1921. That job started him on a writing career, taking him to New York City, to Hollywood, to Chicago, and eventually to the Ozark regions of Arkansas where he retired. From 1926 to 1948 he wrote more than forty short stories and books, mostly about sports. After 1935 his strong interest in mental phenomena led to nearly thirty books devoted to mental and spiritual happiness, interpersonal relationships, and psychic phenomena and research. His most famous job was writing the script for the movie *The Adventures of Mark Twain*, produced by Warner Brothers in 1942.

He also received considerable attention when he connected with Sir Hubert Wilkins, the famous Arctic explorer. They met in New York City in the late 1930's and became good friends. Because of Wilkins's interest in mental phenomena they devised a scheme for telepathy experiments. In 1937 and 1938, when Sherman was in New York City, and Wilkins was at the North Pole, they attempted to communicate with one another. World wide attention by the news media on Wilkins's adventure brought Sherman's name into the spotlight. Their experiments were widely reported. This was done under the supervision of Gardner Murphy, a parapsychologist doing studies at Columbia University. Wilkins was the sender, Sherman the receiver. They claimed considerable success, which Sherman wrote about in *Cosmopolitan Magazine* in March, 1939, and in a book, *Thoughts Through Space*, in 1942.

Late in life Sherman engaged in other occult experimentations, believing he could make out-of-body trips to the planets. Those attempts could not have been too successful; he did not publish the results.

When Sherman wrote to Loose at his address at 123 North Elizabeth Avenue in Los Angeles on January 31, 1941 he received an immediate reply, dated February 5. Sherman printed this letter in *How to Know What to Believe*.

Following is the text of the letter:

Greetings!

May I thank you for your letter. I was not given to expect it until later in the month.

With a good wife and two beautiful and dutiful daughters, you are very fortunate. Mary and Marcia. Both are Biblical. Marcia is a derivative of Martha. I am pleased with your writing success. I congratulate you. You have been helped — as you helped yourself.

I live on a very modest income, in an old brown house in a small and humble suburb of Los Angeles. I drive downtown in twelve minutes. My lot is large but I am a sad farmer. My time is not occupied physically.

Intelligences with whom I am in contact have accomplished much in service to this atom world. I serve in a very humble capacity. My mission has not been completed. I have progressed but had hoped for release and much greater progress before this. Much has been done in regard to the crisis looming for this nation, but the forces in opposition are of tremendous psychic power. An untaught, untrained mind could not comprehend.

Long distance telepathy — or short distance — is much in use and operates perfectly. It has been in operation for thousands of years amongst certain groupings in all periods. Its method is very simple when once understood. Time and space is (sic) nothing. There is nothing REAL but MIND. It is the spirit that quickeneth, the flesh profiteth nothing.

I do not know your present development. I have to be careful. I do not want to talk over your head and be misunderstood.

Remember to watch for a tremendous book which will be published in about two years. It has been now thirty-five years in the building. It is not mine but I had something to do with it. You will recognize it when it appears. It will clarify so very much that is already in our present day Bible. It is a true spiritual revelation to this age written by intelligences who have never been earthbound and who have to do with the governing of this tiny earth in this very limited part of the universe. Please believe every astonishing word. It is the TRUTH . . . I KNOW.

I talked with you on the night of July 21st, 1921, in my room in the old Marion Hotel. I knew so little myself then. Life is all an individual proposition — whether there will be growth or not. No one can grow for you. This applies hereafter just as much as here. You will not be satisfied to sit on a damp cloud and play on a four-string harp forever. You would get very tired of it after the first few hundred years. You will find that you will be kept very busy instead of cloud-sitting.

With every good thought to surround and support you and yours — sincerely,  
Harry J. Loose.

This was the first time Sherman became aware of *The Urantia Papers*. Given Loose's psychic enthusiasm, and Sherman's keen pursuit of psychic phenomena, the two men formed a bond that led to Sherman's continued interest in Loose and his subsequent experience in Chicago.

The two men had started on their common psychic adventure when they first met in 1921. Upon Sherman's visit to his hotel room, Loose impressed the young Sherman by stating that he had been expecting him for an hour. He then performed a trick of moving a handkerchief from the top of a bureau to his hand. This forever convinced Sherman that Loose had exceptional psychic powers. Although Sherman attempted sporadically over the next two decades to find Loose, he was not successful until the 1941 contact. After Sherman moved to California the two men were in geographical proximity, and could establish close friendship. The remarks by Loose in this letter further convinced Sherman of his psychic abilities.

The two men picked up where they left off in 1921. Sherman continued to show high respect for Loose's psychic prowess. They visited with one another often. Loose then engaged in a weird episode of astral projection to further convince Sherman of his psychic abilities. This episode was reviewed in detail by Martin Gardner; I shall not repeat it here. One cannot determine if Gardner was somehow using it to demonstrate that Loose had strange psychic powers, thus to establish credentials as a person worthy of portraying Sadler's character, or if he merely amused himself in such psychic side trips. Undoubtedly the behavior of Loose helped condition Sherman to the psychic origin of *The Urantia Papers*.

The statements in the 1941 letter to Sherman show Loose's state of mind, his self-deception, and his attempt to deceive Sherman. For example, *I was not given to expect it until later in the month*, or, *Intelligences with whom I am in contact...*, or, *Long distance telepathy ... operates perfectly*, — all show his effort to convince Sherman of his psychic abilities. That Loose perpetrated this delusion, and that Sherman fell in with it without critical evaluation shows the state of mind of both men.

Divine beings do not make arbitrary contact with human mortals, certainly not at the beck and call of immature human kind. How would an immature human mortal acquire such unreal abilities? If long distance telepathy worked so perfectly why is not everyone now using it?

Loose probably began this path of psychic delusion after he first met Sadler, and most likely because of his limited knowledge of the early revelations. As with many others to the present day, the Papers not only provided us with divine Revelation; they also provoked many strange psychic and occult pursuits for those whose hearts were not centered on God.

Sherman swiftly fell in with the spirit of the Loose letter. He certainly gave it high regard to quote it in full in his book. It now provides considerable insight into those two men, men whom Martin Gardner used as the basis for his denigration of Sadler.

With such mental conditioning and psychic expectations Sherman approached Sadler and the Forum in Chicago. These elements shaped his conduct

in the rebellion he brought at 533.

It should be noted here that Loose spoke high praise for *The Urantia Papers*. *It is a true spiritual revelation...*, or, *Please believe every astonishing word*, or, *It is the TRUTH ...I KNOW*, all show his respect for it. This openly stated high regard for the Revelation gives the lie to Sherman's statements in his 1976 book. He had this letter in his files and could not claim loss of memory.

Sherman's later emotional account, more than thirty years later in 1976, did not accurately reflect the episode that took place in the fall of 1942. By going back to more original documents, and the witness of others who were directly involved, we can obtain a better grasp of the actual events, far different from those which Martin Gardner tried to thrust upon us in his intense desire to deny a divine Revelation. As Gardner stated,

Stung by Sadler's charges that he was trying to take control of the Urantia movement, Sherman wrote the following statement of his motives, signed and notarized on September 10, 1942:

To Whom It May Concern:

I, the undersigned, do hereby declare that my sole and only interest with respect to the BOOK OF URANTIA is strictly spiritual.

I have not in the past nor do I now or ever desire, nor will I accept, any moneys which might be forthcoming through any efforts of mine in connection with its publication.

By the same token, I seek no identification and glorification of my name in connection with said publication. The use of my name I will not permit, since I believe that this TRUE REVELATION must stand alone, unembarrassed and unencumbered by any human affiliation.

I do now take this occasion to declare and solemnly promise, under oath, once and for all, that no circumstances which can arise in the future can or will compel me to seek mercenary gain for any services rendered with respect to the publication of the BOOK OF URANTIA.

Whatever I possess that I can give in time and services in this work of the Kingdom is gladly offered to my Creator, to the Angels of Progress and to Sonsovocton for the privilege of this service is beyond price.

Signed by me this tenth day of September, 1942.

(The reference to Sonsovocton raises a momentous question, which I shall discuss later.)

I do not doubt Sherman's honest intent in 1942. Honesty was not his problem. Delusion was his problem. He had great respect for the magnificence of the Revelation, for its religious quality, and for its spiritual potentials. He knew no human name should be placed upon it. He also did not see it as an avenue for self gain. With twenty years of experience as an author and student of psychic phenomena he had a good estimate of the small pecuniary gain one might expect from psychic works. A potential for income might exist from sale of such a tre-

mendous work, but that was not Sherman's motive. He recognized that the Papers were far beyond human invention. He realized that they could not have come out of purely human fabrication; some higher power was at work. He had great respect for higher powers, even if in his deluded psychic beliefs. With the potentials the Papers offered he wanted to ensure they would include discussions of psychic phenomena, the foundation of his beliefs.

After the Forum meeting on September 13, 1942 Sherman wrote a letter to Harry Loose later that evening, providing a somewhat different account of events than in his 1976 book. This letter is under seal by Martha Sherman; therefore I can quote only so much as Gardner did in his book *Urantia*. The ellipses indicate text edited out by Gardner.

Sadler appeared before the Forum body himself and welcomed us as his guests, which was my cue that he was taking no chances . . . the implication being that no one should speak out of turn if he is a guest —

I waited until he got ready to dismiss the Forum members for the first hour intermission when I arose and said, 'Dr. Sadler, at the start of this new epoch . . . may I speak to the members of the Forum?'

He immediately bristled and said, 'No, not at this time.'

I stepped out into the aisle from my chair and proceeded up front to stand beside him, saying 'I'm sorry, doctor, but there are some things I *must* say to the Forum.'

He said, 'Sit down! And I'll tell you when you can talk to the Forum. You are a guest in my home. You have no right to speak.'

I said, 'I am a member of the Forum, doctor, and Mrs. Sherman and I are here as outcasts. We have been accused and we have a right to be heard.'

Dr. Sadler repeated, 'Sit down. You are not going to speak now.'

I said, 'Doctor, are you afraid of the truth?'

He said, 'I repeat, you are my guest. Take your seat. There is going to be no argument here.'

I stood my ground and by this time other Forum members, as anticipated, were jumping up. Clyde Bedell, who had been a hold-out before, but who capitulated along with the rest, grabbed my arm and said, 'Harold, you are harming yourself by this stand. The doctor is right in asking you to take your seat. We are all guests here. You wouldn't come into my home and do this, would you?'

I said, 'Clyde, this is different. This is the only place a man may speak of these things and we stand accused. . . . We have a right to defend ourselves.'

Dr. Sadler said, 'If Sherman wants to speak and will take his seat, I'll tell him when he can.'

I said, 'May I speak later today, doctor? I want to speak today.'

He said, 'You will not speak today.'

I said, 'Will you be there when I speak?'

And he said, 'I refuse to answer that.'

Hales was now at my elbow, grabbing my coat lapels and telling me what a good fellow he had always thought I was, and he'd read lots of 'stuff' I'd written, and how I was hurting my cause taking a stand like this — losing respect of all the Forum members.

He kept on talking in this vein, asking me why I wouldn't listen to Clyde Bedell. Then Dent Karle, another 'friend,' . . . tried to intercede, and still I refused to take my seat. Meanwhile Martha was being high-pressured where she sat by women begging her to ask me to come and sit down . . . but Martha was unmoved.

And now Russell Bucklin joined the group around me, with the Kulieke boys, two strapping young men, excitedly asking the doctor if they should throw me out. The doctor didn't quite go for this suggestion although he would have liked to have given the 'go ahead.' Bill Sadler began to edge down the aisle toward the group surrounding me. . . .

I still stood my ground with questions coming from the floor, 'Doctor, do you want us to adjourn?' Some members, men and women, were crying. Others were defiant. I think many felt sheepish that they had lacked the courage to take a stand and had left us to face things down.

. . . I finally agreed to take my seat and managed to get in this comment to the Forum members that we had respect for them and loved them all . . . which statement the doctor tried to prevent . . . but I got it across. At the intermission, many gathered around to shake our hands and express friendship. . . .

I felt absolutely free in my own conscience and do not see how I could have acted differently under the circumstances, although I know the doctor feels he has won a great victory, and Bill was laughing hysterically at the proceedings, which indicates how unstable he is and would be as a leader. The doctor was visibly shaken when I did not immediately take my seat and held the floor for at least fifteen minutes or more. He poured out the syrup thick after the intermission. . . .

Clyde Bedell got hold of me afterward and said, 'Harold, I had a fine opinion of you until today . . . but if you let your ego run away with you after this and do not make a more humble position . . . and stop being impatient . . . your usefulness to the Forum will be entirely impaired. I think the next two weeks are going to decide your fate. I have had to eat humble pie because I got impatient and wanted to see different things done myself.'

I said, 'Clyde, you are not in the same position as Martha and myself or your viewpoint is different. . . . We have been singled out for special punishment and held with an indictment over our heads because the doctor has not made his peace with us. What about his own ego and stubborn pride? Are we always to bow to it . . . is he always right?'

You should know by the time, Harry, that I am not moved by fear.

. . . I felt your presence today . . . and I felt a Great Presence. . . . I want to be so sure that I am in the right. I hope I have not failed today, I repeat, in the eyes of those who are watching. The doctor puts on such a disarming front, he is such an actor, that he wins ready sympathy . . .

I feel good tonight after the ordeal and thank you for your letter. No court action unless a very last resort. Love to you both.

I shall now show the differences in details between this letter written the evening of the events, and his account published in 1976. Remember, Sherman



had a copy of this letter when he wrote his book. Differences had to be the result of intentional design.

| <b>1942 LETTER TO HARRY LOOSE</b>                                                                        | <b>1976 ACCOUNT IN PIPELINE TO GOD</b>                                                                                                                                                                            |
|----------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Sadler welcomes everyone as his guests.                                                                  | Sherman makes no mention of this opening welcome.                                                                                                                                                                 |
| Sherman requests permission to address Forum members.                                                    | Accuses Sadler of charges made behind his back.                                                                                                                                                                   |
| Proceeds to the front of the room, in order to address Forum.                                            |                                                                                                                                                                                                                   |
| Insists on his right to be heard as a member of the Forum.                                               | Insists he is innocent of the charges he claims Sadler brought against him, and claims a right to answer them.                                                                                                    |
| Clyde Bedell comes first near him, trying to reason with him.                                            | Sherman's omission of these details shows his fear of presenting a picture of the general consensus among leading members of the Forum who were anxious about his behavior, and generally against his effrontery. |
| William Hales comes next near him, trying to calm him down.                                              |                                                                                                                                                                                                                   |
| Dent Karle next comes near him, trying to intercede.                                                     |                                                                                                                                                                                                                   |
| Russell Bucklin then joined the group.                                                                   |                                                                                                                                                                                                                   |
| The two Kulieke brothers also joined the group, asking Sadler if they should throw him out.              |                                                                                                                                                                                                                   |
| Bill Sadler began to edge down the aisle toward the group. According to Sherman he laughed hysterically. | Bill Sadler entered the scene threatening violence.                                                                                                                                                               |
| He agreed to take his seat and continued with the meeting after the intermission.                        | He went back to Martha and the two left the auditorium.                                                                                                                                                           |

In our attempt to understand why Sherman elected on this confrontation we should try to estimate his position in the Forum, and with Sadler. How did others look upon him? His ideas of their views of him flavored his actions. At that point he felt many were dissatisfied with Sadler, and that he was merely serving as a spokesman for them, while accomplishing his goals of psychic contribution. Then, as now, many Forum members probably were attracted to the idea of psychic substance in the Papers, just as Loose was.

He used Clyde Bedell's dissatisfaction with Sadler's administrative policies as a path to Sadler. Although Bedell was opposed to any suggestion of psychic content, he held strong influence within the group, and therefore would serve Sherman's purpose. Sherman persuaded Bedell to write the Petition, based on that other dissatisfaction. Many Forum members were similarly concerned about Sadler's autocratic policies for the future publication and care of the Revelation. Bedell could serve to focus that dissatisfaction. Sherman intentionally used this environment as a foot hold to accomplish interjection of psychic material.

If he had merely written letters they could be ignored. They would offer no significant impact on the general sentiment of the Forum members. It was obvious through the summer experience that private meetings with members, and forming a silent rebel group, were inconsequential in altering Sadler's policies. Sadler had outflanked him. Many of the Forum members had been around for many years; they had developed a heavy faith in Sadler's competence and, through the interplay of questions and answers, had a powerful background on procedures for acceptance of revelation material. Sherman struggled to interpose his interests into that weighty trust.

But Sherman misjudged the group, the circumstances, and the environment. He obviously did not have a good estimate of the relationships among members, or where their allegiances ultimately lay. He probably thought that he carried as much weight as old-timers, perhaps based on his reputation as a writer. Thus he was forced to a public challenge; he had to create a scene which would bring open acknowledgment of his contentions. But in this he failed also; he simply did not recognize the forces arrayed against him.

The bitterness of his failure rankled within him to the end of his life, and led to the distorted account in his 1976 book.

The Loose-Sherman correspondence continued well into 1943 until shortly before the death of Loose. Loose often commiserated with Sherman, and continued to provide strong emotional support for Sherman's feelings about Sadler.

The intensity of feelings which these two men had developed for Sadler from their reciprocal excitation is indicated by a remark Loose made in one of the letters.

The truth is that Sadler is mentally unsound. A paranoid with a religeo-power complex — feverishly grasping for greater jurisdiction over the mentalities of the many . . . O, that Dr. Lena had lived. How different developments would have been today! Sadler has the usual evidence of long latent, and of these later years, aroused, *mental* sadism, which is just as definite, and fully recognized as a condition of physical sadism.

The more intelligent and stable personalities of the Forum certainly did not feel that way about Sadler. How Martin Gardner could have arrived at this conclusion from an unstable Loose, as an accurate characterization of Sadler, probably is an indication of Gardner's own declining mental acuteness.

Furthermore, what mysterious court action Sherman thought he might be able to bring against Sadler is strange, indeed. For being a guest in Sadler's home? For defamation of character when he appeared to be threatening Sadler's person?

Clyde Bedell was terribly upset by Sherman's charge against Sadler. Although he tried to pacify the situation he did not express his true feelings, at least not as reported by Sherman. When Sherman published his Chapter on the Rebellion in 1976 Bedell experienced seething indignation. It was a distortion and perversion of reality, of events, and of the character of the people who participated. Bedell thereupon composed a reply to Sherman which was never published but which circulated within the Urantia community. It was a vigorous denunciation of Sherman and his fabrication. I reproduce the text in the next chapter.

Who was Clyde Bedell?

Clyde was born in Des Moines, Iowa, on April 25, 1898. His high school classmates were impressed with his perseverance and leadership abilities. Beneath his picture in the High School Yearbook is the statement, "A boy in whose dictionary the word 'can't' does not appear." He was universally liked. He was also in many school activities including the basketball squad, track team, boy's glee club, debate captain, and editor of the yearbook. Because he came from a poor family, he had to drop out of Coe College (Cedar Rapids, Iowa) after one year. He went on to drive truck ten hours a day for six months, dug ditches and laid gas pipe. He was a helper on a moving van. He got up at 4:00 a. m. to fry doughnuts over a huge vat of boiling oil for six hours, only to clean up and sell clothing the rest of the day.

His first real job was with an advertising agency in Dallas, Texas at the age of 24. He quickly seized upon this opportunity to write copy for two accounts then in the *Saturday Evening Post*. Through advertising he raised \$50,000 by mail from osteopaths, certainly a lot of money for the early 1920's. He then moved to Chicago where he joined another advertising firm, and eventually moved on to Butler Brothers, the world's largest wholesalers, selling mostly by mail. As Director of Sales and Advertising he headed a department with over 500 people and a sales staff of 250. He was authorized to spend more than \$2,000,000 on mail order advertising, and hundreds of thousands more on testing of specialty selling. He continued exploration of copy styles and standards. This led to a book, *The Seven Keys To Retail Profits*, published by McGraw-Hill, which became a best seller in the 1930's and 1940's, and went through twenty printings. It was lauded by many business leaders of his day. He then acquired the advertising account of the N. W. Ayer ad agency for the Ford Motor Company, and sold a Ford national training program against a half dozen avid competitors, personally creating every word and detail of the course. That work led Ford to beat Chevrolet in sales that year.

Clyde then took a job with James O. McKinsey who became Chairman and Chief Executive Officer of Marshall Field & Co. in Chicago. While there he wrote an institutional column seven days a week, and spent over \$2,000,000 in promotion and advertising during the depths of the 1930's depression. He then moved to lecturing at Northwestern University where he wrote *How To Write Advertising Copy That Sells*, a book that was the best seller for advertising copy for twenty years. He was the first person named to the Advertising Hall of Fame. When 2,000 Advertising and Promotion Executives were polled he received over 65% of the votes although only six individuals were nominated.

Harry Lewis Byrd, in his book *This Fascinating Advertising Business* called Bedell the foremost teacher and writer in creative advertising. George Nichols, longtime editor of *Printer's Ink*, called Clyde one of the top ten copywriters in the United States, and nowhere near the bottom of that list.

He received many other accolades for his important contributions to the advertising trade.

He and his wife had two sons, the oldest, Barrie, took over his independent business when he retired, and Jeffrey, who became a communication specialist for Lockheed Aircraft Company. Clyde died in 1985.

His son Barrie kindly supplied me with a copy of the infamous *Petition* which led to so much turmoil in 1942. You can quickly recognize that it does not carry the dire content implied by Sherman. Following is the text:

**NOTE TO THE READER:**

**Publication of this Petition here is intended for your private information and use. It shall not be copied to other public media sources, reprinted, or republished without the express written consent of Barrie Bedell. You may contact Barrie at PO Box 30571, Santa Barbara, CA 93130.**

\*\*\*\*\*

**THE PETITION**

Dear Dr. Sadler:

I

We, the undersigned, about to address you formally on a matter of vital importance to us all, cannot refrain from taking this opportunity to pay you the homage and respect which — despite our affection for you — we have expressed all to ineffectually and too infrequently through the years.

We wish to say to you that — with the Forum group approaching its first season as an independent informal group with no specifically designed task to sustain through the year — we are suddenly acutely aware of the preciousness to us of the years we have been associated with you, our friend and mentor.

We wish to appraise you of our sincere appreciation of what you have meant to us personally through the years in which we have enjoyed companionship with you. We have delighted in your humor, your revealing anecdotes and illustrations, your

kindness and your supreme devotion to the great experience which drew us all together.

We wish to register how impressed it is in our hearts that you have been singularly honored in connection with *The Urantia Papers*. Our emotions crowd within us when we face the fact that it was through you as an integrating focal point that the magnificent experience of the Forum touched our lives.

We are proudly aware that in future worlds, our beloved Doctor of these long and fascinating years, will be pointed out for the part he played in the Urantia Revelation.

Dear friend, this tribute to you has been earned to a degree we cannot express in words. Not one of us whose life you have touched but is better for it. We will be forever grateful for everything you have meant to us in the days which have brought us to this vital, moving, momentous fall of 1942.

## II

We, the undersigned, facing for the first time a season of independent association with each other, you, and *The Urantia Papers*, have been impelled to newly appraise the situation in which we find ourselves, and in which we may ultimately find ourselves, in relation to the Urantia Revelation.

Owing a responsibility to the Revelatory Corps, we view the future gravely and with yearning for an auspicious introduction of the Urantia Book to the world.

In a very few years, it may be possible to look upon the printed Book we have so long followed in manuscript form with mingled awe, reverence and thanksgiving.

We know *The Urantia Papers* plan has been in the making for many years. We know that it has evolved and changed, sometimes radically, in the past.

We know the opinions held by the Contact Commissioners in the past, have on occasion been altered or modified under new light and in new circumstances.

We know that the papers themselves, at the hand of their high creators, have been changed and amplified and made to evolve as our mortal minds were put to them.

We know that the Angels of Progress are not entirely pleased with what we have thus far done in contemplation of publication, protection and dissemination of the Urantia Revelation.

All of the above emboldens us to suggest that in this vital and pregnant period, the group mind of the Forum should be employed to analyze and appraise the potentials inherent in the coming months.

We believe the Forum people as a group should turn with the most earnest effort toward the consideration and development of as much sound groundwork as is possible in all the practical aspects of this Book's future.

Respectfully, but most earnestly, we request an opportunity to know all the facts in connection with, and all the provisions concerning, the Urantia Book and the proposed associated organization as their plans exist today.

To this date, no group opportunity has been offered to study, to freely discuss or to examine charters, articles of incorporation, by-laws, et cetera, of the several contemplated organizations.

To this date, earnest Forum members, many with sound experience, judgment and ability, have had no opportunity for frank and full expression of opinions based on familiarity with these organization plans which have been brought to elaborated state by the Contact Commissioners and outside aides.

We believe legal talent is justifiably used in formulating certain instruments which implement the Urantia Book plans. But we do not feel that Forum people should be excluded from full and complete understanding of all instruments identified with the Book for which we have a grave and undeniable responsibility as individuals.

Our responsibility incurred through months or years as Forum members does not drop from our shoulders with dissolution of the Forum as a formal body. All of us will be affected vitally by the future of this Book — and in view of the responsibility we feel toward it, and which the Book imposes upon us, we feel we have a right to understand all the terms of contracts or of formal organizations which have grown out of our collective experience.

There have been no restrictions on our examining, handling and reading — individually or in groups — the Papers which must transcend all the man-created documents to which we have not had free access, and about which our fullest judgment has never been brought.

We believe it is relevant that our questions were sought in connection with the Revelation itself. Our judgments, we have reason to believe, were observed and weighed again and again in connection with matters of great importance to untold unborn generations of men. The Forum has been used as a sounding board against which revealing truths were tried.

We believe our group should be trusted with the very natural task of serving as a human jury in connection with some of the proposals about which we are not fully familiar.

We believe there is sufficient intelligence, experience, and good judgment in the Forum group to provide fair analysis and invaluable reaction in the grave matter of the foundation, the brotherhood, the publication plans, et cetera — which are, after all, the proposals of mortal men.

### III

Respectfully, we submit our opinion that it should be not only the privilege, but the unmistakable duty of the Forum group, to sincerely and prayerfully ponder what is projected in connection with the Revelation to which our hearts, our minds, our hopes and our aspirations have been dedicated.

We, the undersigned, deem it incumbent upon ourselves — and such others of our group as feel a responsibility toward the Urantia Revelation, but whose wishes we have not ascertained in the matter — to turn our attention now to friendly and sincere consideration, analysis and appraisal of the man-made plans for dissemination and protection of the God-made manuscript which is so dear and important to us all.

We propose, preferably with help from you, to follow our consciences and promptings in this matter. We seek your permission to discuss these organizations

and publishing affairs deliberately, without haste and by arrangements as our group may elect in terms of full meetings, committees, report-backs, et cetera, — but in any event first as follows: (a) Forum Room, 533 Diversey Pkwy, (b) beginning Sunday, September 13th, 1942, (c) under the leadership of a chairman of our own choosing, (d) with the essential papers, charters, articles of incorporation, et cetera to be made available to a committee later.

We point out and commend to your consideration the following:

- There is no need for — and there is great weight of solemn honesty and sincerity against — precipitant action under present circumstances in finally and formally closing up publishing, and, or any organization, affairs which have been forming for at least ten years.
- Forum people cannot have been expected to assimilate from an annual reading the essential forms, many ramifications, connotations and potentialities in a formidable series of documents which legal talent and highly intelligent laymen took months and even years to formulate.
- Morally and ethically, those whose lives may be affected profoundly by these organizations and arrangements are entitled to analyze what their years of interest, good faith and forbearance helped to bring into reality.
- Legally, those who provide financial support for any collective effort, are entitled to a full accounting and understanding of the potentials of the corporate or other bodies their contributions are used to bring into being, or to which their contributions are entrusted.
- Should this specific group be denied the privilege of deliberately considering and fully understanding these subjects because it is feared the group will disagree on details, fail to appreciate the problems involved, or disapprove of some phases of the plans — that fear augurs ill for the Urantia Book if ever it is launched into the world with such plans for its cradle.
- We believe that unity, if not uniformity, should prevail in our small Forum group which has been so signally blest in this association. We believe that such unity should be achieved as a matter of deliberate accord — not through blindness, unawareness, or inadequate consideration. We believe that our unity should come out of frank discussion, magnanimous give and take, and a fair humility toward the views of others.

#### IV

We do not question the sincerity, honesty or conscientiousness of any associated with this matter.

We do question the infallibility, the inviolability, the long time perspectives, the soundness and the validity of an complex set of legal plans destined to vitally affect the future of men if such plans cannot stand the scrutiny, inquiry, examination and analysis of men.

## V

Dear friend, may we have full and adequate enlightenment, your further confidence and your cooperation?

\*\*\*\*\*

(A hand-written note by C. Barrie Bedell, undated, at the bottom of the copy says Signed by 6, or possibly 7, Forumites.)

\*\*\*\*\*

From the evidence presented in the preceding chapter and here we see that the policies of William Salder brought focus on two concerns: a) changes made to the Revelation, and b) autocratic control of the Revelation.

The first was Sherman's concern; the second was Clyde Bedell's.

These two concerns blended into the Petition written by Bedell.

Clearly Bedell was not concerned about changes. Although he remarks about them, he places them into the context of the total process extending over many years.

Sherman, as an outsider, had forced a more conscious assessment of the relationship between Sadler and the Forum, heretofore taken for granted:

*We, the undersigned, facing for the first time a season of independent association with each other, you, and The Urantia Papers, have been impelled to newly appraise the situation in which we find ourselves, and in which we may ultimately find ourselves, in relation to the Urantia Revelation.*

Bedell wanted to keep things straight:

*Owing a responsibility to the Revelatory Corps, we view the future gravely and with yearning for an auspicious introduction of the Urantia Book to the world.*

But Bedell accepted the changes as part of an unfolding process:

*We know The Urantia Papers plan has been in the making for many years. We know that it has evolved and changed, sometimes radically, in the past.*

Bedell does not describe the details of these "radical" changes. We do not know if he had reference to the reciprocal process of questions and answers, or if he refers to the recent changes taking place under the auspices of a new revelatory regime.

He point out the fact that Sadler was subject to the "whims" of the "revelatory regime" and cannot claim infallibility to decisions.

*We know the opinions held by the Contact Commissioners in the past, have on occasion been altered or modified under new light and in new circumstances.*

Bedell again makes reference to the changes:

*We know that the papers themselves, at the hand of their high creators, have been changed and amplified and made to evolve as our mortal minds were put to them.*



He then identifies an obligation to the “new” revelatory regime. He makes a mysterious reference to the Angels of Progress. There is no explanation of the causes of their displeasure.

*We know that the Angels of Progress are not entirely pleased with what we have thus far done in contemplation of publication, protection and dissemination of the Urantia Revelation.*

Thus it appears that some contention about policies had already been encountered, to create uncertainty in decisions.

Bedell then uses this as a basis to justify his plea to Sadler.

*All of the above emboldens us to suggest that in this vital and pregnant period, the group mind of the Forum should be employed to analyze and appraise the potentials inherent in the coming months.*

*We believe the Forum people as a group should turn with the most earnest effort toward the consideration and development of as much sound groundwork as is possible in all the practical aspects of this Book's future.*

In this manner Bedell deflects Sherman's concern into the more practical demands of publication and human responsibility to the Revelation.

Clearly, Bedell did not see the revelatory changes as important. He understood them as part of a divine process.

A number of other important points are revealed by this document.

a. It carries a definite historical quality, not influenced by later fading memories, or individual interpretations derived from emotional, intellectual, or religious desires.

b. It carries the unique hand of Clyde Bedell in its phraseology and styling. The wordy and flowery language, conveying deep-felt concerns and hopes, could only be his.

c. Section I provides a lengthy address to Sadler, expressing great respect, and paving the way for his possible reaction. There was an obvious deep concern about his feelings. He was held in great respect, almost in awe.

d. The document indicates a new state of affairs among the Forumites, Sadler's custody of the Papers, and anticipation of future association in their legal care.

e. It grants concession to those who may have been Forum members for only a short time. *Our responsibility incurred through months or years...* shows inclusion of Harold Sherman who appeared on the scene only four months before.

f. It shows a deep emotional attachment of the Forumites to the Papers. They do not consider future actions as those which should be made independently by Sadler.

g. An open complaint is made that the Forumites have had no opportunity *to study, to freely discuss or to examine charters, articles of incorporation, by-law, et cetera, of the several contemplated organizations.* This was a concern among the Forumites for at least ten years. With Clyde Bedell's business background it

was especially important to him.

h. Bedell, as spokesman for the Forumites, *respectfully but most earnestly* wants an opportunity to know all the facts about the proposed plans.

i. Bedell was fully aware that the incipient plans were in a pregnant state of affairs. Now was the time to formalize the relationships of the Forumites with the proposed (but unexplained) legal structures and their management.

j. Bedell points out that if the Revelators felt so strongly about the reactions and questions of the Forumites in the preparation of the Revelation, why would they not give equal consideration to the publication and management of the Papers after they came to the world? If the Forum was used as a sounding board for the generation of the Papers, why should they not be used as a counseling body for the publication?

k. Bedell carries this thought beyond mere privilege; he insists it is one of duty. He attempts to reinforce the importance of this concern upon Sadler.

l. He repeatedly reasserts the duty of the Forumites to be participants in these future developments in a list of points. Not the least of these concerns was the monetary contributions of the Forumites toward that future publication. He believes there was a legal obligation for Sadler to provide an accounting of the monies.

m. Bedell had an excellent sense of the human and legal repercussions of Sadler's policies.

n. There was an obvious sense of imminent steps toward publication. Dramatic alterations were being made in relationships and in custody of the Papers. Bedell, with his keen business sense, wished to forestall foolish actions.

He was correct, as we shall see.

In this chapter I have tried to show that Harold Sherman was influenced by Harry Loose, that they were both enamored of psychic activity, and that Sherman's criticism of Dr. Sadler had no foundation — as seen through the eyes of Clyde Bedell.

From the evidence we can gather some sense of the forces which faced Sadler, and the dangers to the Revelation.

But the real dangers were not grasped. A visible Harold Sherman with his human manipulations is easy to identify; an invisible spirit being corrupting the Revelation by deep deception is not so easily discerned.

## CHAPTER TWENTY

### Bedell's Response

**F**ollowing is the text of Clyde Bedell's response to Harold Sherman's charges in Pipeline To God. The underlines and capitalizations are those of Bedell. I show commentary in footnotes. Bedell's title of this response is:

#### **A RESPONSE TO A THINLY DISGUISED ATTACK ON THE URANTIA BOOK**

My name is Clyde Bedell. I have appointed myself to respond to a chapter in a low-priced paperback book that claims to tell the truth in a thinly disguised attack on the URANTIA Book.

In this discussion I speak for myself alone, I am not speaking for the URANTIA Foundation. They can respond to the Author as they see fit. I am responding as I feel under deep personal compulsion to respond, and I speak for myself alone. Embedding me in his fictions, the Author has made me an unwilling and unwitting supporter of his insupportable tale.

The "chapter" is an appalling mass of fiction, fleshed over a fragile skeleton of misshapen fact. You shall see ample evidence that this statement is accurate.

Throughout the paper I shall refer to the writer of that sorry chapter as "the Author."

My qualification for writing of the URANTIA Book and of the Forum that the Author pretends to know and take apart:

I joined Dr. Wm. S. Sadler's Sunday afternoon Forum in Chicago in September of 1924, and one week later had permission to bring along also the young woman I married in 1926. We have constantly been Forum members and/or Urantians and in close touch with Urantians and the Urantia movement for 52 years, ever since 1924!

To understand the Author's hostile attitude, you must first understand the background against which he worked out, and failed in, his own limited URANTIA experience.

When the Author came to Dr. Sadler and the Forum with a good introduction<sup>1</sup> he had been more than 20 years a psychic, a sensitive — experimenting, investigating, writing, earning money in things occult and psychic. He did not, however, reveal much, if any, of this to his new Forum acquaintances (1942).

He soon learned the Urantia Book denies that the spirits of the deceased return here after death. He learned that Dr. Sadler was not a psychic or sensitive, and indeed, was an authority on the frauds and the fakery practiced by many so-called mediums.

Either the Author (1) had to find a way to modify the URANTIA text (an impossibility) in order to liberalize its views on matters psychic; or (2) he had to renounce his psychic past and embrace the URANTIA beliefs; or (3) he had to part with the Urantia Forum and his Urantia associates as soon as he got all he could from them.

He tried the first alternative by inciting the interest of a group of eight or ten of the more aggressive males in the Forum to seek more participation with Dr. Sadler in determining the character of organizations projected to ultimately (1) protect the Urantia text and (2) propagate the Urantia message. (His ultimate aims were not then obvious.)

I wrote the four page letter (for the group) which was what the Author in his insupportable attack calls a petition and the “rebellion.”

The Forum at large was never in on it or phoned about it or asked to sign it. Only a small group and their wives knew of and signed the letter. The letter carried great praise and warm paragraphs of friendship for the Doctor. The only paragraphs of urgency or of preemptory character were inserted at the Author’s insistence. I still have a copy of that letter.

I do not remember withdrawing my name from this letter, but had the Doctor asked it, I would have done so gladly for I trusted him implicitly. So did the others involved. There was plenty of time for changes in the projected Foundation Charter. I did not change the Doctor’s mind about organization nor he mine. But the matter was settled through faith and love, not fear and threats. You will hear more of this later, but already note please, the Author writes fiction, not fact.

WHEN IT BECAME obvious the Author could not gain any dominance by changing the organization to get control of the papers, he still could have embraced the truth of the URANTIA Book and dropped the will-o’-the-wisp of his psychic interests — his second alternative.

This economic sacrifice of the moment he could not, or would not, make. That left him his third alternative: he could continue to learn all he could profitably use from the Great Book and then depart. His departure led in due time to his effort to discredit the Great Book.

Whether this was in his plan early, or came about as he realized the threat to his teachings inherent in the spread of the URANTIA Book, we cannot know. But he has attempted to discredit the URANTIA Book and the good man through whose leadership we have all had the great good fortune of possessing it.

The Author elected to remain a psychic. And in his paperback in which he attacks the URANTIA Book and the great old Doctor, he appeals to all readers for letters about their “psychic and spiritual experiences.” He writes of receiving “thousands” of such letters. Thus, he keeps his paperback journalistic pot of hash and re-hash boiling.

The Author would be singularly out-of-place as a Urantian it turns out, for URANTIANS eschew the Author's beliefs in "possession," "tramp spirits," and "the Ouija Board as a means of making one's mind receptive to attunement with the so-called dead."<sup>2</sup> Nor do URANTIANS care for beliefs that call forth repeated warnings against "outside spirit influences," "self-delusion," and "self-induced hallucinations," "dangerous channels," and "all manner of influences of a discarnate nature."<sup>3</sup>

THIS BRIEF response to the Author's irresponsible chapter is no place for lengthy narration of the story of the Sadler Forum, its long history, its remarkably faithful members, its "casual" and its "loosehanging" characteristics, despite the tremendous gravity and importance of the Papers it was receiving and hearing read, week after week, for years.

But it must be emphasized that the Forum members all tended to become dedicated, devout believers in the mighty Christian Revelation that was unfolding before them — except the Author. He, apparently, had not the spiritual fortitude to give up his stake in spiritualism, matters occult and psychics, mediums, seances, et cetera — which were important to him economically. But none of us among whom he circulated knew that his choice was made, or being made, in favor of a psychic past (which we little suspected) over the URANTIA Revelation and its future.

THE URANTIA BOOK is a Christian Book from first to last<sup>4</sup> — a Book of faith and love. It makes very clear where we go from here, and even on unto Paradise itself, and eternity. Urantians increasingly shed all fear of life and death — and know there is no reincarnation on this earth. Our Jesusonian Christian beliefs run so counter to many of the things the Author apparently excludes he could not announce that he was forced to his third alternative.

It should clarify matters somewhat, if we pause here to emphasize a crucial distinction between the Author and all other Forum members. The Author came, as stated above, with a good reputation and was accepted as any other new Forum member might be; as one who had heard enough of the URANTIA Revelation from friends and then in private interview with Dr. Sadler, to JOIN the FORUM because of a deep interest in the Revelation for itself. That is, in the expectation of religious and philosophical personal growth and for the gripping interest the papers held for us.

The Author gave none of us reason to believe he had joined for different reasons. However, his paperback, 30 years later, inadvertently proves that he was not a normal member but an "investigator," a secret snooper — unknown to the rest of us — on an "assignment" in furtherance of his psychic explorations.

This admission surfaces when the Author writes two things: (1) "It would have been much more lucrative (Hollywood) than the gamble of this new creative assignment"; and (2) "We were totally unprepared for ... a period that would test our mental and physical endurance to the utmost."

Thus, the Forum members, without knowing it, embraced as one of themselves, a snooper disguised as a normal, forthright member. This man, this Author, an admitted psychic and psychic investigator, was on "assignment."

His machinations, his provocations of the Doctor, his sorties into “how, why, and what,” his questioning of the good faith of the Doctor were part — we now learn — of a self-assignment in continuation of his old practices and beliefs.

Now ponder the second quote. We all found the Forum a beautiful inspiration! I believe it is fair to say Forum members would all look back on their prolonged Forum period as one of the most engaging, fascinating, friendly, relaxing, enlightening periods of their lives. How can cosmology, philosophy, religion, in the most Christian frameworks as presented by brilliant, friendly, Celestial Beings, be anything but inspiring and peace-producing, for the internal man? But the Author, **ONLY THE AUTHOR**, (and his wife, he says), found their Forum experience a “period that tested their mental and physical endurance to the utmost.” How strange!

But then I suppose anyone living a pretense, travelling “under false color,” gets up-tight. The assignment wasn’t turning out favorably for the Author’s historical beliefs. Yet it was so fascinating as to hold him, he claims, for years. He was torn in two directions! At last he capitulated and returned to his old “haunts.” But he was mentally and physically exhausted!

ALL OTHER Forum members drew satisfying sustenance and spiritual gratification from the Papers.

I believe you need to fully understand this distinction and motivation or you cannot possibly evaluate the fabrications, misstatements, and fictions packed by the Author into a single chapter of 40 small pages.

I am going to enumerate some of these, without taking the time to fully elaborate the answers.

NO TWO PEOPLE can possibly recall or relate numerous incidents and experiences over a long period of years, some long past, precisely alike, let alone four, five, or six people. But what I write of these matters is the truth as accurately as I can recall it and set it down. And I have corroborated much of all I say by lengthy phone conversations with half-a-dozen old-timers who remember the major facts, and most of the minor ones, as I do. They can and will testify to my truth and the Author’s falsity. I am not a psychic and do not dredge up from my subconscious as **TRUTH, IMAGININGS THAT REPRESENT MY DESIRES** — the things I wish were true.

(1) **NOW IF YOU** wished to report honestly to an audience of unaware readers about a new Revelation and how it has fared in the world, to whom would you go for information? What people would you contact?

Suppose you wanted to truthfully report what the New **URANTIA** Revelation had achieved, what it is achieving, how it is being supported, how it is growing, the loyalty of old-time Forum members, how well the Book is selling in book stores, how **URANTIA** Societies and Study Groups are thriving, whether there has been gradual steady growth in readers, whether the longest-time readers still love and cherish the Book, and so on, to whom would you go for information? There is no question about it!

You would go to those who know the Book and its history and its current situation best. For instance, the Author mentions me (Floyd Winters:) several times in his paperback “story,” and he has examined at some length my CONCORDEX of the URANTIA Book. My name and address are in the CONCORDEX which is available in a great many book stores. He could easily have reached me, for whom he says in print he “has the deepest admiration.” (Did he believe such a compliment would buy my silence if I read his sorry critique?) I could have put him in touch with Urantia field representatives who know a great deal about the Urantia movement. (The one nearest me can list over 100 active Study Groups in our area.) I could have given him names, addresses, phone numbers of ten or more old-time Forum members to talk to, and any number of younger readers.

But he didn't come to me or to anyone who knows ANY of the URANTIA story from continuous experience through the long years, or even the last decade. Remember, the Author wanted to discredit the URANTIA Revelation. His chapter conclusively proves he had no desire to report to you accurately. He had renounced the Revelation in order to continue his profitable psychic practices and writings. Now, years later, he tries to protect his livelihood by discrediting the URANTIA Revelation.

I call your attention to the disturbing truth that the Author constructs almost his entire chapter on (1) notes he and his wife hastily made of conversations on subjects about which they had sworn secrecy — conversations they heard as guests in the private home of a great deceased man who trusted them, (2) the testimony or stories of Forumites deceased, who cannot deny what the Author says, and (3) the testimony of two unique opponents of the Urantia Foundation: two of the only three people in the world the Foundation has found it necessary to sue because of copyright violations!

The secrecy was necessary to prevent “enemies of religion,” or the curious, from getting in the way of the serious responsibility of the Forum. All of us were conscious of the fact that the Revelation which was Christ Jesus<sup>5</sup> was fought and endangered while He was still alive.

All of the Author's effort is the more contemptible, in my opinion, because he knows that his typical reader will never have any way of hearing or seeing what I am now writing — the TRUTH.

(2) The Author states in caps that “for FIVE CONTINUOUS YEARS” (after the tense Sunday when he was publicly repulsed in the Forum meeting you will hear about), “we attended every Sunday Forum meeting without exception.”

The five old-timers I have talked to have no recollection of the Author's attending the Forum at all after that Sunday, although he may have come for a short time. But they all were astonished at his claim of FIVE YEARS ATTENDANCE thereafter<sup>6</sup>.

If he had attended Forum meetings after the “confrontation,” it was of so little significance that no one noticed it or remembers it. This is a far cry from the tension he describes in his book.

(3) The Author says a “petition” to the Doctor (that is the “rebellion” of which he writes) was “based on some of the points I (the Author) had raised in my letter to the Doctor.”

That is not true. I wrote the letter which the Author calls a “petition,” and as mentioned above, I still have a copy. It had to do ONLY with projected organizations that would protect the Book’s copyright, when it would be published, and its distribution<sup>7</sup>.

It positively was not based on the points the Author raised in his registered letter quoted in his chapter regarding the URANTIA Book’s content: It did not even mention “psychic phenomena,” “the Doctor and higher intelligences,” “possible text alterations,” et cetera.

The letter written to the Doctor, which the Author calls a petition, bears no resemblance whatever to the registered letter of the Author, and the two mention NO SUBJECTS in common. The letters are so different in content that the misrepresentations must be deliberate<sup>8</sup>.

(4) While the Author has commercial motives unconcealed in all his writing — which apparently led to his decision to try to gain influence if not domination in the publication of the URANTIA Book, you should know that no one connected with the Forum, neither Dr. Sadler nor his family, nor any Urantians to my knowledge, have ever made any profit from the URANTIA Book or the URANTIA movement. (That includes my Concordex.)

Forum members gave, contributed, the money that set the 2,100 page URANTIA Book in type and paid for the original expensive copper printing plates. Members then subscribed for enough Books to insure success for the first printing. Even today, the frugal Foundation is largely supported by Urantian contributors, so the Book can continue to be sold at a price that makes it one of the greatest book bargains on earth. Implications to the contrary by the Author are shameless and without foundation.

(5) A summer recess followed the minuscule Author’s “rebellion.” At the first fall session the Author says he rose and accused the Doctor of making false charges against him and he proposed to answer them. He tells dramatically how two husky brothers seized him and asked if they should “throw him out.” He talks of “shouting,” and uproar. He says the Doctor’s “husky son entered the scene threatening violence.”

This is bald outright fiction, or “self-delusion” perhaps? We must not forget that he himself, a psychic, is subject to the psychic’s delusions.

I had written the letter that had indirectly, at least, led up to this denouncement. The Doctor was my dear friend. (By this time, perhaps, most of us involved had decided the Author’s motives were selfish.) Most of the Forum by now knew of the letter which had been signed by perhaps twelve or fifteen couples. (Only a few more than the small original group had been asked to sign it.<sup>9</sup>)

The Doctor was hurt by the letter. I regretted that<sup>10</sup>.

The room was tense, but there was no shouting, no uproar. We had made amends to the Doctor. The matter was closed<sup>11</sup>.



When the Author startled the Forum meeting with his rude personal challenge to the Doctor, I, and I alone, walked to the front of the room, grasped the Author's left arm firmly with both my hands and said in a voice almost everyone heard: "I believe you are welcome to remain in the Forum," and exerting the necessary pressure, I ushered him back to his seat. He said no more<sup>12</sup>.

Not one other person touched the Author. The Doctor's son was standing in a wide doorway at the left rear of the room, concerned and silent, never moving. I am told this anew this week by a woman who sat six or eight feet from him and saw it all, including my lone handling of the Author. The several old-timers I have phoned since reading the Author's fictionized chapter relate the story substantially as I tell it here, burned into my memory. Not one recalls the incidents as the Author fabricated them, dredged up perhaps from his subconscious in response to what he wished were true!

(6) The Author says the Doctor's secretary suggested he write a paper on psychic phenomena and that the Doctor would submit it to the Revelators. If they accepted it for inclusion in the URANTIA Book, it would be included.

The Author says "this clearly revealed that humanly written insertions had been put in the manuscript."

It reveals nothing of the kind. It simply reveals the Author's reasoning is faulty or he is willing to practice rhetorical sleight of hand to mislead you. The secretary, a highly intelligent woman, knowing the sacred inviolability of the URANTIA text knew this was a certain way to get rid of the Author's suggestion without argument.<sup>13</sup>

(7) The Author says the URANTIA Book added a "new life of Jesus, tying it in with the Christian religion . . ." after the Revelation was declared finished in 1934. This fiction, again, is given the lie by the Great Book in black and white.

(a) The URANTIA Book did not add a "new life of Jesus." The last 700 pages, Part IV — the Life of Jesus — is the culminating part of the book for which the first 1,400 pages are the groundwork. The Life was expected<sup>14</sup>.

(b) Part III is clearly dated in the Book as finished in 1935 (p. 1,319).

(c) The Life of Jesus was not "tied into the Christian religion." It originated the Christian religion, which was soon modified and corrupted after Jesus's death, all of which you will understand from the URANTIA Book.

(8) The Author says the "JESUS Papers" were added "as an afterthought and in a book which had made no mention of Jesus as such." Wrong again! To deceive? Or just to plain ignorance of the URANTIA Book<sup>15</sup>.

Page 1866 — Mistake not! there is in the teachings of Jesus an eternal nature which will not permit them forever to remain unfruitful in the hearts of thinking men. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that this church is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development. Thus does the so-called Christian church be-

come the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development.

The URANTIA Book is a Christian document from first to last. The first 1,400 pages lead up to the life of Jesus in the last 700, logically planned that way. Christ Michael, one of the Creator Sons of the son of the Trinity, created our Local Universe — including 10,000,000 inhabited planets<sup>16</sup>.

He was not known as Jesus until he sojourned a lifetime on this planet, one of the seven self-bestowals, during which he finalized his official sovereignty over his own Local Universe under God the Father. He is mentioned often in the first three parts of the Book<sup>17</sup>.

If the Author's readers cannot trust his statements of fact, that ordinary honest checking would correct, how can any of his writings be taken seriously — without reservation?

(9) The Author says Dr. Sadler claimed to have been "taken out of his physical body . . . and transported to the Deane home in his spirit form." This is precisely the kind of thing in which Dr. Sadler did not believe. Neither I nor anyone else I know who knew the Doctor intimately (I knew him from 1924 until his death a few years ago) will agree that the Doctor was not capable of making such a remark as a serious statement. Is it likely that this bitter hater of the Doctor and the URANTIA movement is right, and those who have lived with the Doctor and associated with him as friends of decades are wrong? I believe this must be a deliberate fabrication! Or is it possible that the Doctor in a jibe at the psychic's astral beliefs, said in derision that he — in "astral form" — heard the Author plotting? And the Author repeats it to you, his reader, as a serious remark?

(10) The Author says that "Floyd Winters" (that's what he calls me, the present writer) "confronted the Doctor with extensive almost word-for-word quotes from 'A Democratic Manifesto' . . ." Not true. I showed, as a matter of interest, one paragraph (as I remember it) to the Doctor. We discussed the possibility of finding other well expressed human concepts the Revelators might have used.

The URANTIA Book very early tells us that the mandate of the Revelators is to give preference wherever possible to "the highest existing human concepts" pertaining to the subjects presented. The Book tells us it uses more than one thousand such concepts representing the "most advanced planetary knowledge of spiritual values and universe meanings."<sup>18</sup>

In a later paper a Midwayer tells us the sources of his material. He places first: "information from human sources"; second, superhuman memory sources of his own order of beings; finally, superplanetary sources.

The Author's antagonism leads him to attempt to deceive you. Every word of the Urantia Papers, even in the use of the "highest existing human concepts," was placed in the URANTIA Papers by the Revelators. None was inserted by any human being whatsoever. I would stake my life on this<sup>19</sup>.

(11) The Author writes: “Would this prove to the Forum members that they themselves should not fear the Doctor or anything he or his higher powers could do to them . . . ?”

This is sheer — perhaps malicious — fabrication and has nothing whatever to do with truth or reality. Many others are alive who will so testify. The Doctor was a genial and kindly gentleman.

In 52 years close contact with the Doctor, the Forum, and Urantians, I never in my life heard of anyone fearing the Doctor or of any “higher power” the Doctor ever possessed, or said he possessed.

If one word had to be chosen to express the feelings of individuals who attended the Forum and knew the Doctor, I believe most often that word would be “affection.” A second would be “admiration.” Surely every one of us, and all through the years, respected him.

To speak of Forum members fearing this kind and much-loved man at any time is calumny — ridiculous and dishonest fiction. No wonder the Author has waited over 30 years to compound this unsavory “pottage.”

The Author has waited to publish this silly material until there are few Forumites alive who might see his self-serving story. If he chooses to contest the point, let him produce any genuine Forumite who feared the Doctor! I am certain all those alive will testify they loved, and never heard of anyone who ever feared the Doctor! (With the exception, perhaps, of the copyright violators noted above.)

(12) The Author says the Forum members were ordered by the Doctor to ostracize him. If so preposterous a suggestion had been made, I believe I would have remembered it. I don't. It would have been easy for the Doctor if he wished to achieve an equivalent end, to ask the Author to withdraw from the Forum. He didn't. The Doctor was short but he was not small.

(13) The Author charges the Doctor with profaning and altering the text, both directly and by implication. He is entirely off-base. The Doctor's judgment may have been imperfect as regards “organization charters” and their provisions — but when it comes to the sacredness and sanctity of the URANTIA text, the Doctor leaned over backwards in its protection. This is what led him to err — if he did — in trying to protect the text through life tenure of Foundation people he knew could be trusted.

The Doctor cannot be faulted even remotely for bad faith, commercialism, or faithlessness with regard to the URANTIA Papers text!

The Author's loose accusations stamp him as not only a worthless researcher, but also a careless writer. It is bad enough to be loose with the truth in matters of fact. It is far worse to misrepresent your fellow man! Particularly, the defenseless deceased!

Dr. Sadler was a great man — a giant — vouchsafed perhaps the XXXX and responsibility on this planet in many hundreds of years XXXX XXXX<sup>20</sup>.

(14) The Author writes, speaking of Forum members: “They could . . . . .<sup>21</sup> figured for his most gullible and uninformed readers. The Forum members were adults, intelligent. The thought would never occur to any of them that even a Judas would be struck dead.

(15) The Author states that the Doctor told signers of my letter to the Doctor they would be “ex-communicated,” “risk the loss of eternal life,” et cetera, unless they removed their names from the letter.

Here the Author writes juvenile nonsense. I cannot remember details of my conversation with the Doctor concerning this letter. What I know is that it was adult. We could not agree on organization points in question. But he reassured me as to the points raised. I think we felt truly hurt, but our friendship was not marred. There was no threat of any kind.

(16) The Author lays the suicide of an intelligent and admired Urantian to “approaching blindness and disillusionment.” It would be difficult for the Author to know if this man was disillusioned. Certainly not one of the rest of us were disillusioned. The Author’s bad taste reaches another new low in publicizing such an unwarranted personal assumption.

(17) In his next sentence, the Author states that a young man, son of a prominent Forumite committed suicide “due to unhappy home conditions.” If this careless and incredibly insensitive Author had obtained information from informed persons, he might have learned that the young fellow in question had a brain tumor and faced certain death. He was a brilliant youth and learned more about the brain tumor than most specialists<sup>22</sup>.

If he committed suicide, which the Author does not know was the case, he chose not to wait. Here again the Author’s bad taste and reliance on rumor or petty gossip combine to discredit him.

(18) The Author says: “Many of the New Revelation followers have remained steadfastly faithful, held together more by fear than by love — fear that severance from the New Revelation (URANTIA) Society might mean loss of identity or existence in the hereafter.”

The Author proves that he knows neither the Urantia Book nor its believers. Urantians are people less afraid than almost any group you could name, and who are held together by a common belief. “Fear?” “Many?” I challenge him to name any Urantians, “steadfastly faithful” to our great and wondrous Revelation who are held to it, or together, by fear.

(19) The irresponsible Author says: “Now, thirty years later, as we view the unhappy aftermath . . .” I know of no Urantians of the Forum of 30 years ago (or any period) who are unhappy with their URANTIA Book or its teachings. And there are still quite a few of the old-time members around. The opposite is true.

The only unhappy ones I know of are the one Forumite and two outsiders who tried to violate the copyright — who tried to use the URANTIA Book’s rightfully protected text for their personal purposes — AND THE AUTHOR!

“Unhappy aftermath?” Perhaps it had been that for the Author who rejected the wonderful URANTIA Revelation for his psychic ragbag of mediums, astral projections, séances, Ouija Boards, automatic writing, psychic entanglements, and, as he puts it, “all manner of influences of a discarnate nature” with which his little paperback is peppered. For URANTIANS, old-timers and newcomers — I

speak from a wide acquaintanceship and from a full heart — the “aftermath” has been warmly rewarding in spiritual and intellectual satisfactions, and in priceless friendship and association.

(20) The Author calls the Foundations protection of the URANTIA text “fanatical religious procedure.”

The URANTIA writing is a unique, precisely worded, sublime work, representing information and instruction from celestial beings with enormous resources unavailable to us. OBVIOUSLY, alterations would corrupt and render valueless as Revelation, this great gift to the world. Giving its copyright up — so the text could be altered, savaged, shredded, piece-mealed — would nullify the purpose of the Revelation.

I note that the Author copyrights his cheap little paperbacks. As well he should. He has a commercial interest in them.

The purpose of the URANTIA Book is to help save this sick civilization<sup>23</sup>. That is far more important than the Author's commercial interest in the cheaply priced paperbacks which he protects. But he charges the Foundation with fanaticism. What is his copyright protection — economical fanaticism? Or just common sense? How blind, and juvenile, is Prejudice!

It would be the most stupid dereliction for the Foundation to permit the vultures and vandals of the publishing world, or even naive do-gooders, to use willy-nilly, parts and portions of the URANTIA text as they might choose in this savage world. (Which the URANTIA Book is here, in due time, to help save!)

Parts of the Book, out of context, and altered a little, could be used to serve very chilling ends. Slightly modified — as it would be, unprotected by copyright — the text could be made to appear to condone ABSOLUTELY ANYTHING, ANY VIEWPOINT<sup>24</sup>.

If friends of the Book are permitted the privilege of quoting and excerpting freely without permission, then so must enemies of the Book have that privilege. For justice and the law are blind and cannot sort out friend or foe.

The Foundation would be derelict in its obligations to the Revelators, to Christ Michael — our Creator Father — and to all future generations, if it relaxed its mandate to protect the text of the URANTIA REVELATION in its entirety<sup>25</sup>.

(21) The Author quotes some woman as saying Forum members referred to the Doctor among themselves as “the little Pope.” In 52 years, knowing as many Urantians as any other person on earth I suppose, I never ever head the Doctor referred to as “the Pope,” little or otherwise. The Author further says “all (Forum members) admitted their helplessness in speaking out against his rule, however, such a protest might be justified.”

I deny that utterly. I should know for as I stated above, I was a framer of that letter — the only protest I ever heard of to the Doctor — and that had only to do with the proposed Foundation's frame of organization. The Doctor neither made nor imposed rules that cramped or distressed Forum members. He was never described in terms of derision. He was loved, not feared.

(22) The Author criticizes the URANTIA Book because, he says, “it presents no program for individual spiritual development.” If he means it presents no dozen or twenty dogmatic rules for such, he is correct. However, the entire Book is a titanic, and mighty stimulator and guide to spiritual growth. Only a mind corrupted and dimmed by superstition and cynicism could fail to see the entire life of Jesus as a mighty stimulus to an individual’s spiritual development. The entire URANTIA Book is no doubt the greatest reading program for individual spiritual development on earth today. The Book is its own proof of this truth.

(23) Even high school age readers like some semblance of consistency in people who try to advise them. Ponder the Author’s inconsistency. He says he read the URANTIA Papers four to five hours a day for almost three months, steadily. Then “for FIVE CONTINUOUS YEARS” (his caps) he claims he listened to them read every Sunday afternoon.

Why?

Because — like the rest of us — he appreciated the greatness of the URANTIA Revelation?

Because he was shaping his future on its teachings and its original Christianity?

Because he appreciated the true magnitude of what he was experiencing?

Not this man!

Not this juggler of truth!

He closes his frivolous attack on the magnificent 2,100 page Revelation by admitting he spent all his time — attending hundreds of meetings — read for hundreds of hours — because — but let him say it in his own words! After he discredits to the best of his ability all of this profound, unparalleled Revelation — he climaxes his attack and his story of assiduous attention and study by saying: “It is fair to concede that we found SOME of the material thought provoking!”

Dear God! How the majestic Celestial Revelatory Commission and the Angels of Progress and the Churches must rejoice on high! This spiritually shallow psychic finds that their fabulous Revelation that is to make vast changes on this earth contains some material he finds thought provoking!

What is your opinion of a man whose appraisal of an experience he deliberately chose and continued in, is so at variance with the high price he gladly paid for it, in time, voluntarily, week after week, year after year? IF HE SPEAKS THE TRUTH! But then he doesn’t speak the truth, so he leaves us only more confused by the hodgepodge of his deceptions.

(24) I have mentioned a number, but by no means all, of the gross inaccuracies, misstatements, and fictions in the Author’s 40-page chapter. I will “conclude” with a mention of the first and last paragraphs of the chapter.

The first paragraph begins: “While every incident and experience in this chapter is true, as reported . . .”

The paragraph has just as much meaning without those words. Perhaps they were added because the Author, knowing much of the chapter was untrue, wanted to reassure his readers. Thus, at the outset, he gives himself away. Most writers narrating something historical or experiential, do not begin by saying: "In this chapter, I am going to be honest." In this response of mine, all I write is as true as I can make it. There is no part I can single out to designate as true.

The first paragraph ends as follows: ". . . illustrating as it does, the fallacy of accepting any so-called revelation . . . as the 'infallible' word of God."

The last paragraph of the chapter, 40-pages later, concludes with this sentence: "For this reason, we suggest that you question any purported 'revelation' however impressive, whose mediums or sponsors declare it to be 'the infallible word of God' or his representatives."

Neither the URANTIA Foundation nor any of its supporters has ever referred to the URANTIA Revelation as the "infallible word of God," to my knowledge. No intelligent reader of the Book would ever use that phrase. The URANTIA Book makes clear that some celestial beings are fallible<sup>26</sup>. The Book provides the source (authors) of all its 196 papers. Not one paper of the 196 claims to be the "infallible word of God." The mischief-making Author again shows his abysmal ignorance of the Book he pretends to judge and to appraise for the public.

It is bad enough for a "reviewer" to be ignorant of a Book he reviews. It is unpardonable, I should say, to be spitefully ignorant.

LET US turn our attention now in another direction.

I ask how any sane or responsible person could write such a fairytale? I believe the Author has been, to use an old expression, "hoist by his own petard." He is, I think, a victim of the "disease" which is his speciality. Let us see.

"Sensitives" and "psychics" and unwary patrons of these people must ever be on their guard, says the Author in this same little book which we are discussing, against mediums and dishonest psychics, many of whom are "fraudulent or self-deluded." He himself, you remember, developed "duodenal ulcers" from "mental work" in ESP. He says many people "have been misguided and harmed by the effects of past-life readings," and he tells of a remarkable medium with many practices "we consider fraudulent." He warns against "false mediums," "phony seances," and "dishonest psychics," ;and he says he has found many to have been fraudulent."

He quotes a famed "spiritualist medium" who "faked spirit messages." He says of psychics, "the temptation to fake or 'embroider' a little in the giving of impressions is always present." He writes that through experimenting with the Ouija Board and automatic writing, "tramp spirits can enter in and take over," and that "there are also other dangerous channels through which people can become "possessed'." He warns of "alarmingly recurrent psychic entanglements."<sup>27</sup>"

He tells of items becoming lodged in the mind, "put together and fabricated by the imaginative functioning of the subconscious."

Can you begin to see of what this psychic Author is suspect!

TO CONTINUE with my answer to the question: “How could any responsible person fall into the error of writing such a fairytale? How could a man entangle himself in a sticky thicket of falsehoods which indict him with his own words?”

The above-mentioned quotes clearly indicate his intimate field is one in which fakery and trumpery are common. But perhaps more important, are the following quotes.

The Author says that much of the material he is sent by readers, supposedly communicated from “loved ones,” “is recognizably the product of their imagination (*sic*), wishful thinking, the creative dramatization of the subconscious, or their fears or desires.” . . . “Self-delusion and self-induced hallucination can exist in some cases.”

Again, he writes, “Unhappily, many so-called psychics have simply activated their imagination and caused it to fabricate whatever they have sought to create . . . I have had to school myself to be able to detect when my imagination was trying to come into play. Even so, despite every effort, there are times when imagination breaks in and tries to embroider an impression (my underline).”

URANTIANS find all of this kind of matter wholly foreign to their experiences and their concepts associated with the URANTIA Book. I could add more to the above from the Author’s single small paperback we are discussing, including mentions of the “fears” and anxieties of people who read his books and other psychic matter. All this is strange to URANTIANS who get a profound peace and beautiful inspiration from their Book.

But — remember — the Author gave up the URANTIA Book because he could not embrace it (in 1942), and continued his career of engaging in psychic research and “exploring psychic phenomena” which he started “in the early 1920’s.”

WELL, THERE you have it. The Author has now been engaged in a sticky field, admittedly rampant with fraud and fakery, for 50 years! He had opportunity to embrace the URANTIA Book and its unequivocal truth — which would have led to his giving up occultism and psychic experimenting in which he made his living. Instead, he took the low road. To ease his distressed mind and to try to combat the economic threat of the URANTIA Book, it would seem he had to write this trashy chapter.

But — if you know the URANTIA Book — you know he was dead wrong. And his own words in his own little paperback seem to convict him beyond all doubt of having fallen victim to the infirmities of his occupational malaise.

Many of us who were old-time Forum members would agree that the URANTIA experience has been the greatest thing in our lives, I am sure.

My major disappointment in the entire Urantia matter is that I would have liked to see the URANTIA movement grow faster (but I am always disappointed in reasonable and gradual growth). As for its idealism — the decency, honor, integrity, loving kindness, friendship, of Urantians — this has never occurred to me to be wanting, or less than anyone should reasonably expect.



Yes, I have had disappointments. My greatest are that I have not lived up to my Urantian ideals, that I have not done more for the URANTIA Revelation, that I have wasted time and energy. My regrets center in me and on me, not on either the Forum of the Revelation — or our longtime leader, Dr. Sadler.

I glory in the URANTIA Book. And in Urantians. I know that this Book has, alone, taken people off drugs, patched up failing marriages, and worked miracles of human redemption. Within the past sixty days I have had a letter from a French-Canadian convict who was given a URANTIA Book and Concordex by a man departing prison. The man in prison now — 46 years of age — has been an “eight-time loser,” and not behind bars only 13 months since he was 15 years old. He asks me if there is any hope that a man like him might reach Havona. He is now avidly reading the Urantia Book eight hours a day. This man will quite surely have a changed life and will reach Havona.

Due to a few “thought-provoking” ideas? No, due to the fact a Celestial Commission on high has pipe-lined to the spiritually hungry on this small distressed planet, the very essence of SPIRITUAL POWER — the white light of SUPREME INTELLIGENCE — and the eternal water of LIFE AND LOVE, through the URANTIA Book — for those who have perception, and in turn, love for the Father.

I HAVE not begun to nail all the misstatements, untruths, and corruptions of fact the Author's 40 small pages contain but I have gone far enough.

I have not written without some emotion. Detailing facts alone did not seem to satisfy the need this chapter evidenced. I live the URANTIA Book and I love God. I love many Urantians of all ages, and since religion without emotion and love without an expression of feeling are self-denials, I have permitted myself the luxury of writing as I have felt.

I have been indignant, scornful, contemptuous, and sorrowful by turns. I have expressed these feelings without bitterness, however. As he is an erring human being my heart goes out to him. As Urantians we forgave this Author once. Let us do so again. He was surely a better man than this some time in the past. We hope he may be again.

HIS ATTEMPT to discredit the URANTIA Book is like an angry child with a popgun trying to stop the greatest ship on earth from carrying the gift of eternal life to a needy civilization on another shore.

The Author quotes one of his friends as saying, “It is far, far better to hold one's tongue than to babble meaninglessly in the market place.” This is advice he might well have heeded. He says himself, “In all truth, I must report that many psychics are not too well balanced, mentally and emotionally.”

Again, he say for himself and wife, a most terrible thing! “Looking back on the many psychic adventures we have had ... which we hoped could bring us a sense of security, our quest, more often than not, ended in disillusionment and disappointment. We decided, at some point along the way, that it was unwise to place our faith in any human heart, however spiritual and principled he might appear to be (my underlines).”

I pity the Author. He has been diligent at his psychic specialty for some 50 years and he has faith in no human being! This incredible, pitiable admission — it seems to me — means living life under a curse!

He “babbling,” according to our Urantian experiences with him, “meaninglessly in the market place.” Many of his psychic fellows, he avers, “are not too well balanced.” He has no faith in any human being, and yet has the temerity to write religious and philosophical advice to the public. To me, such writing is the epitome of hollow fakery.

What God-loving Urantian who has found a beautiful fellowship among the readers of our Revelation would trade his own viewpoint and philosophy of life with that of this sorry and disillusioned vendor of spiritualism and the occult? He mentioned, “unhappy aftermath.” It turned out to be his.

Well, through the dark glasses of his 50 disillusioning years, it is small wonder he cannot see the soul-making, life-liberating, love-engendering, Urantian fellowship — which, in times of reflection and brotherly association, near bursts our hearts with gratitude and thanksgiving.

The URANTIA Book will be bringing delight and warm comfort to human souls, multiplying its readership, remaking individual lives, and the world — and being applauded, perhaps even on Paradise — for long centuries after the Author’s paperbacks — including his futile attack on the URANTIA Book — have become dust as did the lowliest artifacts of Tyre and Sydon.

AS A POSTLUDE, I will quote a final few words from the Author. They conclude a brief SPECIAL INTRODUCTION to his chapter of aberrations and conclude as follows:

**“This chapter, describing our personal experiences, is characteristic of many, demonstrating as it does the opportunity that always exists for human editing, human error, and sometimes deliberate falsification (my underlines).”**

The entire paperback is by the Author. But, like the hunter who manages to shoot himself instead of the deer he hunts, the Author especially signs his name to those words, making of them an unintended confession.

It is as though some wonderful irony, or compensatory fortuity, leads him to confess to his “editing of history,” his “human error, and . . . deliberate falsification.”

We can only add to those sober words of his, our “Amen,” in solemn agreement.

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### APPENDED NOTE

Sadler's grandson, William Sadler III, was a student in college when he suffered strange symptoms of brief fainting spells and vision loss. He died on Christmas day in 1955. Coroner's autopsy found traces of barbiturates in his blood, but the delay between his passing out in the apartment at 533 and his death in the hospital permitted heavier concentrations to dissipate. He had been drinking. The combination may have led to his death. When Dr. Sadler first examined the boy he decided to wait for four hours before they called an ambulance. We do not know the reason for Sadler's delay. The Coroner could not assign the exact cause of death. He did not have a brain tumor, as was widely rumored. The rumor began with Sadler's superficial diagnoses as to the cause of his grandson's partial blindness. He may have had undiagnosed diabetes. Bedell, unaware of the Coroner's autopsy report, was wrong here in his statements.

His father, Bill Sadler, Jr. was an unhappy person. He was a heavy smoker and drinker. He was raised in a professional household, which may have lacked warmth and tenderness. After his son's death he left his wife Leone sitting in 533 and ran off with Florine Seres, a woman half his age. He died at the age of 56, in 1963, on the same day that President Kennedy was shot, and the same day that C. S. Lewis died.

Florine later published two of his books posthumously, *A Study of the Master Universe*, 1965, and *Appendices to a Study of the Master Universe*, 1975.

### END NOTES

<sup>1</sup>Bedell shows knowledge of the introduction by Josephine Davis.

<sup>2</sup>Note that Bedell's concepts of spirit communications are linked to the "dead." Thus he follows the pattern of failure exhibited by Sadler to properly understand spiritism.

<sup>3</sup>Here Bedell rejected the "old-fashioned" "fundamentalist" superstitions of contact from disembodied spirits. The Urantia Papers plainly derived from such contacts. He must defend that process.

<sup>4</sup>Christians would vigorously object to this classification. Theological, it is not correct. Bedell had in mind that the Papers continued the teachings of Jesus, devoid of apostolic theologies, hence was Jesusonian. Without the interpretations of the Christian generations the word "Jesusonian" would have been a better choice.

<sup>5</sup>Here Bedell displayed his lack of recognition of the design of The Urantia Papers, which never use the name "Christ" for Jesus, except in historical reference. By "Revelation which was Christ Jesus" Bedell followed the classification of the Papers in referring to the life and teachings of Jesus as the Fourth Epochal Revelation.

<sup>6</sup>Indeed, it would have been an exceptional and peculiar effrontery for Sherman to continue in the meetings after this episode. Most of the rest of the world would have been too embarrassed and chagrined to do so. Clearly, Sherman was lying to condition his reader to his argument.

<sup>7</sup>This is verified in the actual document. See preceding chapter.

<sup>8</sup>It is probable that Sherman attempted to elevate his status by bringing identity between the two documents. This would make him a more active player in generation of the "Petition," and hence in his position in the Forum. He was trying to convince his readers of his worthiness in the abortive enterprise.

<sup>9</sup>Discrepancies exist among the several numbers. According to the hand-written note at the bottom of the copy Barrie Bedell gave me the number was six or seven. This would agree with Bedell's "small number." When the others were asked to sign is unknown.

<sup>10</sup>Bedell's action was the result of at least ten years of frustration with Sadler's partial secrecy, and private plans, in the proposed organizations.

<sup>11</sup>Sherman was obviously attempting to obtain control of an opportunity which had, by then, escaped him. The summer recess left time for everyone to cool their heels and their heads. Bedell, and the other Forumites, upon deeper reflection, regretted their action, especially as influenced by a newcomer, and what was becoming evident, an "outsider." Their later altered positions were due to independent assessment and not to mere psychological pressure from Sadler. Sherman classifies them all, including the sharply independent Bedell, as mere puppets without minds of their own.

<sup>12</sup>This description does not tally with Sherman's letter to Loose, although, after thirty years, we would not expect reliable memory.

<sup>13</sup>Bedell displays lack of knowledge of Christy's channeling, and how the later changes were introduced into the Revelation. None of the Forum members understood this. Sadler did not reveal the process to them.

<sup>14</sup>This remark contradicts Sadler's memory. He said the most surprising event was the appearance of the Jesus Papers, totally unexpected.

<sup>15</sup>If Sherman was honest he was at a handicap. In 1942 he had no written copies of the text, and had to go from memory. In his haste to determine the content of the Book he certainly missed many important teachings. Unfortunately, his actions betrayed his supposed sincerity. He easily could have obtained a published copy of the Papers and examined them for the Jesus teachings. He even could have used Bedell's Concordex, which he references! Obviously, he was not honest; his Chapter was a propaganda piece, and a sick excuse for his actions. The name "Jesus" appears often in the first three Parts. The latter part of the Jesus Papers also clearly indicates the role of Christianity in the future of our planet. Refer to Bedell's quote here from the Papers.

<sup>16</sup>Most Christians would take exception to Bedell's statement that The Urantia Papers are Christian from beginning to end. Tradition and convention prevent them from accepting the Papers as divine revelation. Many of the teachings, while superficially taught in the Bible, are beyond their conceptual range. I briefly reviewed some of those in Chapter 1.

<sup>17</sup>The name "Jesus" appears in 115 paragraphs in the first three Parts, compared to 2,449 paragraphs in Part IV.

<sup>18</sup>See page 16-17 in the Forward to The Urantia Papers.

<sup>19</sup>We now know that changes were incorporated into the Papers after they were completed and certified in 1935. Sadler made these changes under what he thought was midwayer instructions. Actually, the changes were introduced through Christy's channeling. Refer to later chapters.

<sup>20</sup>My copy of Bedell's text is defective here.

<sup>21</sup>My text again is defective over two lines.

<sup>22</sup>Refer to detailed note at end of this chapter.

<sup>23</sup>This was a great error in Bedell's understanding of the purpose of The Urantia Papers. Sadler was clearly told that the Papers were not for this planetary age.

<sup>24</sup>Bedell here, among most others, failed to recognize that protection through copyright law was very limited in life. What did he and those many others expect would happen when it would reach the end of its legal term? He also failed to recognize that perversions did not come through alteration of text, but rather through philosophical and theological interpretations that would influence the generations, including the large group of channelers who used The Urantia Papers as the justification for their deplorable activities.

<sup>25</sup>Again Bedell failed to recognize that protection of text through commercial copyright law has strict legal limits.

<sup>26</sup>You may note Job 4:18.

<sup>27</sup>Here Sherman admitted to the fact that some individuals lose control of spirit entry into human mind. The "spirits" can come and go at will. This has driven some unstable personalities into mental institutions. At least Sherman recognized the dangers of spirit communications.

## CHAPTER TWENTY ONE

## The Baumgartner Letter

In order to round out the circumstances and feelings of those who were connected with the Sherman affair I include here a letter from Elsie Baumgartner, a member of the Forum, and concerned individual. She wrote Harry Loose the following February, expressing her thoughts and assessments at that time. This letter comes from the Sherman files via Martin Gardner. The Sherman files would naturally reflect feelings that were more sympathetic to his situation; the many Forum members who felt otherwise would not have contacted Loose or Sherman. This element should be considered; if contrary information were available I would show it here. Unfortunately, for our search, most Forum members left no record of events, or their heirs are unwilling to reveal that information.

An example is Carolyn Kendall. Carolyn was receptionist for Sadler in the early 1950's. She married Tom Kendall, who later was President of the Urantia Foundation. Her father, Clarence Bowman, was an early member of the Forum, and kept a diary of events. When he told Bill Sadler, Jr. that he was doing so, Bill told him that he should not do it. Thereupon he used ink eradicator to blank out appropriate sections of his personal diary. As the decades passed the eradicator faded, revealing the original entries. I asked permission to obtain names and record of pertinent events from Carolyn, but she refused. Such information would be of invaluable assistance in our attempt to understand the transactions of the Forum, and the interplay of personalities.

Following is the text of the Baumgartner letter with the response from Loose. Number in parentheses refer to Endnotes.

February 9, 1942<sup>1</sup>

Dear Friends:

Much time has elapsed since your last letter to me, yes, time filled with events of great import, but also with much confusion of mind for me. My long silence has not been due to lack of appreciation or thoughtlessness, nor indifference toward our mutual interest, for I have read and re-read your letter<sup>2</sup> many times that I might keep attuned to you both in mind and spirit.

I am of course, assuming that Harold Sherman has informed you of the events which transpired last September at 533. I had thought it best to give myself enough time to calmly examine and carefully analyze my own reactions and the attitude of other Forum members, and then attempt to correlate them into some definite conclusions upon which to base a definite decision as to not only my present status as a Forum member but also my plans for the future. The fact or our mutual interest makes me bold to presume upon your kind indulgence and to seek enlightenment and counsel from one who has been so richly endowed with spiritual insight and wisdom. As time goes on I find myself becoming more confused and disturbed about the situation

as it now exists. Each week I seem to hear new and hitherto unheard of statements made by various members until it all becomes quite a maze of contradictory hash.

My own part in the affair was small indeed, but I should like to tell you of it. After having heard the organization papers read<sup>3</sup> to the Forum at Sunday afternoon meetings, I found many things in them I did not quite understand. Therefore, when I was approached with the petition, being in accord with its general purpose, I readily signed up. Up to that time I had not been present at any of the meetings taking place at the homes of the various members interested. I was asked by the group to act on the committee of three (myself and two men) which were to present the petition to the doctor. After some persuasion I consented and then met twice with different interested members to discuss plans, at which time Mr. Sherman's entire letter to the Doctor was read to me<sup>4</sup>. I'm sure you know of Dr. S's reactions and how he handled the entire matter (Presumably by authority and on instructions by higher intelligences). I finally removed my signature from the petition because I felt I could not defy the orders of these higher personalities. I seem to have difficulty in understanding just what statements are his own reactions and which are from our unseen friends<sup>5</sup>. In my presence, the Doctor made certain accusations against Mr. Sherman and stated that what had been done constituted rebellion<sup>6</sup>. Moreover, after comparing statements made to the different groups I find that many are contradictory<sup>7</sup>. I find it difficult to accept all that has been stated, and yet, how difficult to separate the wheat from the chaff. I have a feeling that some others beside myself are not quite satisfied that the matter has not been equitably concluded, especially since there has been apparently no reconciliation reached between our friends<sup>8</sup>. I, like perhaps others, would be glad to do our best to effect such a conclusion, for surely it would strengthen the unity within the group, yet, is it our responsibility? Is there anything that can be done?

I believe the Book with my whole heart and soul — it has been as a fountain of spiritual strength and has beckoned me on to new goals of attainment and stimulated me to a greater desire to search for truth<sup>9</sup>. Nothing must happen to the Book nor to mar its presentation. We should indeed be guilty of the grossest betrayal of confidence and trust, and ingratitude for our rich blessing, were we to permit willfully the prostitution of the Book or its publication. I am well aware of the sacrifices made the S's and K's<sup>10</sup> — I recognize their faithfulness and loyalty over more than thirty years and I am deeply appreciative of their affection for us and their willingness to teach us the concepts of the Book. They have been most unselfish in the hospitality of their home<sup>11</sup>. All of this makes it doubly hard to understand the present situation. I have sufficient faith to know that the truth will finally prevail — my prayer is that I shall have the patience to await the time.

I am fond of the Shermans and I have unquestionable faith in their high standards of ethics, integrity and sincerity. It would be hard to find anyone sweeter than pretty Mrs. Sherman. Personally, I am sure that he is not guilty of the charges made against him. I am still much impressed with the Doctor's account of the circumstances preceding Mr. Sherman's membership in the Forum<sup>12</sup>; also his account of your visit to 533 when you remarked, "I came up here for a physician and I find a prophet<sup>13</sup>." Was that when you joined the Forum<sup>14</sup>? These things move me to profound mental stimulation and awaken a deep desire to know better our unseen friends. The papers of course, give us a great deal and in Bill's class we are studying them<sup>15</sup>.

I hope I haven't intruded too much upon your good graces, but the temptation of getting some help in my present dilemma was too strong to be ignored and so I anticipate with eagerness your kind response. I shall humbly accept with deep gratitude any counsel you can give me. How I wish I might talk things over with you — naturally we are somewhat restrained when using the mail.

I have been working hard at the office, due to both a reduced staff and inexperienced personnel. We now have about 250 boys in the service, most of whom we are trying not to replace — their jobs must be available to them when they return<sup>16</sup>. In addition to this, so many of our girls are leaving for higher salaried jobs in war production industries. We old-timers just have to carry the extra burden. Both Steady and Eagle and Mulroy asked to be remembered to you<sup>17</sup>.

We have had an unusually severe winter with more than the average snowfall, with plenty of ice, making walking a bit difficult and hazardous. Here at home, we are burning coal in our furnace, and thus far we have had no difficulty getting coal, so we have kept comfortably warm. From what I read in the papers, you folks on the West Coast, (also the East Coast) have really been very much inconvenienced by war-time regulations. I hope you have been able to stay well and comfortable. It is now four years since my visit to California<sup>18</sup> and many of its beauty spots (such as Yosemite Nat'l Park) are still very vivid in my mind. I often close my eyes and again see the panorama of beauty that is California. Some day I know I shall again have the pleasure of visiting the State of sunshine and flowers.

My dear friends, I have written at great length, but each moment spent in doing so has been of great pleasure to me. I feel almost as if I have been speaking with you. I hope you are both well, and so write me when you can. With kindest of greetings, I am,

Most sincerely Yours,  
(signed) Elsie Baumgartner  
4451 North Mozart Street  
Chicago

Following is the text of Loose's reply to Elsie.

2-17-43

Dear Friend:

I am writing under some difficulty this being my first letter on arising from a sick bed of several weeks<sup>19</sup>. I appreciate your letter seeking guidance and assurance although I am wholly unable to advise you. There is great probability of error in interpretation of any written word in such an involved situation as presented<sup>20</sup>. In the discussed instance, the primary disturbing factor has been misinterpretation, plus an emotional flare, plus definite error in a house divided against itself. There is an old, old adage which has latterly graduated into a real present day complex and so recognized. The King can do no wrong. This is not correct. The King can do wrong. Even a very good King. There could be a strongly entrenched, select, inner circle — clever and commercialized — about the throne that could build up, or add to, or even completely create, much in protection of its own aims and desires<sup>21</sup>. Think of these things. You have much evidence before you according to which you must arrive at your own conclusions and make your unbiased decisions. You may have every confidence in the integrity of the Shermans and I would suggest that you not lose contact with them<sup>22</sup>. Make no mistake, both the S's and K's are very fine people. The very best.



They are richly entitled to every consideration and affection. With best intent errors and accidents happen in the very best regulated lives. It was a great loss when Mrs. S was released. There is nothing now, that you, individually can do, or that a group collectively can do, to readjust the condition. However, there never has been and there never will be unity within the group. The presence of the inner circle and preferred entities preclude such unity ever<sup>23</sup>.

They also serve who only stand and wait, but your small active part in this great drama is not yet concluded. There are yet some lines to be spoken. Something now not expected and perhaps quite startling may happen in re: this whole situation in the not far distant future<sup>24</sup>. This is a probability — not a surety. Please know that those who attend the Forum are not the only fleshed intelligences interested in the reception of the phenomena<sup>25</sup>. I must impress you that this a personal communication privately and must be strictly regarded as such with no mental reservation whatsoever<sup>26</sup>.

Your letter remarks several inaccuracies. I will not quote them. You know what was in the petition submitted surely. What was therein contained that could possibly have caused fear to any Forum member — and how very inaccurate to suppose that emotion of fear could be engendered in the premises amongst higher intelligences<sup>27</sup>. How foolish. And, to continue, what was therein contained that could in any way be construed as rebellion<sup>28</sup>. How very foolish. Higher intelligences do not operate in the manner as stated in your letter — requiring a human enfleshed intelligence to assist and co-operate in the adjustment of such a matter and in the manner indicated. This is not correct<sup>29</sup>.

The Forum is the very recent crux in the promotion and growth of a far more aged original plan<sup>30</sup>. I was in personal contact with S long before the reasons for the Forum came into existence<sup>31</sup>.

I can impress you that this is a personal communication to you alone and for the observation of none other but yourself except, if there is any obscurity, or you wish to discuss the contents, you may submit to Sherman who will help you I am sure<sup>32</sup>.

Thanking you again for your fine letter and the very best of thought — and write again when feel so moved, I am,

Sincerely,

(The signature is missing from my copy.)

<sup>1</sup> Elsie made a common error of assigning the wrong year for the February date.

<sup>2</sup> Apparently Loose wrote to Elsie some time previously, but after the September events.

<sup>3</sup> This statement clearly shows that Sadler was keeping the Forum informed of his activities in the creation of formal organizations for care of the Revelation. However, we do not know how far he went in his confidence to them. He may have kept more private judgments to an inner circle of confidants.

<sup>4</sup> Sherman obviously was taking certain members into his confidence, in order to create a rebel group. Unfortunately, we do not have a copy of that letter.

<sup>5</sup> Without question, Sadler, and every other human mortal, would have been tempted to presume upon celestial confidence. After all, what more powerful association could exist? But one of the reasons for the choice of Sadler was his personal integrity. If Elsie or others had difficulty distinguishing between divine guidance, and human judgment, it is easily attributable to the fact that Sadler was the human agent, and that he could not, as a matter of practical conduct, always publicly describe the difference between the two. He was human.

<sup>6</sup> Sadler's reaction to the situation shows how much everyone had become accustomed to the living relationships among Sadler, the Contact Commission, and the Forum. There was a common assumption that the Forum members *had a right* to be consulted in decisions. They had become an integral part of the activity, without whom the process of the Revelation could not proceed. Therefore, the accepted condition as guests in Sadler's home, and the manner of the public meeting rooms, were in psychological contradiction. His residence was no longer simply a private home. It had become a quasi public location, with contribution from a large group of people, certainly more than strictly private meeting, although he maintained the list of Forum members as guests. Sherman may have entered this scene without the same sense of being a guest. When Sadler characterized Sherman's effort as rebellion he inherently, but not consciously, admitted this public aspect of their common activities.

<sup>7</sup> Elsie should have recognized that different people will present different impressions of events and interpersonal relationships. She appears confused by these human elements.

<sup>8</sup> Again, Elsie failed to recognize that Sadler had a standard of trust which he could not violate. He had to preserve the text of *The Urantia Papers* inviolate. If Sherman wanted to readjust the Revelation to his personal desires, Sadler had to take an unequivocal stand. Given the will of the two men, there could be no reconciliation.

<sup>9</sup> Elsie shows the great devotion and inspiration the Revelation brought to so many Forumites. This testimony is universal among mature members of the Forum.

<sup>10</sup> Sadler's and Kellogg's

<sup>11</sup> This again shows the dilemma of the private and public aspects of the Forum activities.

<sup>12</sup> The nature of these events is not described. They may have been warnings Sadler received of dangers he would face, and of attacks upon the integrity of the text of *The Urantia Papers*, although the identity of Sherman, and the exact nature of the circumstances would have been unknown to Sadler. If the warnings came much earlier, in somewhat indefinite form, they may, indeed, have slipped his mind.

<sup>13</sup> Sadler may have been attempting to narrow the influence of Loose as the one who introduced Sherman to the Forum.

<sup>14</sup> This is explicit confirmation that Loose was a member of the Forum.

<sup>15</sup> Bill Sadler, Jr.

<sup>16</sup> A general policy throughout the United States in World War II.

<sup>17</sup> The identity of these persons is unknown.

<sup>18</sup> If Elsie visited California four years before, it would have been 1937 or 1938. Loose was then living in California, and had obviously dropped out of the Forum by that date.

<sup>19</sup> Loose had serious health problems. He died later in the year of heart failure.

<sup>20</sup> The circumlocution of Loose at this point in his life, and especially in these circumstances, is an indication of his desire to not be placed in the middle of the controversy. His attitude of superior knowledge is also evident in his letters of this time.

<sup>21</sup> Loose has reference to a small group of business men Sadler has chosen as his inner circle of confidants. These included G. Willard Hales and his son William. Their views were highly influential in the formation of an autocratic Foundation for the care of the Revelation, as I shall discuss in a following chapter. Note that the concerns expressed by Loose revolve around the same causes as those expressed by Bedell.

<sup>22</sup> This strongly suggests that the Shermans are no longer attending Forum sessions, in agreement with Bedell's memory.

<sup>23</sup> Loose had keen insight. This element has had repercussions to the present day.

<sup>24</sup> Did Loose have in mind a law suit from Sherman?

<sup>25</sup> Loose had a habit of throwing remarks to create puzzles. Who did he mean? We can only speculate.

<sup>26</sup> What event or influence Loose expected is unknown. It is evident here that he is attempting to convey superior insights or perhaps 'private revelations' but he does not specify.

<sup>27</sup> Loose's reference is again not identified. It appears he is confused about Elsie's remarks, inferring views she did not intend. He also offers a strong contradiction to Sherman's 1976 portraiture.

<sup>28</sup> Loose takes the same stand as Bedell. The petition centered strictly around the formal structures then being considered for the future custody and care of the Revelation.

<sup>29</sup> The possibility exists that Loose had in mind by human enfolded the appearance of Melchizedek or angels to assist and advise the course of events but he denies this.

<sup>30</sup> Loose exhibits a far reaching insight into ultimate purposes behind the Forum. He knew they had an important role to play in the preservation of the Revelation.

<sup>31</sup> Loose verifies his early contact with Sadler, predating the formation of the Forum.

<sup>32</sup> The remark implies that Sherman is still present in Chicago; otherwise Elsie could not consult with him. It does not necessarily mean that he attends Forum meetings.

## CHAPTER TWENTY TWO Moyer Letter to Martin Gardner

**O**n September 21, 1993 I wrote a letter to Martin Gardner outlining in detail the elements of Harold Sherman, his personality and actions, as Gardner's basis for describing the character of William Sadler, and for estimating the nature of events which unfolded in 1942. At that time Gardner was in the midst of his research and preparation of the manuscript for his book, *Urantia, The Great Cult Mystery*.

During this period we exchanged more than forty letters. My purpose was an attempt to inform him of facts. I viewed him as an objective reporter. I felt the more facts he knew, the better he could report.

I was terribly wrong. Gardner had no purpose to provide an objective report. His purpose was to describe the *Urantia Papers* as a channeled book, and William Sadler as a crackpot. He was not impressed with my information, nor my arguments. He ignored my appeals.

I also used the letter to offer arguments against a conspiracy of individuals somehow writing *The Urantia Papers*. Knowledge of events, key personalities, and testimony by those who were personally present, deny such theory.

The conclusions I drew in the letter about the possible changes Sadler had made to the Revelation were since modified by additional facts which I gathered.

Following is that letter, except for removal of two minor paragraphs not pertinent to this discussion. The emphases are the same as in the original letter.

Letters in parentheses refer to notes at the end of the chapter.

\*\*\*\*\*

September 21, 1993

Martin Gardner  
110 Glenbrook Drive  
Hendersonville, NC 28739

Dear Martin:

In your letter of Sept 9 you ask, "Who was Sonsovocton?" You quote, "No condemnation of the Forum's action has come from the Angels of Progress and Sonsovocton, who have *The Urantia Book* in charge."

In order to arrive at sensible understanding of these mysterious references it is necessary that we build correct scenarios. To do that we must know certain essential facts of the environment at 533, and chronology.

But first, to continue a saga — **CONSPIRACY**

In your attempts to demonstrate a purely human origin to *The Urantia Book* you claim that Sadler continued to edit the Book well into the 1950's. You use two main supports for this theory:

A. You claim that parallel passages found in human authors from the 1940's show that Sadler plagiarized material.

B. You claim that a statement made by Christy to Sherman shows that a process of Book alterations took place between Sadler and members of the Forum, and that this process was continuing during the period of Sherman's sojourn in Chicago.

You asked for my explanation of "A." I stated that the celestial beings who participated in the revelation process were able to anticipate the work of human beings. They had time anticipation. As I recall I stated that we play with such ideas in our science fictions, but heaven forbid that such possibilities might actually exist. I implied that we all have this concept buried in our heads and give vent to it through fantasy mechanisms. Isaac Asimov, Ray Bradbury and Robert Heinlein were men who raised my imagination to such cosmic possibilities. But I guess none of them really believed such nonsense.

I shall now offer a detailed discussion of "B," and how this might modify your views of "A." I style this presentation to show public reactions you probably will receive to your theories.

Consider the evidence you cite from Sherman:

"Christy said that since he knew so much about this topic, that he write a paper about it and they would check it through the 'instrument.(1)'"

You then state, "This confirmed Sherman's suspicion that the practice (of editing the Book) was common with Forum members." The tone of your Sept 9 letter suggests you felt this was a major new affirmation of your theory.

Now consider contradictory evidence.

### **Example No. 1: Robert Burton and the Urantia Foundation**

You kindly shared with us a copy of a statement by Robert Burton which he published in 1975. In that statement he made the following remark:

The complete revelation was completed in 1935 and contained 196 Papers and its Forward.

Robert Burton, like Clyde Bedell, was an old time member of the Forum. Also like Clyde Bedell, he was a fighter. As you can readily observe from his statement he loved the Revelation and detested the policies of the Foundation which were stifling it through the mechanisms of copyright and trademark law. In an attempt to bring this to a legal resolution he copied Paper 72 and sent the copies to national Representatives and Senators in Washington, DC. The Foundation obliged his desire by suing him for copyright violation. As stated by the court:

Sometime in the late 1960's or early 1970's the defendant became disen-  
chanted with the way the Foundation was handling the dissemination of the ideas  
expressed in the *Urantia Book*. He first requested permission to copy and distribute  
certain sections of the book, but was turned down by the officers of the Foundation.  
He nevertheless undertook such copying and distribution and admits that he did so  
in order to test the validity of the plaintiff's copyright. The plaintiff obliged him by  
bringing this action for copyright infringement. (210 USPQ 217).(2)

In papers filed in that suit the Foundation, with Tom Kendall as spokesman,  
under oath, publicly stated that *The Urantia Book* was not written by any human  
author. This statement was cited in the judgment published by the court and is  
now a major component in Kristen Maaherra's defense(3). The court summa-  
rized:

Dr. Sadler claimed, and both parties to this action apparently believe, that the  
book was written down as the result of divine or spiritual inspiration. As a result, in  
both written and oral arguments, there has been some discussion as to whether Dr.  
Sadler's patient was the author of the book or was merely a conduit for some  
spiritual author. Legally, however, the source of the author's inspiration is irrelevant.  
No one contends that the *Urantia Book* was not original and therefore not copyright-  
able.

The suit was brought against him in the mid 1970's; the court did not rule  
until August, 1980; Burton died before the final ruling.

The heart of Burton's defense was the proposition that the Book was a di-  
vine revelation, with no human authorship, and should have no copyright. He  
believed this completely and unreservedly. The court ruled against him; if the  
Book came through a human being that human mortal had rights to the legal  
protection of his statements, regardless of their inspiration, provided they were  
original. If the human subject transferred those rights to Sadler through verbal  
agreement Sadler then acquired legal rights and could, in turn, legally transfer  
them to whomever he pleased.

We have three pieces of information: a), Burton's 1975 written statement  
about the creation of the Book, b), the court testimony of his memory of events  
associated with creation of the Book, and c), the court testimony by the *Urantia*  
Foundation about the creation of the Book. In order to reconcile this evidence  
with your theory of joint authorship of the Book I have two choices:

I. Burton did not correctly remember the events associated with the creation  
of the Book.

II. He knew differently but was trying to deceive everyone outside the closed  
group of the Forum and Contact Commission.

These same possibilities also apply to the Foundation, but I shall not provide  
redundant arguments, except where their corroboration becomes meaningful.

I do not believe you and I need spend time on the first alternative. The creation events surrounding the Revelation, regardless of which theory you subscribe to, were burned indelibly into the memory of members of the Forum. This is attested by Clyde Bedell's recall of events which took place with Sherman after a span of thirty years. Burton's memory is also attested by many other witnesses. No one would be so dim witted to not remember such crucial details associated with creation of the Revelation, even if recall were forty or fifty years later.

The second alternative requires detailed discussion. If we subscribe to this explanation of Burton's remark, and the court testimony, we encounter a major conspiracy problem. This explanation denotes a participation by Burton and the Foundation, opposing parties in the court action, in a scheme to deceive the general public and the court. We are forced to examine the nature of this conspiracy, its magnitude, and its purpose. When was this conspiracy created? Who originated the scheme? How was it formed? Who was party to it? How was it maintained? Why was it done?

The testimony of Burton and the Foundation via Tom Kendall did not include the possibility of human hands in the creation of *The Urantia Book*. If human hands added material, or edited the text, this would be an essential element in the arguments before, and final decision by, the court. Such contribution would create a legal condition of coauthorship. Copyright law specifically addresses coauthorship. Over the years United States courts have carefully defined the conditions of ownership and legal rights under coauthorship. This would have greatly strengthened the Foundation case, beyond a remote possibility of denial by the court. It would have been crucially important to Foundation copyright claims to assert coauthorship.

But the Foundation failed to do so. There is no hint of such claim in their statements to the Michigan court. The court was not aware of such possibility when it reached its judgment.

This shows unequivocally that the Foundation, as successor to claim of ownership of *The Urantia Book*, was not aware of any participation by members of the Forum in coauthorship of the Book, nor of the hand of Sadler in editorial contribution to the Book. They would not have neglected such a crucially important element in the presentation of their suit to the court.

Such tradition did not exist among the successors of ownership of *The Urantia Book* nor among members of the Forum.

There is another equally important side to this consideration. Given that a heavy weight of law would be against Burton if Sadler made editorial contributions would he have dared test the copyright ownership in a court of law? Why would Burton seek to become embroiled in a major legal contest, with all of its psychological and financial burden, if such legal danger existed? Furthermore, if hidden coauthorship and editorial contribution by Sadler were the actual history of the Book, why would he expose this conspiracy to the probing of legal experts? Why would he and Tom Kendall both take oaths which would expose them to the threat of legal perjury merely to sustain this conspiracy?

It is also useful in this analysis to know that the Foundation brought a claim of human authorship by William Sadler, Jr. in its suit against Kristen Maaherra, but under probing by the Phoenix court admitted that his authorship was limited to the Table of Contents. The Foundation attorneys were attempting to show a prima facie claim for immediate Summary Judgment but the court felt a worthy claim of defense existed for Kristen in her statement that the Book was a divine revelation and granted her that opportunity. Again, given this opportunity to strengthen its legal position, the Foundation failed to include any claim of editorial contribution by Sadler. Again, this could not have been a mere oversight on such a crucially important legal right.

Before probing these problems surrounding your theory of a conspiracy in more detail I shall go on to other evidence.

### **Example No. 2: Emma Christensen**

If I am to pursue your theory I must consider that Christy's letter to David Biggs(4) would be part of this conspiracy. (As were all other letters in which she gave similar responses to inquiries on the origin of the Book.) From this simple example you can see that all actions by members of the Contact Commission and the Forum must be weighed in light of this theory. They would have had to maintain a consistent line of approach and a standard policy on public statements over many decades to carry off this scheme.

To be sure, the evidence of which I am aware shows that Christy employed a consistent policy for responses to questions or proposals dealing with the Revelation. Her technique was to put people off. She would not provide straight answers to satisfy their inquiries or suggestions; she would deflect queries. If we subscribe to the conspiracy theory this would have been a useful technique to avoid getting trapped.

On the other hand this technique was also a simple way to avoid controversy or debate. When she said to Sherman, "offer your proposal and we will check it against the 'instrument'" she was using the same technique she used in the Biggs' letter. She avoided resentment on the part of Sherman, she postponed decision, and she evaded exposure of the secrets surrounding the Book.

Sherman, bound to his psychic beliefs, and given this neutral response from Christy, could easily assume that the Book was subject to Sadler's editorial changes. This, then, explains why he became so upset with Sadler when Sadler would not incorporate his suggestions on psychic phenomena. Wasn't he as good as anyone else? In turn, that led to his attempt to bring rebellion among the troops. I can picture how he thought he could manipulate Forum members from his view that the Book was subject to change, and how he could use them to bring pressure upon Sadler.



### Example No. 3: Clyde Bedell

Now consider Bedell's response to Sherman's accusations. I quote from his *A Response to a Thinly Disguised Attack on the Urantia Book*.

The Author says the Doctor's secretary suggested he write a paper on psychic phenomena and that the Doctor would submit it to the Revelators. If they accepted it for inclusion in the URANTIA Book, it would be included.

The Author says "this clearly revealed that humanly written insertions had been put in the manuscript."

It reveals nothing of the kind. It simply reveals that the Author's reasoning is faulty or he is willing to practice rhetorical sleight of hand to mislead you. The secretary, a highly intelligent woman, knowing the sacred inviolability of the URANTIA text knew this was a certain way to get rid of the Author's suggestion without argument.

Bedell's statement, Burton's 1975 statement, and the legal suits brought by the Foundation — all help to assess the conspiracy theory.

#### Point A:

Bedell made a public statement of his belief in the divine origin of *The Urantia Book*. Burton explicitly stated that the Book was fully complete in 1935. Neither man shied away from a public record of their respective views of the origins of Book and the consequent threat of exposure of a conspiracy in the creation of the Book. If both men conspired, as you propose,

**they were supremely, even egotistically, confident of their ability to maintain the conspiracy.**

#### Point B:

Bedell expressed the same assessment of Christy's response to Sherman as I described above. She avoided a combative scene with Sherman. Bedell's explanation of Christy's behavior is frank and simple. His entire document is a heartfelt reaction to an episode he deeply regretted. If he were using this explanation as a subterfuge to further a conspiracy why pour his heart out in this manner? Such open expression could only invite danger of exposure.

**He does not display the scheming deception of a conspirator; his purpose is transparent.**

#### Point C:

It is clear that Bedell had a contempt for Sherman; he regarded Sherman as a charlatan. Regardless of which account you subscribe to as the correct explanation of events, Sherman had obviously manipulated Forum members to try to

drive a wedge between them and Sadler. Bedell could not forgive a man who had no contrition in his heart, and who, thirty years later, was intent on denigrating him and the Revelation.

**Bedell trusted Sherman's motives; Bedell did not act like a conspirator; Sherman betrayed him.**

#### **Point D:**

If you evaluate Bedell's response as defense of a conspiracy you must question why he fell in with Sherman in the first place, as he openly admits in his document. His loyalties certainly would have been with the group of conspirators; this effort on the part of Sherman to drive a wedge between Sadler and members of the Forum should have been met at the onset with suspicion by Bedell and other members. But they trusted the expressed motives of Sherman.

**The Forum members all acted like innocent people; they did not behave as we would expect from a group of conspirators.**

#### **Point E:**

The Bedell piece is useful in another way. He quoted Christy's attitude about the Book:

The secretary, a highly intelligent woman, knowing the sacred inviolability of the URANTIA text . . .

This quotation reaffirms a belief held by all members of the Contact Commission and all members of the Forum: the sacred inviolability of the Urantia text. Invariably, time and again, they express this belief. If we subscribe to a conspiracy theory we must ask if this is the natural form of a public position on a conspiratorial work. Why would these people all insist that it came from divine sources? Why would they place this unbelievable deception upon something which had the potential of becoming subject to intense human scrutiny?

**They could not have chosen a better method to invite public scrutiny and consequent danger of exposure.**

#### **Point F:**

Bedell continues with this public position:

Either the Author had to find a way to modify the URANTIA text (an impossibility) in order to liberalize its views on matters psychic . . .

Bedell shows perception into the motive of Sherman. Sherman's intent was to find a way to insert his notions into *The Urantia Book*. But Bedell maintains consistently that such step was impossible. No one was permitted to violate the text of the Book.

**Again, this assessment from Bedell is transparent; it is not devious.**

**Point G:**

In my knowledge of Bedell I never perceived him as anything but a man of eloquent candor and impassioned moral stand. Bedell expressed his heartfelt respect for the papers in many ways.

. . . in the expectation of religious and philosophical growth and for the gripping interest the papers held for us.

If Bedell and Burton, and countless other persons, had conspired to rewrite the text why would they hold this great awe for the papers?

**If I subscribe to the conspiracy theory I must rationalize why these people were carried away by their great brilliance to such megalomania extremes.**

**Point H:**

Furthermore, do you truly believe Bedell would have clung to that amazing work if its roots lay in psychic phenomena?

I am not a psychic and do not dredge up from my subconscious as TRUTH, IMAGININGS THAT REPRESENT MY DESIRES . . .

Is this not sufficient testimony of the contempt Bedell felt for psychic productions? Why is his testimony not valid for you? As I said, he was a man of eloquent candor and impassioned moral stand. Why would such a man engage in deceptive conspiracies?

**If I subscribe to the conspiracy theory I must rationalize Bedell's transparent contempt for psychic phenomena while conspiring to use text from such source as a basis for a work he claimed was a divine revelation.**

**Point I:**

Bedell's views of psychic phenomena were equal to that of William Sadler. Sadler, throughout his life, was repelled by psychic productions. In his 1958 statement he exhaustively lists all of the many psychic methods by which *The Urantia Book* did not come. He was exhaustive because he wanted no one to mistake the phenomenon of the origin of the Book with psychic productions.

**If I subscribe to the conspiracy theory I must rationalize Sadler's adamant contempt for psychic productions while conspiring to use text from**

**such source as a basis for a work he claimed was a divine revelation.**

(Inserted note: Sadler was duped into making “psychic” changes in the Revelation, but he thought they came from midwayers. This was the heart of Sherman’s problem, and Gardner’s mistaken assessment, which I discuss in full in later chapters.)

## **Harold Sherman’s Motives**

### **Point J:**

Regardless of which theory of origin you subscribe to, or which account you accept about the Sherman affair, it is obvious that Sherman’s motives were impure. If you believe all parties involved — Sadler, the Contact Commission and the Forum — were devious conspirators trying to foist upon the general public a purely human work under the guise of a divine revelation, the fact nevertheless exists that Sherman was attempting to get his foot into that conspiratorial door. He wanted to get a piece of the action. This leads to an unavoidable conclusion:

**Sherman did not mind being a co-conspirator! He did not mind lying about the truth of the creation of the text!**

### **Point K:**

But this is not what Sherman truly believed. He truly believed the text came from, what for him could only be, psychic sources. It was too impressive a work to come from ordinary human mind. He was willing to accept classification as a divine revelation, according to his understanding of the term. But he also had a driving desire to contribute to such an impressive work. He wanted to get in on the action because of the quality of the production, not because it was inferior. He had never seen anything like it in his associations in the psychic world. It held him. He thought Sadler and the Forum were altering it to suit their desires. When Christy offered her neutral response he jumped at the possibility, and eventually tried to exploit it. Again his motives were impure. Sherman did not respect this impressive work to preserve it intact; rather, he thought he could alter it to suit his notions.

**He practiced his psychic trade on the principle that celestial revelations were subject to human alteration, and thus subject to deception of the general public according to the private criteria of the human agents entrusted with such productions.**

**Sherman did not mind altering perceptions of reality in order to further his psychic views.**

### **Point L:**

Sherman's behavior shows his psychology. Sherman could consider *The Urantia Book* only in the light of his understanding. For him, even though he espoused the idea of celestial beings, they were not divine and holy beings.

**Sherman perceived celestial beings as shadows in his disordered mind. His views of cosmic activities were sordid. His motives were equally sordid.**

#### **Point M:**

Sherman's behavior shows his level of perception of other human beings. Sherman grossly underestimated the Chicago personalities. He did not understand what those personalities would do when it came down to the wire. He did not recognize their devotion to the integrity of the Revelation. He must have had a badly misshapen perception of reality. He thought he could manipulate people to achieve his personal ends. He trapped himself because of his disordered mind. He could not properly assess reality. Otherwise he would not have raised the ire of so many. And he would not have chosen the path of public statement he opted for. Later, he could not make an open and free statement of the facts; he had to hide it behind pseudonymity. Then he could bring free-wheeling accusations with relative impunity. That modus operandi is sufficient to estimate the quality of his character.

**He was a man who did not deal honestly with others. Furthermore, he did not recognize this personal defect.**

#### **Point N:**

Sherman's behavior shows his level of perception in other ways. Sadler had rejected his proposal for changes in the text of *The Urantia Book*. He ascribed to Sadler his own motives in social and moral conduct. Therefore,

**he ineptly assessed the moral nature and ethical strength of Sadler.**

His many publications show that he had the intelligence to make involved assessments of information, but

**his vision was obscured by his psychic delusions.**

## **Martin Gardner's Reliance On Harold Sherman**

#### **Point O:**

Again, Sherman's behavior shows his motives. These motives must be contrasted with those of Burton, Bedell, Sadler and numerous other individuals associated with the creation and publication of *The Urantia Book*. In all of their statements available to us, public and private, they consistently maintained that divine revelations were inviolable. Sherman, as many people do, placed upon others his own views of moral conduct and ethical standards. Perhaps you do not consciously recognize this, but you sense the false motives and moral impurities of

Sherman. Furthermore,

**You have placed upon Sadler, Christy, Burton, Bedell, and other members of the Contact Commission and the Forum the same motives and moral impurities you find in Sherman.**

**Point P:**

You see Sherman as a person believing and chasing psychic phenomena. In your long career of detestation and debunking of such personalities you have acquired mental habits which inherently cause you to be repelled by such people. Because *The Urantia Book* is claimed to come from paranormal sources you have the same reaction to it. This has caused you to perceive Sadler, the other members of the Contact Commission, and the members of the Forum as psychics also. Therefore, you cannot assess them objectively; your vision is obscured by the mental habits of the many years of your life. It is this mental habit which causes you to classify them in the same category as Sherman.

**You see them only as persons chasing psychic phenomena.**

**Point Q:**

However, there is sufficient contradictory evidence — in Sadler's lifetime of debunking of psychic phenomena, in Bedell's explicit rejection of such phenomena, in the conservative Midwestern origin of members of the Contact Commission and the Forum, and in other evidence — for you to become confused about where to pigeon-hole these people. Therefore, it becomes easy to rely on Sherman's assessments to help classify these people. But in so doing you create more personal dilemma.

**You use this man as a basis of reference and a source of assessment of other individuals in order to deal with these contradictions in your perceptions of reality.**

**Point R:**

After I examine these many factors in Sherman's motives, his psychology, and his behavior, I arrive at an alarming view of your dependance upon him for your personal assessments. Why do you not recognize the nature of his character? I arrive at the conclusion that you have crept into bed with this fellow, this sordid perceiver of celestial realities, this man with an impure heart, because he offers you about the only evidence you can find that denies the solid wall of devotion from Sadler, the Contact Commission, and the Forum to the Revelation. I also arrive at the conclusion that this dependance can be used to estimate how much your research into the origin of *The Urantia Book* bothers you personally.

**This resort to Sherman is an indication of the frustration you feel with the Book.**

**You have serious difficulty establishing evidence which would support**

**your assumptions about the human creation of the Book.**

**You are grabbing at straws.**

**Point S:**

But my fears extend even further. There must be a personal psychology which prevents you from recognizing this dependence upon Sherman. You are seemingly unaware of the ultimate repercussions of this dependence. Sooner or later, a more rigorous and more objective assessment of your dependence upon this man will become evident to others. This implies that you are resorting to such extremes out of the depth of your own fears about the true nature of reality. I cannot help but come to another conclusion:

**This use of Sherman demonstrates a distortion of reality you will assume in order to retain your view of existence.**

I am sorry if that conclusion sounds extreme. I am merely trying to get a handle on why you depend so much on this man. Perhaps, in making these assessments, we all can get a better handle on the personal elements which go into an evaluation of *The Urantia Book*. I emphatically believe that this unusual work must impact heavily upon any who have contact with it. It is not a superficial work. And this impact shows in the methodology you employ to support your views of existence.

It is natural for me to ask why you depend so much on this charlatan. Why do you not make more effort to talk with people who are more knowledgeable about the early formulation of policies surrounding the origin and publication of the Book. Did you assume an adversarial role from the beginning? Did you fear what you would learn from them? Did you condition your inquiries in a way that would prevent full, open, and honest accounts from them? Did you fashion your inquiries in a way that would bring evidence you wished to hear, but deny evidence you did not wish to hear? Perhaps you cannot collect valid and reliable information from them because those people recognize a basic dishonesty and unfairness in your approach. If you style your approach in a biased manner, and depend only upon evidence you wish to hear, you will pull yourself into a quagmire that will slowly but surely smother you. That is now happening to you.

Consider the following persons.

I have come to know Meredith Sprunger quite well. We have exchanged considerable materials and letters, have had detailed conversations, and have probed one another's limits. He served as President of the Urantia Brotherhood, was familiar with the files at 533, and spent countless hours with Sadler. The man has absorbed a gamut of tradition and knowledge about the origin of the Book. In none of his contact with Sadler or the organizations, and with their historic materials, was there ever a whisper of human origin to the Book. Sprunger believes the Book came through a mysterious miraculous process which he refuses to call miraculous; he feels there are no miracles in creation.

John Hales is the son of William Hales, one of those original persons who conspired to deprive Robert Burton of his vote in the management of the Book. He is the grandson of G. Willard Hales, a person who once was a member of the Contact Commission. The history of the Hales family goes back to the beginning of the phenomenon of the Sleeping Subject. John probably knows more about the historic files and the origin of the Book than any other living person. There has never been a hint from John about a conspiracy to defraud the public about such origin. He has not had a slip of the tongue, not a misstatement, not a mysterious remark. John believes in the miraculous origin of the Book as much as does Meredith.

Carolyn Kendall served as receptionist for Sadler during the period of Sherman's sojourn in Chicago(5). Never has Carolyn made an allusion, suggestion, or insinuation of a conspiracy in the creation of the Book. She believes in its origin as wholeheartedly as do Sprunger and Hales.

These persons are all honest, upright individuals. They may display human weakness; they may not exercise sound judgments; but they are not devious personalities. If I am to accept your theory I must deny the testimony of these people. And I must deny the testimony of forthright and honest men like Burton and Bedell. I cannot do that. I must see your theory as an attempt to avoid the implications of a divine revelation. And that strictly because you cannot accept that there may be a real, living God in action in his universe.

Then I must come to grips with the high level of technical expertise demonstrated within the Book. Although you may claim that the science is that of earlier periods someone had to have sufficient knowledge to write intelligently about it. Who was that person or persons? Can you identify him or them?

In earlier letters I demonstrated that the authors of the Book had a wide gamut of knowledge, far beyond that known by even the most erudite modern scholar. In exploring its many presentations I found myself discovering information which is not found in our modern scholarly productions. And I have other information of which you are not yet aware. If I am to accept a conspiracy theory I must find an explanation of how these materials were incorporated into the Book by a group of lay people from the Midwest who had limited education in such fields.

I could go on and on. All persons associated directly or indirectly with the origin and history of the Book will deny any such theory from you.

In order to pull off such a conspiracy it would have had to involve the most elaborate and the most cohesive agreement among the largest group of disparate personalities ever to occur on this planet. It would have been a conspiracy of unbelievable proportions.

And then we must consider motives. Why would these people, ordinary conservative Midwesterners, have gone to such extremes to defraud the rest of mankind? What could they possibly gain from it except extreme social condemnation if their conspiracy should be exposed? There was no gain from such work, except pride that could not be disclosed to anyone. Even a proposal of monetary gain



falls flat on its face; for many years the Foundation has adamantly refused to give wide distribution to the Book. The policies of slow distribution were supported by everyone until Martin Myers began his deceptions.

A belief in conspiracy escapes all bounds of reason. This divine revelation, this amazing production, is causing you to lose your ability to properly estimate reality. You are entering areas of self delusion.

Please do not misunderstand my motives. This fact is of great concern to me, because I consider you to be a brother.

## THEOLOGICALEVIDENCE

In my many letters to you I have occasionally introduced theological issues. You have consistently not responded to those points. Perhaps you do not want to become embroiled in waste of time and energy in areas where resolution is impossible. But they do offer a serious area of investigation for evaluation of the origin of the Book. You cannot provide competent evaluation without theological illustration. The heart of the Book is its religious inspiration; to accomplish your task expertly you must draw some form of estimate. I have not seen the chapter which compares *The Urantia Book* with the *Oahspe Book*. Perhaps you do some theological discussion there. But I surmise that you limit yourself to superficialities. It is essential to your purpose that you illustrate the sensational aspects of the Revelation.

In a superficial reading you may be disturbed by celestial beings of multitudinous and varied orders flitting around through space. Or you may detest the possibility that they are invisible to us. Or you may refuse the possibility that the worlds of space are occupied by such orders of being. Like many before you, you can be trapped by those trappings.

But there are numerous other areas where you could maturely contribute to your estimate of the value of the Revelation. I raised one of those in my letter of Sept 6(6). That was a curious little study. It was also a study with tremendous significance to any theory of the origin of *The Urantia Book*. I am happy that you gave me a ten-word sentence in acknowledgment. What you apparently did not recognize is the potential of that study for evaluation of the origin of the Book without getting embroiled in theological arguments.

I have since talked with several individuals. They were as impressed as you. And they recognized its significance to any estimate of the Revelation. All unanimously admitted that they were unaware of that unique and singular design of the Book. I attach a copy of one letter where this sentiment is expressed. This is further testimony that —

**Point Q:**

**No human being associated either with the origin or with use of the Book recognized this unique and singular design.**

That fact has potent ramifications, but you gave me a ten-word sentence in response! Do you not recognize how I cannot assess your psychology as anything but one of fear of deeper investigation?

I do not want to overburden this letter to consider other false assertions by Sherman but the responsibility must be faced. For example, he claimed that the Jesus Papers were an afterthought; there was no indication of their inclusion as part of the original revelation. Again, that is patent nonsense.

The name Jesus is used in 2800 paragraphs in *The Urantia Book*. 114 of those occur prior to the Jesus Papers. Whoever designed the Book consistently avoided assigning the name Christ to the human Jesus from front cover to back cover. I clearly and amply demonstrated that this could not have been the work of Sadler; he did not know the rules for use of the names. I also demonstrated why this could not have come out of conscious intent by any member of the Forum. If any human being had incorporated that design into the Book they certainly would have told others about it; it carries tremendous theological implications. It could not have been an idle design. This conclusion is easily deduced from the nature of those implications, as I briefly illustrated. Therefore, neither Sadler nor any Forum member could have had a hand in the creation of the Jesus Papers, either as part of the original design, or as an afterthought, nor could they have had a hand in their editing. Since the rules of use of the names are consistent throughout the Book, and since nearly 2700 instances of the name Jesus are in Part IV, the authors of that Part had to continue to observe those rules an average of 3.5 times per page without a single error. This means that the same hand was at work throughout the Book.

I shall not cite passages (it seems rather useless to do so) but it is clear that anticipation of the Jesus Papers was known in the design of the Book before any of it was revealed. Numerous technical elements support such assertion. Sherman was not aware of that design. He was so bogged down in psychic desires he could not objectively examine the Book, nor did he have the talent for such technical analysis. It was easy for him to believe the Book derived from psychic sources. It was easy for him to bring false accusations; he had no conscience to suppress his hatred for Sadler. And this psychic, this paranormalist, this weak and false individual, this deluded man, is the sole, the only, the solitary source of support for your theories of conspiracy. And even that is the most flimsy evidence, based strictly on an imaginary hurt from a paranormalist whom you should despise.

You can come to grips with reality. You can become more objective and more scientific in your evaluation. You have a copy of the Book; you can verify the conclusions of my study. With a one-page questionnaire you could obtain solid evidence on the knowledge of the Urantia community, both from those who were associated with the origin of the Book, and from those who believe in it. And you

can arrive at your own estimates of the possibility or probability that Sadler and members of the Forum conspired to incorporate this design. It is a fruitful but simple area for further research without becoming embroiled in theological arguments. I offered it to you because it is so easy.

### THE APOCRYPHAL ENVIRONMENT AT 533

Other evidence contributes to rejection of your theories of the human creation of *The Urantia Book*.

I clearly demonstrated that Bedell and Burton could not have been involved in a conspiracy to edit the Book. Such theory violates sense and reason, to the extent that it is delusional. Therefore, if changes were made in the Book they had to be limited to the actions of Sadler. But there are several potent arguments why this other theory is also delusional. The one thing Sadler would not do was permit anyone, including himself, to fool around with the text of the Book. It was inviolate.

If you maintain such theory you must explain why Bedell and Burton did not bring accusation of Book changes against Sadler. You now have a better estimate of their vociferous defense of the Revelation and any human attempt to modify it, to suppress it, or to destroy it. Any action to modify the text would have been met with extreme objection by those two men. Since they were both intimately familiar with the text from the first stages of creation of the Book, they would have known of any changes taking place after 1935 and would have strenuously made it known. They never did!

(Inserted note: Refer to my discussions in later chapters.)

But they surely did bring accusations of an altogether different kind. To assess their integrity and honesty all you need do is weigh the expressed and transparent intent, purpose and concern of those two men.

Both detested the autocratic structure which Sadler created in the Foundation. Bedell was in contest with Sadler over this from the beginning back in the 1940's(7). And he was correct. It led to the later inevitable dictatorial transfer of control to a man like Martin Myers. Refer to Bedell's document I quoted above. Refer also to paragraph 5 of the Burton statement. Their concerns were with policies which would stifle the Revelation, not with false accusations of editorial changes by Sadler. There is not a whisper of such possibility from those two men, nor from any other member of the Forum, but there is a clear concern over the policies of the Foundation, policies which had their roots in Sadler's original design of the earthly structures entrusted with the Revelation.

You can observe the shape of this problem from the work of Mark Kulieke. He is tied intimately to Tom and Carolyn Kendall, and to his flat perspective of the justification for Foundation policies. They all appeared together at a presentation at the recent conference in St. Hyacinthe. Poor, misguided, and manipulated

Tom got up and tried to defend his pursuit of the policies which created so much havoc. I pitied the man. He simply does not understand the nature of his actions which led to such trouble. And the roots of those policies go back to the death of Lena and the shape of Sadler's process after that event.

I believe Lena was an excellent modifying influence on Sadler. She had her feet on the ground and her heart with God. She was the one who insisted that the Revelation was a miracle produced by celestial visitors. Sadler continued to see it as an unexplainable psychic phenomenon.

In previous letters I discussed Bud Kagan's remark about the sequence which led finally to Sadler's acceptance of the Revelation as the work of our invisible brothers. Remember, one paper a week from 1936, until the Paper on the apostles, which was the culminating clincher for Sadler. This would take us to the time of Lena's death. Those two events must have been nearly coincident. It is even possible that her death was the weight which brought Sadler around. But then something else began to happen within Sadler. It is here that you have not worked out the psychology of the influences which brought Sadler's autocratic attitudes and the later Foundation troubles.

Bud Kagan described the apocryphal atmosphere which pervaded 533 when he first came to know those people in the early 1950's. There were all kinds of stories about contact from celestial visitors, and the directions they were offering. That environment provided the context for real trouble.

When I first examined the trademark instructions touted so vehemently by Martin Myers I recognized the influence of Caligastia. There are certain characteristic ingredients in his productions which are repugnant to me. I reviewed those in my *Open Letter to Martin Myers*.

The great puzzle for me was an explanation of how those elements entered into the care of the Book. I resorted to a source in Myers, through occult seance sessions, and his manipulation of Christy after Sadler died. I concluded that he had created the trademark instruction with dictatorial imposition on weak Christy and, through her, upon equally weak Tom Kendall. However, as our investigations have unfolded, it began to appear that such influence existed from an earlier period. I then sensed that Carolyn Kendall's claim of origin of the trademark instruction in 1942 might have merit.

That possibility came about because of the psychological changes which were taking place in Sadler after Lena's death, and after his unreserved acceptance of the Revelation as miraculous.

But there was still another element which I felt had to exist: the death of the Sleeping Subject. I felt that Sadler had to experience a loss which would move him over to the acceptance of psychic instructions. If that source of instructions no longer existed he might have been looking for a substitute. Or, there was a possibility that the Sleeping Subject had ceased functioning and Sadler could no longer look to him. Remember, no one, including Sadler, had any control over when that phenomenon would take place. If Sadler waited around after the full text of the Book arrived, and after the initial instructions for publication of the

Book, and nothing further happened he might have felt isolated and alone, especially with Lena gone.

Please remember, I am merely trying to find a scenario which would explain how events unfolded.

The scenario I have opted for is the permissive step of Sadler to approve someone on the Contact Commission to engage in channeling. And here is where you should look for channeling, not in the origin of the Book. I believe that person was Christy. I believe she attempted to contact the celestial world. And I believe she was successful; unfortunately, it was the wrong source.

Then the perversions began. They received trademark instructions. They received a location for the spiritual pole of the planet. They received an assignment of Norson as Vicegerent Planetary Supervisor. They received Sonsovocton as a character who could approve their actions. Sonsovocton had the same origin as Norson and the giant Sequoia.

Carolyn Kendall stated publicly in the Origins meeting at the St. Hyacinthe conference that they sometimes heard voices directly from the air. She also stated that Christy continued to receive instructions for policy decisions until she lost ability to function, certainly through the period of the internal trademark debate in the 1960's. This is the major reason for believing it was Christy who channeled. She was the "instrument."

The difficulty in human recourse to celestial directions is the psychological dependence which ensues upon that practice. If the midwayers would weekly offer me demonstrations of their presence I would come to look forward to that contact and would begin to avoid my own personal will. I would become psychologically dependent and indecisive. Therefore, it seems to me that contact from the celestial realms would be severely limited. It would occur only at times of crucial importance. It would not be daily, weekly, monthly, or even yearly. It would be tied directly to importance of functional development of events. It is on these grounds that I must deny Christy's assumption of authority in contact with the celestial realms. And it is on these grounds also that I believe her contacts were with evil sources. This leads to an extreme difficulty in understanding of how much Sadler may have been influenced by this practice, starting in the late 1930's and continuing to the publication of the Book, and in later policy decisions.

In this assessment it is important to realize that Sadler continued to deny paranormal origins to the Book in his 1958 statement. He never accepted those phenomena as part of the Book. But he may have come to accept them as part of his instructions and therefore as part of the ensuing policy decisions. In spite of all this, the Book remained intact. And how I thank God that his hand is more powerful than that of any fallen Sons.

There was one thing Sadler would not do; he would not change the text of the Book. He had the miraculous nature of its appearance to sustain him, and he had instruction which made that perfectly clear.

(Inserted Note: Refer to modification of my conclusions in later chapters.)

## SADLER'S MORAL CHARACTER

Consider the gossip you are getting from Sherman and Belk about Sadler's moral character. In 1942 Sadler was 67 years old. Perhaps he was a lecherous old man, but I seriously doubt it. He was not that kind of character. At 67 sex was passing him by, as it does all of us sooner or later. Consider my sex life; do I entice pretty young things into my office to squeeze them? Consider your sex life; do you go around pinching nice round bottoms?

Where is your head? Don't you see that you are squirming under the possibility of this revelation? Don't you understand how it frightens you? Don't you understand why you must denigrate and defame Sadler? Is this the way to offer truth and understanding to the world? Have you employed such techniques in all of your scholarly life?

Again, you are grabbing at straws!

I have a lot of respect for the depth of your research and for your scholarly abilities. That is what has kept me in such heavy contact with you. But you have become so engrossed in disproving a miracle that you cannot see the forest for the trees. And about the only tree you can see is Sherman. He looms large in your vision.

It is crucially important that you disprove the Revelation. You will dig everywhere you can find, exaggerate the most trivial instance, and seek others who became disillusioned with the Revelation in order to cling to your views of the universe. You created a logical conceptual structure about God, one that is not based on a real living spiritual experience, and you must defend it. You are a defender of a faith that is now dimming in the conscience of the entire world. That is fine. That is your prerogative. But do not cast away your scholarly integrity and the reputation you spent so many years building in order to achieve that end. Remain true to standards of honesty and fairness to the evidence, all the evidence.

Ernest

1. This statement suggests that the Sleeping Subject was still alive in 1942.
2. These abbreviations are a shorthand notation for references to judgments handed down by United States Courts. 210 USPQ 217 is Volume 210 of the United States Patent Quarterly, page 217.

3. Kristen Maaherra, then living in Tucson, Arizona, was sued on February 27, 1991 by the Urantia Foundation for both copyright and trademark violations. She had created the Urantia text on computer disks and distributed those free of charge to all who asked. She also placed a copy of the three concentric circles on the disks.

4. The text of the letter is as follows:

Dear David:

In response to your letter of March 25 enclosing pages from Dr. Sadler's "The Mind At Mischief," which I'm returning to you, as I have copies of all of Poppy's books in a special bookcase. I am well familiar with this one.

Others have written me similar letters as you have. "The Mind At Mischief" was written some years before *The URANTIA Book* and at that time Dr. Sadler says he had been studying this case for 18 years. I had never connected this with *The URANTIA Book*, nor did I ever hear any discussion that it had any connection therewith. Therefore, I can give you no information as to whether your assumption is correct or not.

5. This was an error on my part. Carolyn Kendall did not become Sadler's receptionist until the early 1950's.

6. Refer to my paper where I analyze the use of Christ names within The Urantia Papers.

7. This concern by Bedell dates to the early 1930's, as I shall show in later chapters.

## CHAPTER TWENTY THREE

## Sadler's Grave Error

As human mortals we shall never know all the reasons Sadler was chosen for the task of the Revelation. There may be many qualities that shall remain buried to our limited eyes. But other qualities are obvious.

He was devoted to God. He began as a youth, he held fast through disillusionment, and, out of that devotion, gave himself to the welfare of others throughout his life. He never denied a personal God, and he never denied a living relationship with God. That quality was essential to his personal integrity and to the integrity of the Revelation. Nothing would deter him from the responsibility that had been placed upon his shoulders. Nothing would jeopardize that trust.

He had high moral integrity. His praise was universal among those who knew him. The crisis Harold Sherman created did not deter Sadler from the responsibility he felt to a mighty Revelation. Nor did it deter him from the responsibilities he felt to his fellows for the benefit he saw in the superior quality of the Revelation, regardless of his estimate of its miraculous nature.

He was a highly intelligent man. He had ability to estimate situations, and to deal with the complexities of human relationships. He had phenomenal memory, and retention of episodes in his life which resulted in the later entertainment of many persons through his anecdotal accounts.

He was a straight, middle-of-the-road, conservative, mid-western American, who believed in God and country. Psychic phenomena were interpreted in terms of mental aberrations; they were either from the sub-conscious, or fraudulent. He long withheld judgment on the Revelation because it went beyond his conservative world view.

For all of his talents, training, experience, and devotion, Sadler made some damaging errors, and monumental blunders in human judgment that ripple yet today.

As an indication of his forward-looking perspectives consider his work on *Race Decadence*, 1922. The sub-title was *An Examination of the Causes of Racial Degeneracy in the United States*. He concentrated on two areas: Physical Decadence and Mental Degeneracy. As a physician he felt he witnessed an alarming increase in cancer, venereal disease, and so-called "old-age" disorders. As a psychiatrist he saw an apparent increase in mental and nervous diseases — feeble mindedness, epilepsy, insanity, and so on, "as they threaten the integrity and stability of the American people." He then went on to a meticulous delineation of case histories, discussion, and proposed solutions.



"We must possess more knowledge and more people must possess the knowledge which we today have, before we can begin the more sure and positive purging of the nation by corrective legislation."

He believed in applied Eugenics, and expected to write a book about it, toward

"a practical application of the laws of heredity to the human race. It will present a full and frank discussion of eugenics, with a sane and practical program for Race Betterment."

Sadler was certainly no Hitler, proposing to "cleanse" the human race toward some superior elite. However we have cause to question the wisdom of his views. He had a theory that the western world was divided between "round-heads" and "long-heads." In 1918 his book by that title was published. In the intense zeal of patriotism of World War I many were looking for the causes behind Germany's creation of that conflict. The idea of racial decadence was not uncommon. It was Sadler's theory that the Prussian "Round-Heads" had come to dominate the German race and thus national policies, while the "Long-Heads" had been suppressed racially over the centuries. The latter were supposedly more intelligent, had more noble aspirations for the betterment of mankind, and were more peaceful minded. A gradual selection toward the more aggressive "Round-Heads" then led to increasing national conflicts. Sadler presented those ideas in lectures designed to increase patriotic fervor in the United States. The United States government asked him to prepare these ideas in book form for more easy circulation.

Today we would not believe that these contrasting human traits are identifiable through such simplistic anatomical differences, although virtually all of us have had experience with individuals who are more mild mannered and others who are more belligerent. But we are far from the wisdom necessary to distinguish the true causes. Unless we could discover the genetic components we could not suggest a program of breeding to enhance the better qualities, nor would we have the wisdom to recognize the long-term ramifications of select mating. We are not competent to such "genetic engineering."

*The Urantia Papers* speak to just such problems in the weaknesses now being propagated through the human races.

Page 585: 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.

In the racial insanity and ultra-liberal notions of today's world such talk is enough to set a vast majority off into paroxysms of rage. As a people we little realize that unless something is done to control the witless reproduction of the human races we will ultimately degenerate into chaos. Our ancestors worried about such problems but the world of today is oblivious to the long-term ramifications.

We are not competent to pass upon the biologic fitness or unfitness of the individuals of our world races. But why do we not agree upon the biologic disfellowshipping of our more markedly unfit, defective, degenerate, and antisocial stocks? The answer is simple. We are an undisciplined society which has promulgated unbridled liberty as the personal right of each of us.

Sadler recognized these elements as necessary for a continued robust, vigorous, and healthy social order, even though his ideas of possible solutions were awry.

We cannot be certain how much Sadler may have been influenced by the Revelation. The notion of race improvement was not new, nor was it confined to religious sects. His books on Race were written during an early phase of the unfolding phenomena of the Sleeping Subject, before there was a Forum, and many years before the actual Revelation.

Regardless of these elements, Sadler's ideas were contained within the context of *improvement of the current social order*. It did not occur to him that a total revamping of the social order, a new world age, might be necessary to achieve such lofty goals.

Sadler's conservative mind-set not only led to his personal notions of race improvement; it also planted the seeds for serious trouble and future turmoil in the dissemination and care of the Revelation.

First, he desired some social mechanism for care of the Revelation when he would release his hand. He conceived of an absolute oligarchy of select individuals who would perform that task. They would transfer power from one individual to another when one would cease serving.

Second, he resorted to commercial law to fulfill his obligation of preservation of an inviolate text. These were the instructions he had received; these were the instructions he would satisfy. He did his best according to his understanding and his trust in human institutions.

Third, and most devastating, he permitted the Devil to enter into 533 and exercise corrupting influence upon the Revelation.

How did he execute this trust? He gathered around him an inner circle of counselors. His purpose was stable direction of the Revelation. He did not want it to slip into unsteady, immature, or hasty hands. He looked to members of the Forum who could offer mature advice.

Foremost of his counselors was G. Willard Hales. Hales had two attributes which were important to Sadler. One, Hales knew SS personally and, two, he was a highly successful business man who was also a member of the Chicago Board of Trade.

According to the *Who's Who In Chicago* for 1931, G(eorge) Willard Hales was a grain merchant who was born on a farm in Henrietta Township, Lorain County, Ohio on December 18, 1874. This made him a mere six months older than Sadler, and thus the two men felt a bond on that fact alone. His father and mother were George E. and Linda B. (Ross). He was educated at the Oberlin Academy. He married Carrie Parker Merchant of St. Joseph, Michigan on July 30, 1902. They had three children: Burton W., William M., and Caroline. Hales taught country schools and later engaged in flour milling in Ohio. He moved to Chicago in 1900. Through the help of his uncle, Burton F. Hales, who lived just up the street in Oak Park, he established a business to sell grain products. Thus he became president of Hales and Hunter Co., president of Northwestern Malt and Grain Co. from 1910, a director of the Avenue State Bank of Oak Park, and served in other prominent community and social positions, including president of the Oak Park and River Forest High School Board. He was a Republican and attended the Congregationalist Church.

He became a member of the Chicago Board of Trade in 1907, and continued as a member until 1952.

This last fact led me to believe that he knew SS through paths other than Sadler's remote report. If Sadler's account to Sherman was true, as attested by my ability to date their first contact, both SS and Hales were members of the Board of Trade when Sadler first met SS. Was it possible that SS felt a strong need to confide in some of his business associates concerning the unique night episodes? Did he confide in Hales? Did SS ask Sadler to make Hales a member of Contact Commission? Was this the route through which Hales became a member of the Forum, and his later important influence in the policies affecting the care and dissemination of the Revelation?

I wrote a letter to John Hales, past president of the Urantia Brotherhood, faithful administrator of Chicago Urantia functions for many years, and grandson to G. Willard Hales. Perhaps he could cast light on this question. Following is the text of that letter.

December 12, 1996

Dear John:

As you may know, after a three-year lapse I have returned to research and writing on the history of William Sadler and the circumstances surrounding the origin, publication, and dissemination of the Book. Among other elements I shall emphasize the nature and character of the people who surrounded Sadler, and who may have been influential in helping to bring the Book to the world. The Hales family, from grandfather, to father, to son, certainly were important contributors to that process.

It was many years before I came to realize that Sadler had no control over when the episodes with the sleeping subject would occur. But this realization led to acute understanding. Since the episodes occurred only when the man was asleep, they would occur only at night. Description of two episodes, both early in the phenomenon, show one at 11:00 in the evening, and another very early in the morning. Sadler used the phrase "night vigils." Since the onset of these episodes could not be predicted, Sadler was dependent upon the man's wife to alert him. Furthermore, we know from Sadler's

remarks that when he moved to a residence in La Grange the man moved to an apartment in close geographical proximity to Sadler.

Also, since the process continued as late as 1930, and since Sadler had moved to north Chicago, it was impractical that he travel from there back to La Grange when another episode would occur. Therefore, it became apparent that the sleeping subject had to move with Sadler, at least to an adjacent neighborhood. Sadler first moved into a posh neighborhood at Lincoln Park West, where he lived for several years. Sadler also stated to numerous people that the man was a "broker," although there is debate over the type of brokerage activity. This suggested also that he had an income which would permit him to live in a similar posh neighborhood.

All of these factors further suggested that it might be possible to trace the identity of the sleeping subject. We know addresses and dates for Sadler. Therefore, the man might be moving at the same time and to similar locations as Sadler. Given his occupation, city directories, and US census, the path seemed open to identify someone with moves similar to Sadler. Although I spent some hours pouring over records, I concluded that perhaps it would be better to leave the matter alone.

These elements led me to recognize that your grandfather could not have been the sleeping subject. He was in the wrong places. However, the research led to other possibilities. I surmise that your grandfather knew the sleeping subject before there was a Forum, prior to 1923. At that point there was no Christy, nor a Bill Sadler, Jr. who would have been old enough. That limited persons to Sadler, Lena, Anna, and Wilfred, or anyone else Sadler may have brought in as a consultant. I know from remarks in his books that Sadler, for example, was consulting with Howard Thurston prior to 1923. If Thurston were going to advise Sadler he quite probably was invited, without prior warning, to a "night vigil."

I believe the contact with your grandfather took place in the following manner. I believe SS and your grandfather knew each other professionally. I believe SS spoke with your grandfather in confidence about this problem he was having while he was asleep. Not only was Sadler looking around for answers, so also was SS. But he had to keep matters discreet. Otherwise, he would have brought social and professional problems upon himself. Therefore, the number of people he personally consulted probably was severely limited. SS may have invited your grandfather to witness one of the night episodes. This led to your grandfather's contact with Sadler. Your grandfather thus became one of the "group" who were witness to the "night vigils."

I would like to gather more concrete facts concerning your grandfather, your father, and yourself in contribution to the revelation process. We have *Who's Who*, but that is scanty information. We have city and telephone directories to locate addresses. We could go over the records of professional organizations and societies, and newspaper accounts, but that would be a long and tedious process, perhaps with the labor not worth the final results.

Would you be willing to help? Would you consent to an interview? Would you be willing to share personal information? Would you be willing to help elucidate the process with SS, and the path which led to contributions on publication of the Book? The source of your information would be held strictly confidential, or used according to your desires.

I would greatly appreciate any contributions you could make.

Ernest

John did not respond to the letter. In a later luncheon meeting with John in Chicago on Thursday April 3, 1997 he also did not mention it, nor did I pursue the letter any further. John has consistently maintained silence concerning family history, and the Hales association with the unfolding and publication of the Revelation. I felt that if he wanted to discuss my query he would do so; if not I would not place pressure upon him. It is also John's personality to remain quiet and unassuming in the background while serving the Urantia community. He is not an evangelist nor an aggressive promoter of revelations.

Therefore, I could not, on the grounds of silence alone, conclude that John was hiding facts. But he certainly did not volunteer to keep me straight on possible errors in my suggestions. This last point led me to believe that perhaps I was not too far from the truth.

Furthermore, when I stated at our luncheon meeting that his grandfather had been a member of the Board of Trade he denied it. I responded that I had three different sources which confirmed his membership. Two mornings previously I had visited the Records Department of the Board of Trade and obtained a membership list for 1908. G. Willard Hales was on that list. The United States Census for 1910 showed him as a grain buyer, and *Who's Who* also listed him a member of the Board of Trade.

I puzzled over why John would deny such an obvious fact, something he had to know. Perhaps he did not realize the depth of my research and was attempting to sidetrack my investigations. I could hardly come to any other conclusion. This behavior suggested even more strongly that my deductions were not too far from the mark.

If such background of relationships actually existed we can better understand why Sadler made Hales his most important confidant. They both were men with great confidence in the current social system, and both had mature social experience. If they had formed a bond through the early investigations into the behavior of SS their relationship would have been that much stronger.

We also can better understand why Harry Loose had such fear of the Hales family. A loose Chicago detective, with personality and emotional problems, would have cause to fear the social judgment of persons with the maturity of Hales.

It was in such social relationships that other members of the Forum had to interplay. As with all of us, Sadler had a preference for his counselors; not all persons were regarded equally. If Sadler had a proclivity to more conventional minds his direction would be influenced by that outlook. More excitable, less balanced, or less astute individuals would not be part of the "inner circle."

Thus we have a better handle on the response Clyde Bedell may have received from Sadler and the "inner circle" when he expressed his concerns over future direction of management of the Revelation. Bedell may have been an astute individual, with excellent experience in the advertising world, but he was not someone who had an implicit faith "in the way things are done." He had enough sense to know that human personalities, no matter what their social prestige, are often weak and shortsighted.

Barrie Bedell kindly shared with me a copy of a letter his father wrote to Wilfred Kellogg in the early 1930's. That letter expressed Clyde Bedell's concern over publication of the Revelation, and the structure that would be entrusted with its care after Sadler would release his hand. The letter was highly revealing for it showed that the thinking of both Sadler and Bedell was firm at that early stage.

From the letter we see that Wilfred Kellogg was a buffer between Forum members and Sadler. He served in an administrative role, taking care of many tasks, such as making copies of the text for Forum members, handling details of the week-to-week activities, and gathering opinions and ideas.

Following is the text. The numbers in parentheses refer to notes at the end of the chapter.

#### NOTE TO THE READER:

**Publication of this Letter here is intended for your private information and use. It shall not be copied to other public media sources, reprinted, or republished without the express written consent of Barrie Bedell. You may contact Barrie at PO Box 30571, Santa Barbara, CA 93130.**

Mr. Wilfred Kellog(g)

Diversey Parkway

Chicago:

October 30, 1933

Dear Mr. Kellog(g)

Will you kindly throw this letter into the hopper with whatever other suggestions you may be receiving — for consideration by Dr. Sadler and the rest of you?

I am doing this typing on a borrowed typewriter, I am not a stenographer, and my time is short. I ask pardon in advance for miscues.

\*

Please don't impute to me a desire to see a loose-knit or nondescript board for the U Society. I perceive that precautions must be taken. I too wish to see stable direction of this revelation's distribution. But I feel there must be a middle course which will appear to be fair and defensible. Fair to the book itself, fair to the directors whoever they may be, and fair to the people for whom after all we incorporate — the part of the public we can interest.

The following points are self-explanatory. First though, I wish to say that unless it would handicap him professionally I believe there are almost inescapable reasons why Dr. William should be on the board — if indeed he is not its chairman.

#### *WHY SHOULD A SELF-APPOINTED BOARD HOLD OFFICE FOR LIFE?*

a. I believe we cannot warrantably expect any religious or secular enterprise on earth to be better governed by old men in their dotage than by a board deliberately designed to avoid that possibility.

b. A board for "life" smacks of the papacy — but has the worse aspect of never being swayed by counsel when one man is won, but only when four or more are won(1).

c. The incorporators are placed in the position of saying "We are the only persons on earth qualified to do this job, and the only seven in our lifetime who COULD do it — but, let the unwashed and misguided public provide the money to do our bidding(2). "

d. The incorporators may be made to appear to place their interest in the society before the society's welfare, inasmuch as they presume no persons so well qualified as themselves will become members of the organization as it grows and develops(3).

e. Why should ANY seven of those fortunate to be in on this revelation to date, say that out of the thousands of splendid people we hope to have join us, none can ever qualify so long as the seven may live, to participate finally, actively, and directly in the society's direction(4)?

f. Jesus took no such water-tight precautions in connection with the dissemination of the new conception of religion. Should we be so circumscribing and narrow in connection with this book(5)?

g. If genuinely aged men can do the job well why not seek some such to participate now?

h. To me, closing the board as proposed is entirely out of harmony with the spirit and the breadth of the revelations we wish to see promulgated.

i. It seems inconsistent to me to say in one breath, "This is too vital and important to risk letting the mob have a voice," and in the next, "It will be of so little importance in a few years that the direction of old men will be good enough(6). "

j. WHAT GOOD REASON is there for doing it? If it is to keep good and trusted men in, they can reelect themselves every year or five or ten, as may be arranged — so long as their consciences would permit. If it (is) to form an inviolate autocracy to keep other good men out, it discredits the incorporators.

k. A conscientious young man would, I believe, refuse to accept life membership on such a board. I would never want inviolate right of tenure to keep me on a body which should occasionally draft onto itself enthusiastic and fresher blood.

l. Your proposals contemplate provision for "kicking off" unworthy members. That is an admission of human fallibility. A simple provision for "terms of so many years" would obviate all necessity for so deplorable a possibility as you contemplate(7).

m. Failure to reelect a man would appear more desirable to me than trial and recrimination and bitterness.

n. The great disseminators of religion have generally been young men. There was some militancy even in Jesus. Venerable men may be splendid for sitting and counselling, but they have never been generally famed for active direction and aggressive enterprise. There should be a little of that always on the board, should there not(8)?

o. If the "permission is given" we owe it to this revelation to permit it every possibility for wider and more adequate promulgation as the years go by. I cannot prescribe to the guess in the dark that the society's work will possibly be done in twenty or thirty years and that an aged board at that time will be no handicap. We owe it to the revelation to presume work of its dissemination may be even more important to be directed by strong and sure hands than now(9).

p. We deliberately deny some hardihood and sincere heartfelt devotion to the revelation for a future date — when we deny its board the opportunity to grow and keep alive and active — which the revelation itself has in itself. That's poorly said. I mean, the revelation is a great potential all in itself. It is young and new and vital and alive. Its growth and acceptance may be dependent on the vitality and aliveness, the great devotion and sincerity and stamina, of the man who directs its distribution. Should we deny the book a board kept always partially vital and refreshed?

q. If we believe the work will be completed (I don't) before the first board becomes impaired and befogged by too much living, why incorporate? If we incorporate to provide a continuing entity to the society, why not provide that the entity be a vigorous one as well as illustrious, sincere, dignified — and whenever, or whatever the case may be(10)?

r. The Supreme Court was not incorporated — or elected — or sponsored — by itself.

s. The Supreme Court is a receiving and digesting body. It has never advertised or tried to sell or distribute a decision. Our society's board should be a disseminating and radiating body. Please don't believe I want to see it a cheaply commercialized thing. But the preaching of John the Baptist — and of Saul to nearly all the Greeks — was warm, alive, vigorous, aggressive(11).

I am afraid I weary you. Let me more briefly come to the other point.

WHY DENY A VOICE — TO SOME EXTENT AT LEAST — TO THE PEOPLE WHO PAY? TO THE PEOPLE WHO MUST CARRY THE WORD ON? TO THE PEOPLE FROM WHOM WHEN ALL IS SAID AND DONE — THE REVELATION IS MADE — THE PUBLIC WE CAN INTEREST?

a. It seems hardly fair to ascribe religious perception to those who would join us and then to call them a mob unfit to participate even indirectly in the choice of men who will direct further efforts to get more people like them to perceive.

b. It seems hardly fair to say, "Give us your money, but not your opinion. You can practice this religion in your own sphere, but we don't think you have enough of it to help elect a minority of our directors(12)."

c. It rather appears to me that to refuse supporting members some voice in naming directors directly or indirectly is subversive of a lot the world has learned politically, economically, and spiritually(13).

d. After all too — we are seeking live, thinking, dynamic people to embrace this book — not sheep.

e. Disseminators of a new revelation might be warranted in leaning over backwards in taking precautions to avoid appearances of an unwarranted "divine preceptorship(14)."

f. I feel it is a little specious — or something of this kind — to extend a "Jesus book" while saying, "We must protect ourselves against pollution by association of your choosing."

g. Do we wish to say, "You are spiritual enough to see this book should be disseminated, but you are not spiritual enough to see that one man can do a better job than another of disseminating it."



h. It hardly seems fair to me to impugn today, the motives of the people whom we will have won to this book five or ten years from today.

i. After this inviolate board begins to die off, will we not have to turn to people such as we propose barring for a long period of years? If we say, "The job will be done then," it might be remarked that Jesus started a dissemination 2000 years ago which isn't done yet. Nor did he appoint a closed regimen to carry it along. Although a certain group of believers did.

I am sorry I am so verbose.

Let me start to stop.

Without jeopardizing the interests of the society, or lessening the protection you wish it afforded, terms could be made for stated periods, with power of re-election in the hands of the board. Thus you would cause each director to face squarely at the termination of a term the question as to his fitness, and the possibility of some new adherent who might serve better. You would secure the security you wish. You would eliminate a good share of the possibilities for regret.

Next, why have the entire board from any one source? Or elected in any one way? Dr. Sadler's thought that the council might name a few directors would solve most of the objections which occur to me in connection with denying the membership a voice.

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Is the following worth thinking about?

Three incorporating directors to serve until the book is about to be published, or is published?

Then, upon publication, let them start terms of six years. Then, at the start of those terms, let them name three more directors to serve for two years each.

And let the council concurrently, and upon its election, name three directors to begin terms of four years each, one of whom would be chairman of the council.

Then as terms expired, the directors would name a new directors' director, and the council, the council's directors, always for 6-year terms.

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Perhaps a few things might be said in favor of having each group of three named above, including a 2-year, a 4-year, and a 6-year director. And as each term expired, the new term would be for 6 years. Thus, instead of a group of three from the council expiring together, one would expire each two years, et cetera.

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Had I not made so sudden a departure from New York, I would have sent this to you sooner. All best wishes, and be sure I have confidence that your final decisions — be they one way or another — will work out. Somehow they always do.

Yours, (Signed) Clyde Bedell

Bedell's hopes were misplaced. His worst fears were realized. The letter is an amazing forecast of the troubles which were to beset the Urantia Foundation.

This letter adds to our perception of Bedell's personality. His *Petition*, the *Response to Sherman*, and this document all reveal a peppery, verbose individual who was not afraid to express his thoughts, or to let everyone know where he stood. He cared more for right than what others thought of him.

He had an acute sense of right and wrong. He knew human nature. He recognized the inherent limitations of the proposed structures.

Bedell believed in the Revelation. He was fully converted to the potential of its changing the world. He wanted to see it get into action in his lifetime. Because of this view he was highly concerned about the human organization which would be entrusted with its care. He wanted it to be active and aggressive, traits he felt would be in younger blood. He trembled at the thought of old men "in their dotage" who might become an impediment to that aggressive promulgation into the world.

This bright hope led Bedell to spend a major portion of his life on his *Concordex*, a reference work he hoped would assist others in becoming familiar with the Revelation, and also as a help in its promulgation.

But Bedell's letter does more than serve as a measure of his personality, his hopes, his dreams, and his concerns. It is highly informative, and revealing, in many ways.

The time is 1933. Sadler and the Forum do not yet have the actual revelation. They have those materials which are the precursor to the first three Parts of the Revelation. They also do not have the Jesus Papers!

Two items are under heavy discussion:

- a. Publication of the materials they now possess, and
- b. The structure of an organization to be entrusted with care and publication of the Revelation.

From Elsie Baumgartner's letter we know Sadler was keeping members of the Forum informed about his thinking and plans for an organization to care for the Revelation in 1943. Bedell's letter shows that similar thinking was going on in 1933. Sadler probably proposed these actions to the body of the Forum, seeking their advice and approval. Bedell, who was then 35 years old, and in keeping with his personality, was reacting. He desired to, and believed he could, have an influence on the final outcome, although it is evident that he did so from an inferior position. Even at that time he recognized that the organization wheels were in motion, and hoped that he could affect the final outcome according to his expectations.

We have other confirmation of Sadler's strong plans at that early date, and his desire to place the Revelation under secular commercial law through copyright. In a newsletter dated May, 1996, the Urantia Foundation stated:

As early as 1932, the early custodians of the book initiated correspondence with the United States Copyright Office in order to obtain a copyright which would "protect [the text] against infringement for an indefinite period."

Through the kindness of Robert Solone at the Urantia Foundation offices I have copies of those letters. All were on letterhead of

The Sadlers and Associates  
Physicians and Surgeons  
533 Diversey Parkway  
Chicago

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October 12, 1932  
Register of Copyrights  
Washington, DC

Dear Sirs:

Would you please send us a copy of the new copyright laws?

Yours very truly,

(Signed) Wilfred C. Kellogg, Manager

\*\*\*\*\*

November 14, 1932  
Mr. William L. Brown  
Acting Register of Copyrights  
Washington, DC

Dear Sir:

Will you be good enough to define the meaning of the term "proprietor" as it appears in the first line of the section 8 of the current "Copyright Law," Bulletin No. 14?

I am assuming that a corporation, association, or society can take out a copyright in its own name as proprietor. That is, the copyright need not necessarily be originally issued to the author and then transferred by him to such organization. Am I correct?

Sincerely yours,

(Signed) Norma Lucas, Secretary to Dr. Sadler

\*\*\*\*\*

November 28, 1932  
Register of Copyrights  
Washington, DC

Dear Sir:

Will you be good enough to advise me as to where I can secure information regarding taking out copyrights in foreign countries. Can a copyright be taken out in some one country that affords protection in all others?

Sincerely,

(Signed) Wilfred C. Kellogg, Manager

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We should not accuse Sadler of being presumptuous. He had no instructions at that point to inhibit his planning about the method, timing, or protection of the publication. For him, at that time, the Revelation was an unexplained phenomenon with powerful content. It was natural for him, as a mid-western conservative, to think about methods for care and protection of the text.

Sadler's belief in the source of the Revelation did not in any way affect his decision; he certainly must have felt the material sufficiently superior to deserve publication, regardless of his views about its divine authenticity.

If he was not convinced that it was of divine authenticity he may have felt he could treat it as any other written work. In fact, we know he held that view regardless of his belief in its origins. Thus he early placed reliance on secular institutions, a habit of mind from which he never departed. Only when he became convinced of divine authority in care of the Revelation might we expect him to feel obligation from purely religious concerns. Unfortunately, he never came to distinguish that difference.

In 1933 Sadler and the Forum had in their possession revised versions of the text of the first three Parts, but not the final revelation. They did not have Part IV. Having been through the process of several revisions of the text they may have felt they had the final version. They would not have known they were in an incipient stage of actual revelation. Were statements contained in those precursor Papers which might have served as warning flags? Could Sadler have ignored those remarks? For example, on page 1007 the statement is made that there are many events of revelation but only five of epochal significance. The Papers then go on to list those five, *including the present one*. Did Sadler merely pass over this remark? Did he not recognize the momentous nature of the statement? Or was it not part of the precursor materials; did that passage first come in 1934? If those statements were present in the materials prior to 1934 they certainly should have influenced Sadler's thinking. And why did they not influence Sadler to more devout religious thinking after 1934, rather than to secular solutions? Why did the statements on epochal significance not alter his views as a divine revelation?

But the situation raised a conflict in Bedell's mind. How could one go in a slow deliberate manner and not curtail the enthusiasm the Papers would certainly generate? How could one hold strongly to a religious belief, with consequent evangelistic fervor, and be held at bay by secular structures? Bedell's concern was how a zealous and spirited body of believers could be placed under the control of an autocratic body? Was this not a revelation to the world? Did it not have the potential to turn the world upside down? This was Bedell's dilemma; although he may not have worked out all the possible ramifications, his instincts were sure.

But to Sadler it seemed best to create a small group of trustworthy people who could insure the safety of this magnificent work.

There was another side to their concerns. Sadler and G. Willard Hales were 58 years old in 1933. Hales was a member of the Chicago Board of Trade dealing in commercial commodities. He had considerable experience in the dangers and pitfalls of a cutthroat business world. Something must be done to protect the Revelation from perversion. Between them, or with other senior counselors, they

found recourse in the mechanisms of secular commercial law. It was natural to believe in copyright as a means of preventing unauthorized reproduction of the text.

These men were senior to Bedell by 25 years. He saw them in their conservative stage of life. But he could not perceive how a body of men "in their dotage" could be the wellspring of a dynamic and aggressive religion, out to save the world. Bedell wanted to see people who were "*warm, alive, vigorous, aggressive.*" He believed, and rightly so, that only youthful persons could bring that bright fervor to the world.

Bedell believed this body of conservative persons might look like a "papacy," with dictatorial control on views and conduct coming down from on top. He felt it was specious to extend a "Jesus" book to the world, and then be concerned about pollution from association. How can any body of religious believers predetermine how that body shall grow or develop, and what ultimate spiritual flavor will issue forth? Therefore, how could anyone create a corporate structure that reflected Sadler's transient concerns, but which could not respond healthily to future developments?

Sadler's policy views definitely were not religious. They were commercial from all aspects. Furthermore, Sadler may have had cause for his policies, derived from the Revelation. It had cautioned against building a body of religious believers.

Page 1087: Religionists must function in society, in industry, and in politics as individuals, not as groups, parties, or institutions. A religious group which presumes to function as such, apart from religious activities, immediately becomes a political party, an economic organization, or a social institution. Religious collectivism must confine its efforts to the furtherance of religious causes.

Page 1092: But as religion becomes institutionalized, its power for good is curtailed, while the possibilities for evil are greatly multiplied. The dangers of formalized religion are: fixation of beliefs and crystallization of sentiments; accumulation of vested interests with increase of secularization; tendency to standardize and fossilize truth; diversion of religion from the service of God to the service of the church; inclination of leaders to become administrators instead of ministers; tendency to form sects and competitive divisions; establishment of oppressive ecclesiastical authority; creation of the aristocratic "chosen-people" attitude; fostering of false and exaggerated ideas of sacredness; the routinizing of religion and the petrification of worship; tendency to venerate the past while ignoring present demands; failure to make up-to-date interpretations of religion; entanglement with functions of secular institutions; it creates the evil discrimination of religious castes; it becomes an intolerant judge of orthodoxy; it fails to hold the interest of adventurous youth and gradually loses the saving message of the gospel of eternal salvation.

Little did Sadler, or all the Trustees to this date, realize how they have fulfilled this dire prediction.

Formal religion restrains men in their personal spiritual activities instead of releasing them for heightened service as kingdom builders.

Page 1089: True religion is a meaningful way of living dynamically face to face with the commonplace realities of everyday life. But if religion is to stimulate individual development of character and augment integration of personality, it must not be standardized. If it is to stimulate evaluation of experience and serve as a value-lure, it must not be stereotyped. If religion is to promote supreme loyalties, it must not be formalized.

Sadler, and the persons who surrounded him, were strongly influenced by these admonitions. The people of the world should be given an opportunity to incorporate the Revelation into their lives without the formulations of a caretaking group, or the doctrines of an organized “church.” How could the organization entrusted with its care not be secular if it were to be neutral religiously?

This view continues to influence the Urantia Foundation to this day. In a newsletter dated May, 1994 the Trustees made these remarks:

### THE FOSTERING OF A RELIGION

The Declaration of Trust Creating URANTIA Foundation states that “the principal object for which this Foundation is created is . . .” and what follows is a statement of goals, some of which are to be accomplished “. . . through the fostering of a religion, a philosophy, and a cosmology which are commensurate with Man’s intellectual and cultural development.” All Trustees, current and past, since the inception of the Foundation in 1950, have interpreted this statement to mean the fostering of a personal religion. Some readers think that “the fostering of a religion” means that the Foundation should foster a new, institutional religion. Some of these readers support their position by quoting William S. Sadler, Jr., one of the first Trustees, who said:

“I think there is a possibility of developing from this blue book a religion the like of which this world has never yet seen.”

Was Mr. Sadler referring to a new, institutional religion? You be the judge. What follows is his statement in context.

“I think there is a possibility of developing from this blue book a religion the like of which this world has never yet seen; a religion that’s full of good humor; a religion which is full of the joy of existence; a religion which is totally devoid of fear...a religion which has nothing to do with any one day of a week; a religion which pervades the whole of a human life twenty-four hours a day...a religion which is part of a human being . . . This is a religion which you’re good-natured about.

. . . you breathe it like you breathe air. You drink it like you drink water. It’s a normal part of living. It’s real. It’s not something that’s dissociated, compartmentalized, or set off . . . it’s something which you just are.”

Making the point unquestionably clear, Mr. Sadler said:

“This book is not religion. This book is a cosmology, a philosophy, a metaphysics, a theology. Anything which is in written language is not religion. It’s intellectual. That should be very, very clear...” This book is a tool. Use it when you need it, but if you don’t need it...don’t bring it into the picture. It’s sort of like the guy that’s using a pitch fork, and he finds it such a handy tool that he takes it with him wherever he goes, including to a tea party.

“I many times discuss God with men, and I seldom mention The URANTIA Book unless I sense that this tool is needed to complete this job, and then I get it going with everything I have.”

The Trustees of the URANTIA Foundation do not see The URANTIA Book (nor its social organization, IUA) as a competitor to the current religions of the world but as a powerful, instructional aid which should further the good purposes of institutional religions.

Unfortunately, the policies and organizational structures of the Urantia Foundation are doing exactly the thing they are trying to avoid. They ask members to sign an oath of allegiance to become part of their organization. Hence they have created a sect with competitive division from those "outside the pale." They have created a fixation of belief as to the purpose of the Revelation, and its meaning in the world. I know from personal experience on their Internet discussion lists that anyone who speaks in opposition to those fixed beliefs is quickly expelled from the group. They believe they are the "chosen people," and that other religionists are inferior to their superior wisdom. They possess false and exaggerated ideas as to the sacredness of their understanding. The religious expression fostered by the Foundation has developed a religious caste which is intolerant of other religious expressions. They have rapidly become an institutionalized expression of religion, with its power for good curtailed, and its possibility of evil greatly multiplied.

Bedell had another concern. The Forum members were being asked to contribute financially to the publication of the Papers. If they made such contributions why should they not have a voice in the policies that would determine promulgation and dissemination?

Thus, in 1933, Bedell captured in essence the heart of a dilemma whose repercussions were to unfold as the years rolled by. The formal and legal creation of the control body did not take place until 1950. World War II interfered with everyone's plans and brought delay. Wartime mandates prohibited printing. Then Sadler, beset with other problems, held back even further.

Harry Loose may have been correct in the steady hand Lena Sadler brought to the activities at 533 and with the Forum. Sadler may have relied on her advice and views. When she died he was left bereft of more than a wife. He was also left without that correcting influence.

More importantly, the fact of the actual revelation coming after the formulation of these plans may have placed Sadler in an even more cautious position. If he had anticipated publication, only to find that his plans were premature, that the actual revelation was not in those plans, he may have become concerned, at that point, that he should not presume against the unseen Revelators. This double blow, the premature thinking, and the loss of Lena, may have caused him to hesitate.

Meanwhile, the conservative views of the elderly members of the group, those with the strongest voice in shaping policy, were becoming ever more conservative, ever more cautious, ever more reliant on commercial mechanisms.

Consider the ramifications of the use of commercial copyright law to protect the Revelation.

Copyright was devised to protect the financial interests of an author of a creative work. He could sell his work, or copies, without others borrowing or imitating it for their own gain.

Therefore, copyright protection is commercial. It was intended to ensure the financial rewards of a person's labor. If there were no selling or buying of an authored work copyright law would be superfluous.

World courts recognize that conceptual protection was impossible; such legal protection would stifle all creative labors. Copyright protects the form of expression, the manner in which an author expresses his inspiration or the form of his labors. If two different authors express the same concepts, or discuss the same subjects, but differently, they both can obtain commercial copyright protection.

From this one infers that copyright serves to protect a given text. Other persons may not reproduce that identical text, although they may create another related expression. This was Sadler's inference, probably through legal advice. Late 1970's letters from Clyde Bedell, in contest with Urantia Foundation policies, show that he continued to support this understanding of copyright law even though he disagreed with the operation of the organization.

But protection of text was not the heart of the purpose behind copyright law. The purpose was secular — a commercial financial protection.

Thus, when Sadler obtained copyright on *The Urantia Papers* he subjected them to secular commercial law.

Since copyright was intended to protect the commercial financial interests of an author, the application from the Library of Congress asks the name of the author. The Urantia Foundation answered that they were the authors of *The Urantia Papers*.

That was a blatant falsehood, and a lethal lie. Refer to this intent already expressed in the 1932 letters.

Sadler, and the Trustees of the Foundation, knew that it would be impossible to claim divine beings as the authors. Such claim would have been denied by the United States Copyright Office as beyond its jurisdiction. At that point Sadler had committed himself to the potent and deadly ramifications of a falsehood associated with a divine revelation.

Thereupon, the Urantia Foundation became the earthly owners of a divine revelation. But the Urantia Foundation is not some anonymous and mysterious legal entity. The Urantia Foundation is a Board of Trustees. The Trustees, individually and collectively, become the owners of a divine revelation. United States laws conferred upon them the legal right to stop printing if they so wished.

The same laws conferred upon them the legal right to alter the text according to their private desires. They then could obtain a new copyright to the altered text. All that was needed was a consensus among the Trustees that such changes were useful, according to their private judgements.

This was a deadly fault of Sadler's conception. He assumed that all following caretakers would have the same feelings of honored trust as he. They would want to preserve the text inviolate. But this circumstance was not controlled by human secular law. Copyright law could not protect against changes in text, if the owners of the text, the Urantia Foundation Trustees, wished to alter it.

In fact, changes were made in the text of *The Urantia Papers* from printing to printing, for all printings. Some of those changes were due to spelling errors, some were grammatical, some were due to logical inconsistencies, and some were done for purposes which the Trustees of the Urantia Foundation never explained, although in a Newsletter dated November, 1995, they made the following remarks:



### CORRECTIONS TO THE TEXT

From time to time, readers have inquired about minor changes which the Foundation has made to the text of the book over the years. The URANTIA Book is now in its twelfth printing. Over the course of these twelve printings, changes have been made to the text in order to correct misspellings, punctuation errors, proofreading errors, and printing imperfections. Almost half of these changes, including fewer than ten that might be considered to be more than minor corrections, were made in the second and third printings. These changes were made by those very individuals who were given the responsibility of preparing the original text for publication.

The Foundation provides, upon request, a list of all the corrections to the text.

Unfortunately, this statement does not specify the important changes to the text made by Sadler for the second printing before he died.

This admission would not have come had Kristen Maaherra, in her legal defense pleadings, not shown the mendacity of the Foundation in its pretense of an inviolate and uncorrected text.

Therefore, Sadler's reliance on copyright law to preserve the text inviolate was voided by himself after the first printing.

But equally important, Martin Myers, as President of the Board of Trustees, at one point stopped printing of the Papers. He did so to obtain absolute control on dissemination because he feared the evangelistic efforts of many who believed in the Revelation. He aborted the use of commercial distributors, and thus cut off supplies from all book stores. At that point the world could not obtain copies of the Papers. Therefore, Sadler's reliance on copyright law resulted in absolute human control of a divine revelation that was intended for the blessing of all mankind.

From this brief review we can see that the original thinking and planning by Sadler, described by Bedell in his 1933 letter, set the stage for serious trouble in the dissemination and promulgation of the Revelation. Sadler, Hales, and the other senior counselors failed to perceive the truly great fault of their scheme. They relied on the pure assumption that conservative control would remain in the hands of reliable and mature individuals. They did not perceive the possible ramifications if an autocratic body should degenerate into the hands of unstable or psychic personalities. Had control remained in the hands of mature persons, the dissemination may have been according to Sadler's vision. But the autocratic structure was ripe for plucking by personalities who did not have the same conservative background as Sadler and his senior cohorts. Psychic elements entered, by devious means, to create fragmentation of the body of Urantia believers.

But Sadler created an even greater blunder. That blunder introduced corruptions into the text of the Revelation.

I shall show how this unfolded. Emma Christensen, Sadler's adopted daughter, became the instrument by which control unraveled.

I shall also show why this has been according to the plans of our planetary supervisors — toward a more crucial purpose.

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### End Notes

1. This remark implies that the details of the organizational structure were already well formalized. At that time the planning was for seven members, rather than the five in the later actual Board of Trustees.

2. Since there was no outside accountability the Board could wander off into a private interpretation of the best course for the dissemination of the Revelation. Here Bedell put his thumb on the deadly fault of the organization that later was created. Such closed structure could, and later did, put a tight lid on the religious fervor of individuals by limiting their ability to disseminate copies of the Revelation. The policies of the Urantia Foundation created a psychological environment which suppressed dynamic evangelism.

3. Bedell's keen insight into human nature is evident. This prophetic warning actually became fulfilled by Martin Myers, later Foundation President.

4. Again Bedell put his finger on the deadly fault of a closed group. They forever foreclosed many eminent minds and highly religious souls by perpetrating an oligarchic group which, by inherent human nature, inevitably came to believe they had the sole advantage of correct wisdom and insight. Furthermore, the election of successors would be determined by their private limitations of understanding. A closed group inevitably promulgates a limited class of personalities. Members always seek those who have the same world view as theirs. An elite "wisdom" will not suffer possible balancing influences.

5. Jesus well knew the vagaries of human nature, and that his teachings would be perverted and interpreted by the limited understanding of his apostles and disciples. He did not attempt to control such natural outworking. Here Bedell is indicating the major fault of any human organization attempting to control how mankind will use a new Revelation. He pointed out the deadly contradiction in reality.

6. Bedell here misplaced the importance of "old men in their dotage." From his youthful position this seemed a threat but natural sense tends to correct errant paths, although perhaps after the damage is done. This certainly has been the history of the Urantia Foundation.

7. In these last statements Bedell suggested that the Board have a systematic method of rotation of members that would avoid "old men in the dotage" or permit the removal of individuals who may become detrimental to the Revelation.

8. Bedell clearly recognized the dangers of closed ideas, and expresses the real need to have counterbalance on decisions through "fresh blood."

9. Bedell was concerned that time will bring an evolution that will dramatically alter the purpose of the organization entrusted with the care of the Revelation. As a vivid example, consider that copyright was used not only as a mechanism to protect the text, but also to control dissemination. Copyright owners can elect what they wish in terms of publication quantities or paths of dissemination. Sooner or later that legal right would be lost. How would an organization expect to control publication and dissemination after that point, when others could reproduce the text with impunity? How strange that none of the personalities involved at this stage of the Revelation, including Bedell, recognized this transient limitation of human law.

10. It would have been helpful for Bedell, and all the other members of the Forum, to have educated themselves on the vagaries of religious institutions. Sadler had personal experience with the Seventh Day Adventists, but his emotional proximity prevented him from using that experience as a base for evaluating the evolution of all religious groups. Furthermore, there seems to have been no acute discernment of the difference between a secular legal organization, and the dynamic processes of a fervent religious group. There is no record that Sadler or anyone else really worked out the thinking along these lines.

11. Here Bedell again touched on the problem of the difference between dynamic religious evangelism, and control by a secular legal entity.

12. Bedell had first-hand experience. If he contributed financially to the printing of the Revelation why should he be closed out from his voice and vote. This exclusion has been maintained rigorously to the present day. Care of the Revelation never had a democratic voice, nor were believers given an opportunity to enter their vote for dissemination or promulgation of the Revelation.

13. Amen.

14. This is a thorn in the flesh to those who would attempt to understand the miracle of a new Revelation, controlled by a secular institution. It smacks of just another sordid “channeling” production.”

5. Jesus well knew the vagaries of human nature, and that his teachings would be perverted and interpreted by the limited understanding of his apostles and disciples. He did not attempt to control such natural outworking. Here Bedell is indicating the major fault of any human organization attempting to control how mankind will use a new Revelation. He pointed out the deadly contradiction in reality.

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## CHAPTER TWENTY FOUR

### Destiny Turns

The hand of destiny guided the path of *The Urantia Papers*, from their earliest inception, until their publication, and distribution to the world. Destiny continues to guide that path.

Emma Louise Christensen, (Christy), the adopted daughter of William and Lena Sadler, was a major instrument in that destiny unfolding, but not in the manner she, or anyone else, expected.

Christy was born January 29, 1890 in Gem Township, Brown County, South Dakota. She was the sixth of eight children born to Nels Christensen and Rosalia Thora Nana Bald. She attended a country elementary school through the eighth grade, and went to high school in Aberdeen, South Dakota. She attended Carleton College in Northfield, Minnesota, and took a two-year extension course at the University of Minnesota in St. Paul, where she majored in English. She held two secretarial jobs while attending the University. Christy spent two years as Office Manager for the Bureau of the Comptroller of the Currency in its Minneapolis office. She then transferred to the Chicago office where she held the position of Office Manager of the National Bank Examiners office of the Seventh Federal Reserve District for a period of 28 years until her retirement around 1950. She never married.

Christy came to Chicago in November, 1922. While walking in Lincoln Park on Chicago's north side she was struck by a taxicab in July, 1923. She was knocked unconscious and taken by the taxi driver to Columbus Hospital a short distance away. When she awoke she was looking into the faces of William and Lena Sadler who were attending physicians at the Hospital.

Little did anyone realize how that accidental meeting would determine the direction of destiny.

According to an anecdote which is told concerning this event, Lena Sadler was struck by the strange coincidence of Christy appearing in the hospital as one of their patients, and a vivid dream she had shortly before.

The Sadlers had no daughters. Their first son, Willis, died as an infant. Their second son, born in 1907, was Bill Sadler, Jr. Lena had always desired a daughter. In her dream Lena saw a daughter come into their home. The episode with Christy convinced her this was the daughter. Christy was soon adopted, as a 33-year old adult!

The adoption at that age strongly suggests that Lena was driven by more than a passing desire to have a daughter. The act was not to provide succor to a helpless child. It was not done from motherly instincts for a mother-child relationship in which the mother could nurture the child and watch it grow. In 1923 Lena was 48 years old, merely 15 years older than Christy. At their ages the difference in possible mother-child relationship would have been reduced even more. In fact, all normal motherly criteria for adoption fails to explain this act.

Christy had a comfortable job, was on her own, and had learned to live away from home. Raised in a large family, with both parents living, she would not have felt a need for a mother — unless she did not have a good relationship in her family. Her lively personality denied the possibility that she came from a background with deep family psychological trauma. As a South Dakota native, with all the rigors of weather and farm life, she would have learned to adjust to physical hardships. Therefore, dependency criteria of a child-mother relationship also fails to explain this act.

What, then, led to the adoption? The motivating factors on the part of Lena must have been her long desire to have a daughter, and the vividness of her dream. Perhaps Christy felt a natural bond with the Sadler's, with their warm and unaffected personalities. They struck it off, and thus were amenable to one another. Even so, she could have lived with the Sadler's without the legal act of adoption. The driving need for adoption must have derived from Lena.

The act of adoption had repercussion on two levels. One was legal and one was social. Christy acquired right to material inheritance; she assumed the same legal status as Bill Sadler, Jr. She also had claim to equivalent status in family relationships; she became one with the Sadlers. Through this act Lena sealed a bond of psychological obligation which would create within Christy a desire to remain with the family.

Several passages in *The Urantia Papers* describe the lives of men modified as the result of dreams. Both Zacharias and Joseph, pages 1345 and 1347, had impressive dreams which altered their lives. Peter had a vivid dream, page 1713, which also modified his attitudes and subsequent decisions. I personally cannot believe Lena's dream was a mere floating chemical accident. Somehow, by whatever process, she was presented with a dream which caused her to view the appearance of Christy as the hand of God, and to convince her husband that they should adopt her. When Christy joined the household in December, 1923, she became more than an intimate member, with contribution to the mechanical processes of the Revelation; she also became an instrument for destiny which still ripples through many lives.

Christy had a keen sense of humor, a flashing smile, and rollicking laughter. She probably brought balance into the staid Sadler household. She also brought talents and training which were of great use to William Sadler in his execution of a divine mandate. She possessed robust health and great vitality, right up to her last days. In March, 1982 she was admitted to St. Joseph's hospital, a few blocks from 533 Diversey Parkway, where she was diagnosed with pneumonia. She died on May 2, after two months of illness. A memorial service was held at the Union League Club in downtown Chicago where 150 people from all over the country attended. She had requested that two men speak at her funeral. The first was Meredith Sprunger; the second was Vern Grimsley.

Meredith Sprunger, in his eulogy stated:

"Emma L. Christensen was a wonderful person who contributed much to our lives and to the Urantia movement. We shall miss her radiant personality. Christy was an unusual person . . ."

When Christy became a member of the Sadler household she also became a member of the Contact Commission. She helped serve as a liaison between the Revelators who presented *The Urantia Papers* and the Forum. She undertook a major share of the administrative chores, and performed a monumental job in typing, proof reading, and otherwise preparing the Papers for publication. These arduous tasks, while attending to a full-time managerial job, spanned more than thirty years. After publication she also served as a major individual in formulating and executing policy for the establishment and maintenance of the Urantia Foundation and the Urantia Brotherhood.

She was one of the founding Trustees of the Urantia Foundation which began in 1950 where she assumed the position of Secretary. She remained a Trustee until 1971, when she was elected Trustee emeritus. She was also a founding member of the General Council of the Urantia Brotherhood in 1955 and remained a member until her death. She held positions on the Executive Committee of the Brotherhood continuously from 1955 to 1982. She also served in executive positions of several other committees during this period. She was a charter member of the First Urantia Society in Chicago in 1956, and remained active in that organization until shortly before her death.

In a talk given on January 27, 1963 she relayed a message which had been given the Contact Commission and the Forum by the Revelators. We do not know the date nor the divine personality making these remarks.

"Of all the emergency selectmen on Urantia, none is charged with a more solemn obligation than your group.

"You who hear this message are the men and women who have been called to take the first steps in offering the new light to a frustrated church and distracted world. You are the salt of the Urantia revelation, the first light to illuminate the path of deliverance from the chaos, confusion, and darkness of the present planetary dilemma.

“I commend your loyalty, but I am somewhat amazed at your relative indifference to the importance of the mission which has been entrusted to your hands. I admonish you ever to be alert to the importance of the extraordinary trust which has been placed upon you.

“You who have dedicated your lives to the service of the Urantia revelation and the ensuing Urantia Brotherhood of men, little realize the import of your doing. You will live and die without fully realizing that you are participants in the birth of a new age of religion on Urantia.

“You are the pioneer group; you are trailblazers.

“May you all become valiant soldiers of the circles — wholeheartedly enlisted in the solid ranks of those mortals who shall go forth in this coming battle for truth against error under the unfaltering leadership of the mighty seraphim of progress.”

This statement by the Revelators illustrates the type of communication given Sadler, the Contact Commission, and the Forum. How truly unfortunate all individuals involved failed to grasp the true portent of this exhortation.

Little, indeed, did Christy, or the Sadlers, or members of the Forum realize how the revelation would unfold, and the human crises necessary to open it to the world.

Some estimate of the attitude which prevailed throughout the Urantia community, something of the relative indifference, and how the revelation was subverted to human desires, is expressed in other remarks by Meredith Sprunger. In his eulogy he quoted from an address given by Christy on July 30, 1971. She said:

“Jesus said, ‘The harvest is indeed plenteous, but the laborers are few.’ We are the torchbearers for a new age of religion on this world. We each have our part to play in the effort to spiritually uplift the planet. The task is of such gigantic proportions that none of us can fully appreciate the immensity of the import.

“It is our task to help bring about a spiritual renaissance and assist in the eventual triumph of the religion of Jesus. And Jesus said, ‘Some day the gospel which I declare to you will rule the world.’

“The stage has been set and now we must act our part to step out into the vanguard of progress. Many are waiting in the wings for their call to action. The Urantia Book says to the Christian church, ‘If the Christian church would only dare to espouse the Master’s program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure.’ (p. 2058)

“We are in association with a revelation of truth which is also part of the natural evolution of religion on Urantia. We, the soldiers of the circles, will presently begin to function as a part of the spiritual illumination and religious readjustment of the coming dispensation.”

The great difficulty in perception was this: Everyone, everywhere, understood *The Urantia Papers* as a mechanism for improving the current world order. In spite of our historical revelations, and in spite of clear statements within the Papers, no one could comprehend the truly epochal nature of the revelation of which they were so intimate a part, and with which they were entrusted. They expected to salvage the present social order; they did not expect they would be subject to the devastating revolutions attendant upon the birth pangs of a new world age. They could not conceive *The Urantia Papers* as the precursor to a dramatic new world order.

This attitude may be seen in the remarks by Christy.

*We are the torchbearers for a new age of religion on this world.*

It is plain that Christy borrowed phrases from the previous exhortation, and perhaps from others unknown to us. They served as a guide in her life and her decisions. But they were subject to her views of reality. When she said “new age of religion” she thought in terms of slow evolutionary growth out of the present world order.

*We each have our part to play in the effort to spiritually uplift the planet.*

When Christy said “the planet” she meant this present planetary social order. “Spiritually uplift” was understood as an improvement in our current religious thinking, not a dramatic shift to a new and revitalized faith in God.

*It is our task to help bring about a spiritual renaissance and assist in the eventual triumph of the religion of Jesus.*

When Christy said “spiritual renaissance” she meant a renaissance of the present religious system. She did not conceive of a total revamping of all religious attitudes on this world, and dedicated devotion to the larger kingdom of heaven.

This view of reality is reinforced by a remark from Bill Sadler, Jr. about the “spectacular episodes of epochal revolution” from another instruction. He commented that we should not interpret this as a major world upheaval, but should regard it in the same sense that we do the “industrial revolution.”

*The stage has been set and now we must act our part to step out into the vanguard of progress.*

When Christy said “the vanguard of progress” she meant progress of the present civilization. The word “progress” contained within it a large range of conceptual ideations of how the current world order would be improved materially and religiously.

*We are in association with a revelation of truth which is also part of the natural evolution of religion on Urantia.*

When Christy said “the natural evolution of religion on Urantia” she meant evolution of the present religious system. She did not conceive that this evolution would bring a total collapse of the present religious systems and theologies. She did not perceive of the dramatic revolutions in the physical world, the social world, and the spiritual world necessary to achieve such goals.

This list of remarks are those offered by Christy, some of which are paraphrases of revelatory material.



But Christy should have known better. The instruction offered by the Revelators should have alerted everyone to the prospect of unfolding world events.

“Of all the emergency selectmen on Urantia, none is charged with a more solemn obligation than your group.”

Did none of Sadler’s family, or members of the Forum, recognize the significance of this statement? “Emergency selectmen” means individuals who are working under emergency conditions. If the social order will progress in an orderly, casual, relaxed and easy-going manner why would they be considered to be emergency selectmen? Secondly, did they not realize what was meant by “selectmen?” They had been selected for their role. They were chosen ones. In the old biblical phraseology, they were elect ones. They were members of a corps of individuals who served in an emergency environment. They were called to a trust in the care of a divine revelation. They were instrumental in the unfolding of planetary destiny. They had been set aside for this task. They were a reserve corps. “Emergency selectmen” means membership in a “reserve corps of destiny.”

But the actions of the personalities at 533 demonstrated that they did not fully understand what this meant. Most members of the Forum were casual in their feelings of responsibility to the revelation.

“You ... little realize the import of your doing. You will live and die without fully realizing that you are participants in the birth of a new age of religion on Urantia.”

If they little realized the import of their doing they could not have a good estimate of the results of their actions. They were acting blindly, as children in the darkness of night. They did not understand how the Revelation fit with unfolding world events.

But even more, this means that their personal plans for their lives could not be aligned with our planetary administrators, except through sheer accident. But blind direction rarely, if ever, serves ultimate good, except as it is used by superior celestial personalities.

They were directly told they would live and die without fully realizing their participation in the birth of a new age of religion.

What can one say? The entire group, from Sadler, to Christy, to the members of the Forum, did not fully realize what they were doing. They were participants in the birth of a new age, an epochal age — not perpetration of the old age. The new age would see the birth of a new religion on our world. It would not be Christianity, nor Judaism, nor any other current religious order. Yet Christianity would serve as the womb out of which the new world order would bloom.

“. . . this coming battle for truth against error . . .”

Again, a great spiritual struggle is coming, a battle for truth against error. There will be spiritual warfare as this planet has never seen, simply because there are no divine or celestial beings present to overtly deflect it or direct it. The battle is left in the hands of human mortals, alone, unassisted, except through their devotion to God, and the silent support of the angels and other invisible celestial companions. It will be a battle of gigantic proportions, testing the spiritual loyalties of all planetary residents. No one will be immune. None will escape.

How could Sadler, or Christy, or members of the Forum, recognize the true cosmic portent of such remarks, with their conservative, mid-western mind-sets?

This reduced view of “epochal revolutions” conditioned everyone’s attitude about the social significance and cultural meaning of the new revelation. Many individuals desired to contribute to the outworking of the revelation, based on improvements in the current world order. They were judged on their potential contributions to the current social system, on their traditional social appeal, and on their personalities. They were not judged on their spiritual worth in the accomplishment of a grand new world order. If individuals came along who dared to claim that the present order was destined to destruction those individuals were judged as fringe personalities. No heed was given to the fact of clear and bald statements within the Revelation.

A new world order is coming; it is at our doorstep. The world changes will be so dramatic that it will take a thousand years for the new social order to settle down.

“But beware! this godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster.”

This was a deadly fault. Everyone took the attitude that divine planetary judgments could be avoided. These attitudes then led to concentration on activities of an academic nature, and on philosophical discussions within the Urantia community. The community never reached true theological or eschatological explorations of the revelatory material. Corporate organizations became substitutes for true religious trust. Spiritual leadership became lost in organization, and in secular formulations; Urantians could not grasp true spiritual dedication.

Only dramatic spiritual and social crises will lead men to understanding of this birth of a new age. Only the birth pangs of that new age will truly bring their hearts to God.

Given that men will not act in accordance with the magnitude of the trust placed in their hands, our planetary supervisors, in long anticipation of this striking default, prepared the way for the revelation to be salvaged, and to be ready for the time of deep and deadly planetary crises. How easy it is to view the personalities of the Sadler household, and the episodes surrounding them, as part of the circumstances created by our planetary overseers. Those supermortal beings know each of us intimately. They can reliably calculate our contributions to unfolding

planetary destiny. Their activities did not cease with publication of the Revelation; they created further conditions and brought other persons who would carry us to this present state.

Christy's key position in crucial decisions, and her mental orientations, helped destroy the very Urantia community which had been so carefully nurtured and prepared by Sadler. She had no inkling how her choices would accomplish the breakdown of the Urantia legal and social organizations, to better prepare the revelation for the world. The revelation was a gift from God; it did not belong under the legal control of men, nor in the hands of secular social organizations.

Divine revelations are not subject to human commercial laws, copyrights, or trademarks. Only the transient scaffolding of human institutions delude men to believe they can control something so mighty as *The Urantia Papers*.

Two crucial decisions made by Christy were her choices of Vern Grimsley and Martin Myers for positions of influence and control within the Urantia community and Urantia Foundation affairs. She believed they were members of the Reserve Corps of Destiny, and told them so. This mightily elevated their egos, influenced their subsequent decisions, and led eventually to breakdown of the Urantia community.

Vern Bennom Grimsley first heard of *The Urantia Papers* from Meredith Sprunger. Grimsley enrolled in Culver Military Academy in Culver, Indiana in 1955, where he was a student, until 1958 when he moved to the University of Kansas. While in Culver he came into contact with Sprunger where the latter was pastor of the Grace United Church of Christ. Sprunger was not hesitant to introduce *The Urantia Papers* to anyone who might exhibit a slight interest, and had introduced some of his parishioners to the Papers. One of those parishioners told Grimsley of the Papers, who then sought out Sprunger to learn more.

When Grimsley moved to the University of Kansas he joined a fraternity. He introduced his fraternity brothers to the Papers, and four of them came to espouse an interest in the revelation. They were Martin Myers, Richard Keeler, Hoite Caston, and David Gray. Groups of two or three would travel to Chicago to visit at 533 in the mid-1960's to learn more about the revelation. They became familiar faces to Christy, who envisioned their bright youth as the next generation of caretakers of the revelation.

Three of those five fraternity brothers became highly instrumental in the eventual destruction of a cohesive Urantia community, and in attempts to suppress the revelation.

Vern Grimsley settled in San Francisco where he established a Urantia community he called the Family of God. He also developed a weekly radio address on religious subjects and personal exhortations which reached international listeners. David Gray was his vice president, chief accountant, and office manager.

Hoite Caston went into television productions, an occupation he still pursues at the time of this writing. At the request of Martin Myers he became a Trustee of the Urantia Foundation, but has since resigned.

Richard Keeler was heir to a rich oil corporation and occupied himself with buying and selling on the futures market at the Chicago Board of Trade. He also became a Trustee of the Urantia Foundation at the election of Martin Myers, and is now their primary financial support.

Martin Myers went to Chicago to a position he had been offered in the banking business. But he needed a place to live. As Sadler grew older and more infirm he needed someone to care for him. He and Christy often prayed that some young man would come into their household. She and Sadler would refer to this individual as “that boy.” On Saturday, July 20, 1968, Martin visited 533, and stayed with the Sadler’s while looking for an apartment. Sadler and Christy quickly recognized that Martin might be “that boy.” They felt he was the answer to their prayers. They proposed that he live in a third floor apartment and help with the chores of Sadler’s care, who was then ninety-three years old. Myers would read *The Urantia Papers* to Sadler, lift him in and out of bed, attend to his physical needs, and otherwise help with the failing old man.

Myers was present when Sadler died on April 26, 1969. He stayed on in the apartment, and was with Christy when she died on May 2, 1982. He continued to live in the apartment with his wife until he was ordered out by Richard Keeler, his fraternity brother, in 1993.

Shortly after Christy’s death the structure of the Urantia community began to unravel. Events leading to dissension and distrust were triggered by Vern Grimsley in San Francisco and independently by Martin Myers in Chicago.

In a brochure entitled *The Family of God Foundation and the Urantia Book*, Vern Grimsley advertised his operation this way:

The Family of God Foundation is a federally chartered, nonprofit service and outreach organization which is entirely staffed by students of The Urantia Book, and which also serves as a support/service group to Urantia Brotherhood and Urantia Foundation.

It is ultimately to advance the understanding and acceptance of this great (family of God) teaching that the Family of God Foundation was created. In addition to this central concept, the Family of God Foundation ministry incorporates such ideas from The Urantia Book as: the love of God and man, the will of God, faith, prayer and worship, eternal life, the Thought Adjuster concept, emphasis on meanings and values such as truth, beauty and goodness, the quest for perfection, the concept of the Supreme, universe evolution, the intelligent order and administration of the cosmos, and the fundamental harmony of science, philosophy, and religion.

From such noble aspirations Grimsley went on to bring disaster to his operation, and profound disillusionment throughout the Urantia community.

Christy died in May, 1982. She was the last member of the Contact Commission, and the “old-timers” associated with the miracle of the Revelation.

Six months later, in December, Vern Grimsley announced that he had received “messages” by hearing “voices,” either from midwayers or from angels, he was unsure. With those simple declarations he initiated fragmentation of the Urantia community, and uncertainty among many of its members to this day.

In a lengthy report on Vern's default, dated June 17, 1984, Hoite Caston, his fraternity brother, said:

What I am about to write is very difficult for me. I have known Vern Grimsley for over 24 years, since we were pledge brothers and roommates in the Sigma Chi Fraternity at the University of Kansas. During that time we have studied together, worked together, played together, laughed together, and pondered the Eternal together on many occasions. He has taught me, counseled me, consoled me, and even performed the wedding of my wife, Patti, and me. He introduced me to the majestic revelation of The Urantia Book and has helped guide me through its intricate truths to wisdom and understanding that few seemed to possess. In fact, he gave me my first Urantia Book, the very volume that I read to this day.

I have supported and encouraged Vern and his work from its inception, have contributed modest sums of money, and have strongly defended him and the Family of God Foundation from criticism. When I have had reservations about his methods or personal idiosyncrasies, I have always been reassured by the knowledge that his dynamic personality, intellectual brilliance, and spiritual consciousness were firmly rooted in the supernal teachings of The Urantia Book and by the conviction that he was unselfishly dedicated to spreading the truths of our beloved Revelation.

Caston then went into full investigation of Vern's "messages" and "voices," concluding that they were the machinations of Vern's mind, and that his private "revelations" were a hoax, perpetrated to bring personal allegiance, and to acquire control within the Urantia community.

It was well known throughout the Urantia community that Christy believed Vern was a member of the Reserve Corps of Destiny. Caston had called a meeting of interested persons on November 1, 1983. Against his expectations Vern attended the meeting and was accorded the opportunity to give the first presentation. In the course of discussion of his remarks, and his proposals, Julie Fenderson, one-time intimate in the Sadler household, made the following remark:

"...Once Christy and I were resting in her upstairs bedroom on the third floor, and she said, among other things ... is ... ahh ... Vern, out on the West coast with you people, has a very special place and a very special responsibility. And at that time it crossed my mind, 'I wonder what she means?' And she elaborated a little bit, and then a couple of years later Marian (Rawley) told me that she had told John Hales that Vern was a member of the Reserve Corps of Destiny."

Duane Faw, attendee at the meeting, a retired Marine Corps General who had once been in charge of all Marine Corps legal activities, and prominent in Urantia Brotherhood affairs, then remarked that he had heard directly from John Hales that Vern was a member of the Reserve Corps of Destiny.

Although Vern shied away from a direct admission he never denied such ascription from Christy.

No human mortal would know whether another human mortal was or was not a member of the Reserve Corps of Destiny. Such knowledge is not within our capacity. But Christy was held in such high regard, with her history, and then in a leading position as the primary source of information on the origin of the Revelation, that her spoken thoughts and speculations became gospel.

She gave Martin Myers equal billing. But in speaking such thoughts, from her position, she led both men to believe they truly were members of the Reserve Corps, and thus set them up for immature ego expressions and claims of divine mandate.

These events set the stage for an invitation from Martin Myers for Hoite Caston to visit him in Chicago where they held a meeting with the conclusion that something must be done to bring Vern back to reality, and to blunt his influence upon the Urantia community. His behavior was obviously delusional; the last thing anyone wanted was to have him acquire control of Urantia operations. This decision led to Caston's lengthy report.

The Family of God had about forty devoted members at the time, together with an outreach that permeated much of the Urantia community in the United States. The many talented individuals who were members included Marvin Gawryn, a licensed psychologist who wrote *Reaching High: The Psychology of Spiritual Living*, his wife Francyl, an outstanding musician, David Kantor, a long-time intellectual contributor to the Urantia community, Bob and Sara Blackstock, Lee and Chrissy Smith, and others.

Some were caught up in Vern's mania. For example, Sara Blackstock came to believe she was seeing "visions" associated with the coming world tribulation.

Vern was teaching that among his "messages" were warnings of an imminent World War III, and that much of the United States would be destroyed in nuclear holocaust. He advised individuals to build fall-out shelters that should be stocked with food and survival necessities. Many did so, at considerable personal expense. John Hay, cofounder of Celestial Seasonings Tea, well-known and wealthy leader within the Urantia community, bought a cave in Arkansas wherein he built a lavish residence, little recognizing the miseries attendant upon an actual holocaust. (The irony of the lack of common sense exhibited by such actions is attested by a law suit brought against Hay when he later sold the cave and its fancy furnishings. The cave leaked water!) Vern also taught that Chicago was a prime target and that if the Urantia organizations were to be salvaged they should move to his new location just outside San Francisco. He had recently purchased the buildings and grounds of an old religious institute, and was in the process of moving his operations there. As Caston pointed out in his analysis, Vern seemed unaware that the San Francisco Bay area was also a prime nuclear target, and that Vern's center would be equally exposed to devastating destruction.

Eventually sense righted itself. Caston's lengthy analysis and report brought a break-up of Vern's operation. Many of the members scattered to other locations. Vern was ostracized from the Urantia community. After a period of divorce his wife returned to live with him, and they now reside in a small town in northern California close to Yosemite National Park.

This episode brought a hardening of attitudes and loyalties within the community. The result was a maturing of many individuals to the dangers of charismatic “leaders.”

There was a strong possibility that I had personally contributed to Vern’s delusion. In 1980 and 1981 I had circulated a series of papers among prominent individuals in the Creationist, Charismatic, Christian Evangelical and Urantia communities. Those papers discussed theological contradictions and eschatological episodes from the Bible. Among other matters I described the coming nuclear judgment. Vern Grimsley was on my mailing list. I had good reason to suspect that he may have picked up ideas from my discussions — for his personal ends.

Vern Grimsley was a catalyst to destroy easy acceptance of human authority within the community. No longer would any knowledgeable Urantian follow another human mortal without serious reflection and rational cause. That episode not only brought disillusionment about Vern; it also created serious doubt about all authority within the community. Many persons in leadership roles had followed him. No Trustee, nor any theologian, could now speak without skepticism about their authority. Even more, organizations built around human personality, or for simple camaraderie, were no longer adequate to the religious expression of Urantians. They were lifted to a state of greater spiritual maturity.

The stifling policies of Martin Myers, with his exhibitions of wild megalomania, generated further rebellion against organizational authority. The Brotherhood, focused by Dave Elders, could not tolerate his dictatorial policies. Martin then used the vehicles of commercial law to disenfranchise the Brotherhood. The result was fragmentation and lack of consistent vision of purpose. This brought an effective end to a cohesive social body of Urantians.

## CHAPTER TWENTY FIVE How The Devil Got Into 533

The following Internet post was sent to Ann Garner, a long-time student of *The Urantia Papers* and an ordained minister, on Sunday, 23 May 1999. I offer it here as a brief summary of the personal difficulties I faced in coming to grips with the influence of Caligastia, otherwise the Devil, on a divine Revelation. I edited to remove private remarks, and to make it suitable for a larger audience. The essential subject content is the same.

Ann:

I shall give you background in order for you to recognize how events unfolded.

In the "History" document, which you may find on my web site at <http://www.world-destiny.org> and other places, Sadler made two remarks that provide information on this puzzle.

**"In a way, there was a third presentation. After receiving these 196 Papers, we were told that the "Revelatory Commission" would be pleased to have us go over the Papers once more and ask questions concerning the "Clarification of Concepts" and the "Removal of Ambiguities." This program again covered several years. During this period very little new information was imparted. Only minor changes were made in any of the Papers. Some matter was added — some removed — but there was little revision or amplification of the text."**

**"What has just been recorded refers more particularly to Parts I, II, and III of the Urantia Book. Part IV — The Jesus Papers — had a little different origin. They were produced by a midway commission and were completed one year later than the other Papers. The first three parts were completed and certified to us in A. D. 1934. The Jesus Papers were not so delivered to us until 1935."**

These two paragraphs appear together, in that sequence, under a section entitled *"Receiving The Completed Papers."*

The sequence of Sadler's paragraphs implied an order in time. However, if you examine these remarks you will find that they are in reverse order. That is, the first three Parts were completed and certified in 1934. The *Jesus Papers* came one year later.

Then, after the Papers "were complete and certified," a new regime took over. As Sadler said, "In a way . . ."



I hotly argued this problem with Matthew Block. I fully believed that the Revelation was exactly as Sadler said, “completed and certified” in 1934, and in 1935 for Part IV.

I was firmly opposed to any notion that changes took place with the Revelation after it was “completed and certified.” I assumed that the order of Sadler’s paragraphs described the time sequence correctly. Because the preceding paragraph stated that changes had been made to the 196 Papers, I further assumed that Sadler had not described events correctly, and that there were no 196 Papers during the Forum question and answer period that preceded the “completed and certified” Revelation. I based this conclusion on the fact that Part IV did not come until 1935. Therefore, 196 Papers did not exist during the Forum “question and answer” period prior to 1934. (Note that the *Jesus Papers* were not the result of questions and answers from the Forum. This is contrary to Sadler’s statement about “No questions, no Papers.”)

What really created a problem for me was Matthew’s discovery that human sources published after 1935 were used as a base of presentation. Matthew believes changes had to take place in the text in order for those sources to be used. My alternative answer, in attempt to salvage Sadler’s statements, was that the Revelators had “time anticipation.” They knew before 1935 what human mortals would write after 1935. I was trying to avoid the fact that changes were made to the Papers after they were “completed and certified.”

I now know my position was wrong. I simply was unwilling to admit that Sadler made changes to the Papers after 1935. I believed in his integrity, and that he would not meddle with the text. Matthew has forcibly emphasized with me on several occasions that Sadler did not make changes on his own, that he made changes under the command of celestial authority.

The question then devolved to “which authority?”

As a result of my continued investigation I came to recognize that changes did, indeed, take place, and that the “spiritual” authority did not derive from “good” sources.

My immediate reaction was one of personal appall. I was dismayed by the possibility.

But common sense righted itself. God had brought me back to him through the Revelation. I was not about to chuck it into the garbage. The nobility of concepts, and the transformation in the lives of many of us, are testimony to the power and worth of the Revelation. The Papers were designed for the next age of man; they will see their true fruitfulness in the coming centuries.

Some evidence for changes was already in the public domain. These were brought to our attention by Kristen Maaherra, and by Merritt Horn through the publications of the Fellowship. Before Sadler died in 1969 he made changes to the text to correct obvious contradictions. I analyzed these changes. You may find my analysis on my web site. We now know, from that evidence, that Sadler made changes to the text under his own authority.

The question then became one of “how much?” What other errors might exist as a result of that “false spiritual authority.”

Substantial evidence exists for the post-1935 changes, other than Matthew Block's discoveries. However, to repeat, they did not begin until after Lena died in 1939.

Thus my pursuit of possible errors in the text. Just how much was the Revelation corrupted, can we define the extent of that corruption, and how might it impact on acceptance of the Revelation by the outside world?

Since evidence for changes to the text now exists in the public domain, we cannot hide that fact. Sooner or later someone will come along who will collect the facts, (other than Martin Gardner), to bring further challenge. We would be negligent fools to avoid the realities by sticking our heads under a bushel basket.

Rather than provide a full description in this post, I will offer some suggestion of the results of my work.

I believe that many of the errors were made to simple changes in paragraphs. This is denoted by the change in dates to the paragraph on page 2041. This is also denoted by a phrase inserted into the text on P.1363. (Refer to following Chapters.)

But other, more substantial, corruptions altered the Revelation. As Sadler said, "*Only minor changes were made in any of the Papers. Some matter was added — some removed — but there was little revision or amplification of the text.*" I have identified a section where matter was removed.

I hope this will enlighten you on the purpose of my work, and how God does work with those of us who are dedicated to him.

Ernest

Matthew Block's work showed an inescapable fact: Human material published in 1942 served as a basis for presentation within *The Urantia Papers* after Sadler said they were "completed and certified" in 1935.

The Hartshorne list of absolute perfections was modified and heightened by the authors of the *Papers*. (Refer to Appendix E1.) Hartshorne was one of the leading human philosophers of his day. But he did not arrive at the ennoblement of thought displayed in the *Papers*, nor did other human philosophers. That uplift in concept must have come from immortal sources.

In attempt to explain the Hartshorne concepts found in the *Papers*, we have four choices:

- a) the Revelators instructed Sadler to make changes after 1935, or
- b) some human mortal among the Contact Commission or Forum persuaded Sadler to alter that text to that noble expression, or
- c) the Revelators knew beforehand that Hartshorne would give expression to those thoughts, and incorporated them into the Revelation before Hartshorne knew he would publish those ideas, or
- d) the Devil inveigled himself into 533 and deceived Sadler into making changes after 1935.

I, for one, could not believe the Devil would incorporate the Hartshorne thought into the Revelation. It gives us wider perspectives on God. Knowing Sadler's personal integrity I would not accept that he found this statement in Hartshorne's publications and decided it was too worthy to not be included. Such was Martin Gardner's position. Therefore, I was left with options a) or c).

I asked Matthew, "How many sources did you discover which were published after 1935, and which served as a basis for presentation in the *Papers*." He replied, "Seven." I know three of those and investigated one other than the Hartshorne material. *Solar Radiation and the State of the Atmosphere* was published by Harlan Stetson in *The Scientific Monthly* in 1942. The article served as a basis for the presentation on the earth's atmosphere in Paper 58, Section 2. In fact, every sentence in 58:2 was borrowed from the Stetson article, (sometimes slightly modified), except for paragraph three, and a phrase in paragraph 4. A casual reader and hasty thinker, like Martin Gardner, would naturally assume that Sadler or one of his compatriots had lifted the article from Stetson in 1942 to "fill in space" in the Revelation.

Paragraph 3 of Section 2 states:

And yet some of the less imaginative of your mortal mechanists insist on viewing material creation and human evolution as an accident. The Urantia midwayers have assembled over fifty thousand facts of physics and chemistry which they deem to be incompatible with the laws of accidental chance, and which they contend unmistakably demonstrate the presence of intelligent purpose in the material creation. And all of this takes no account of their catalogue of more than one hundred thousand findings outside the domain of physics and chemistry which they maintain prove the presence of mind in the planning, creation, and maintenance of the material cosmos.

Again, I could not accept that Caligastia would place such thought into the Revelation, or that he would give the midwayers that much credit. While the text of Section 2 on the atmosphere is borrowed almost completely from Stetson, this insertion adds a component to elevate our thinking to more noble attitudes. Caligastia's purpose is to disrupt and destroy, not to elevate and ennoble.

The other component in paragraph four is:

“. . . more than two-score apparently accidental protective operations similar to the action of this unique ozone layer.”

(Both of these non-mortal insertions were noted by Matthew Block in his preliminary 1997 document he used for presentations to Urantia groups.)

I illustrate this Stetson material because of the ease with which Sadler or one of his group could have borrowed from current human sources to shape the Revelation to their desires. Scientific material lends itself more easily than theological or philosophical discussions because of the precise expression of technical facts. Since the entire section of 58:2 is well-nigh directly borrowed from a human scientific source, that accusation could be laid against Sadler. But the non-mortal insertions deny such assignment.

Of course, the Stetson material might have been borrowed and edited by Sadler or someone else to make it suitable to the Revelation, with the two sections above moved from some other location, but such suggestion seems unreal.

How, then, if the Revelation was “completed and certified” in 1935, did post-1935 human material get into the Revelation?

Matthew Block and I had many heated debates over this issue. He believes that Sadler was under instruction from the Revelators to make these changes. But I denied such theory. I held that if Sadler was reliable in his statement about the Revelation being “completed and certified” in 1935 he would not have later made changes to the Revelation. If later changes were made he would not have said that it was “completed and certified” in 1935.

I went one step further. I cannot believe immortal beings would go around looking for “good” human sources, once their job is complete, and then ask human mortals to modify or change the “completed” revelation. I put it this way to Matthew:

“You mean to tell me that immortal beings had second thoughts about matters so important to human kind as divine revelations, then turned around and said to William Sadler, ‘Now, wait a minute, Bill, we found this really wonderful human source and want you to incorporate it in the revelation.’?”

I could not go along with such nonsense. To admit such procedure would reduce eternal beings to purely human motivations, and weak ones at that. On the contrary, I could easily accept that Caligastia manipulated Sadler to incorporate post-1935 changes to the text.

But Sadler made a flat statement. Changes were made to the text after 1935 — if we can take the statement literally: “After receiving these 196 Papers . . .” Indeed, substantial evidence does exist that Sadler made changes to the Revelation after 1935. Although Matthew believes these changes were requested by the Revelators, I shall show that they were under the instigation of the Devil, and that Sadler thought he was dealing with the Revelators. Since both were disembodied spirits he could not tell the difference. He fell for the oldest trick in the world, one for which he was well equipped to reject, but which came to him in a form he did not suspect.

However, I also believe that post-1935 human material was incorporated into the Revelation — before the Revelation was closed in 1935. I believe the Revelators knew of the impending corruptions, and designed around it. If they could anticipate human authors, they certainly could anticipate the hand of Caligastia. They knew that Sadler would fall for the deception. And they inserted materials which would cause all thinking mortals come to grips with these elements of the design. Sooner or later, as Matthew has demonstrated, someone would come along who would make those discoveries. This is why I believe Matthew was used as a human agent for those discoveries. It was important that the corruption elements come to the light of day, and that his work help point that way. Then, when the further discovery of corruptions took place, the total design would come into better perspective. And that is what this dissertation is all about.

Sadler should have recognized the hand of Caligastia. The Revelators “materialized” their actual final version of the Revelation. The later changes were made through Christy, and contact she had through her mind. The process was *Spirit Entry Into Human Mind*, but Sadler never reached the insight to be wary of such phenomena.

We can discern how this took place by proceeding through the methods involved in the revelatory process.

As Sadler stated, from the beginning, formal Papers were presented only after questions were generated by the Forum.

(Note here that Sadler is not accurate in his statement. The *Jesus Papers* were not the result of questions and answers by the Forum.)

Matthew then goes on to fix his final date for changes in 1942 from the following remark:

The last meeting of the Forum as a genetic assembly was held on May 31st, 1942. During 17 years of official existence the Forum attained a total membership of 486. (From) this date in 1942, the Forum continued as a study group to the time of the organization of the First Urantia Society (in 1956).

Matthew believes that changes continued to the Revelation up to that date. He also believes that no human sources would be found after that date, although in a recent communique to me he indicated that perhaps he was wrong, and that changes may have continued to occur until the time of printing.

Unfortunately, if the Revelators know time, before time events, they may have incorporated material from human sources published in 1948, or 1954 or 1965. We just do not know. I feel it unfortunate that Matthew takes the attitude that immortal beings cannot know future time. He has an uncanny ability at finding sources, while I personally lack the intuitions and the time to pursue that possibility.

It is my personal belief, based on the limited available evidence, that Sadler and the Forum members believed the Revelation was complete in 1935. Several remarks were made in the “History” document which would lead to that conclusion, other than the one quoted above.

Also, Robert Burton, a long time member of the Forum, in October 1975, published a brief document he called “*How Evil Infected 533.*” As he stated: “*The complete revelation was completed in 1935 and consisted of 196 Papers and its Foreword.*” Why would he make that statement if changes continued into 1942? Matthew responded to my objection by saying that the minor changes which took place after 1935 were not regarded as “changes” to the body of the Revelation, but as mere “corrections” or “refinements.”

In making assessments of the circumstances we must keep in mind the labor to get through the entire Revelation by weekly meetings. With 196 *Papers*, and one paper a week, 196 weeks would require four full years, with no time allotted for summer vacations, or other break. Even that schedule did not give much time to ponder the contents, especially when the Forum members were not allowed to take copies of the text away from 533. Thus we can see why 1939 is an important year. Four years were required from 1935 for everyone to go completely through the *Papers*. Sadler noted the importance of that date. Refer to the History document in Chapter 10.

We should also keep in mind another important event. Lena died on August 8, 1939. Her stabilizing influence on Sadler, and on the conduct of the Forum, would have held until the time of her cancer illness. We have no direct evidence when her influence began to wane in 1939.

In a September letter in 1942 Harry Loose expressed his belief that “*Something snapped with Dr. S before the death of his wife.*” In an October letter he further rails against Sadler for claiming he hypnotized the “instrument.” He writes that Sadler should not have done so, because it would have been against the will of the “subject,” and Sadler wasn’t skilled in this area. He states that “*It was Dr. Lena that kept Sadler balanced.*”

Harold Sherman also offered his opinion about Sadler’s current psychological state.

We should further keep in mind that after the Papers were “completed and certified” in 1935 a need for the Sleeping Subject no longer existed. He may have become completely passive, without further transmissions through him. Even more, if the Papers were directly “materialized” his role became unnecessary. (The possibility exists that the Papers were “materialized” in his apartment, thus to keep Sadler puzzled about their true origin.)

In addition we should keep in mind that World War II broke out at this time. This brought a sharp rise in tension for everyone in the world, including the United States, which was debating entry into the European conflict. By December, 1941, when Japan bombed Pearl Harbor, general social tensions were accentuated. Due to wartime restrictions this brought about a delay in the printing and publication of the Papers. Surely, Sadler and others asked, “After all these years when will we finally see publication?”

Altogether these elements, the lack of instructions and advice through the Sleeping Subject, the death of Lena, and the onset of World War II, introduced an entirely new environment into 533. Sadler and Christy, as the two key personalities, were now on their own in a way heretofore not experienced.

As a result, with considerable tension now conditioning the environment at 533, it was quite simple for Christy to seek help. All she had to do, with belief that celestial helpers were all around them, was sit down at her typewriter, and give her mind over to the “celestials.” All she had to do was say, “Please help us!”

She received help alright, but not of the kind she was looking for.

Early in 1942 another critical element was added to the watch care of Sadler and Christy. Harold Sherman appeared on the scene, and immediately sensed that something was happening to bring changes to the Revelation. From the correspondence between Loose and Sherman we have good evidence to show that Sadler was indeed making changes. Martin Gardner was quick to sense this, and immediately jumped to the conclusion that the entire Revelation was of human creation.

Sherman had the same concern we feel today. Why was Sadler altering the Revelation?

Sherman was sufficiently disturbed to write his protest letter to Sadler. Refer to Chapter 19.

Clearly, Sadler was making alterations to the final Revelation. His actions raised questions about the integrity of the work, but Forum members accepted that process as merely an extension of the earlier exchange with celestial beings, before the final Revelation in 1935.

Sherman's forecast of future denunciation of the Revelation was not fully correct. Not until Merritt Horn and Kristen Maaherra published their studies of text changes between printings did we begin to get some insight into the problems Sadler created when he altered the text. Although the scientific contradictions were recognized in the early 1980's those problems were shuffled off onto the excuse that the Revelators limited themselves to "the science of the early twentieth century."

Sherman also made this remark:

It must be said here that before Harry Loose passed on in the fall of 1943, he had sadly commented, in one of his last communications, that the Great Book, which he had originally recommended so highly, had been so altered because of mortal perversities and shortcoming that the project had become almost a total failure.

This remark by Sherman is extreme, reflecting his frustrations in persuading Sadler to alter the text to include "psychic materials."

Sherman did not glimpse the real source for the changes — channeling by Christy. He thought Sadler was making the changes by his own authority. Had Sherman known the actual origin he would have been in a real dither. That would have confirmed his position that psychic phenomena were valid. But Sadler did not see it that way. Sadler thought he had a process ordained by celestial authorities, and continued to reject channeling by other individuals as either of subconscious origin, or as frauds.

Clearly, alterations were being made which did not sit well with Loose. He not only knew of the alterations; he denounced them. Sherman spoke of his concern and dilemma in continuing with the Forum, or of forsaking it.

He had other evidence which suggested changes were being made. When he asked Christy about inserting psychic material she responded that he should prepare a paper and they would ask "the instrument" about it.

As I indicated in an earlier chapter, Sherman's conclusions were unfounded. Christy often used such technique to deflect the interference of other people. As we now well know, human sources were used as a basis for presentation in the Papers, but at that time the evidence suggested that Sadler had plagiarized the work by Emery Reeves and had placed it in the Revelation.

Certainly, matters were far from clear.

Other evidence exists for changes after 1935.

Helen Carlson was sister to Leone Sadler, Bill Sadler's wife. Her husband died in 1935. At that time Leone invited her to live at 533, where she has remained until today. After the formation of the Urantia Brotherhood she became active in their office functions and as a keeper of records.

In the Foundation law suit against Kristen, Helen was asked to provide a deposition in which she was questioned about changes made to the Revelation. The date of the deposition was June 29, 1994.

Helen had come to knowledge of *The Urantia Papers* when her sister married Bill. In the deposition she stated that was in September, 1935, or about the time the Papers were "completed and certified." According to her testimony Forum meetings were held at 533 on Sunday afternoons at 2:00 or 3:00 PM in which Papers were read, with following discussion. Questions were then written on small slips of paper and placed in a large "fish bowl." These questions were addressed at the meeting on the following Sunday. According to her testimony changes were then made to the Revelation in response to the Forum question.

Helen made an important point about dates. She was asked:

"Can you give us any way of defining how many years after 1935 that the question process went on?"

She answered:

"Well, I know it was long after 1939, and I would say a good ten years. I don't know. I know that it would be ten years."

Q: "After 1939?"

A: "Yes, after 1939."

Why was 1939 important to Helen? 1939 was the year of Lena's death. It was also the year in which changes began on the "completed and certified" Papers. Although Helen did not clearly remember the sequence of events, this year stuck in her mind.



We should discriminate between questions and answers through the “fish bowl” which led to changes in the Revelation, and questions and answers through the “fish bowl” which were asked by individuals for elucidation. When I attended the first formal Summer Study Session in 1968 the very same fish bowl was used. In the afternoon we were handed small slips of paper and told to write on those slips questions we might have concerning the Revelation. These were deposited in the fish bowl, and that evening the questions were answered. Helen’s response must be understood in that light. Not only did she not remember the sequence of events clearly, she did not distinguish between the two different fish-bowl purposes. Therefore, she was not able to answer questions as to when changes in the Revelation ended, and when questions were asked merely for clarification. This confusion shows in her deposition.

Thus we have three independent sources to show that changes were being made to the Revelation after 1935. The Matthew Block discoveries, the correspondence between Harry Loose and Harold Sherman, (and Sherman’s independent remarks), and the Helen Carlson testimony under oath. Various anecdotal stories also suggest changes were being made, but these are not documented. One example is a remark Clyde Bedell made about an earlier text statement that “Nathan had a good sense of humor for a Jew.” According to his story this remark was removed in the corrected text. Larry Mullins, who worked for Clyde for several years, believes that Clyde was referring to changes made after 1935.

PLEASE NOTE:

At this point you may believe that the Revelation is so corrupted it is now worthless. Nothing could be farther from the truth. It is truly a Great Revelation. But errors were introduced by the hand of the Devil. Fortunately, they were limited by how much he could get by Sadler between the time of Lena’s death and the appearance of Sherman in 1942. I am sure Sadler was sufficiently moved by the disturbance created by Sherman that he came to the realization that further changes could create serious future questions of validity. This problem was vividly exposed by Martin Gardner. Sherman was a reality check. Sherman was logically correct. How could it be a divine Revelation if it were subject to continuous arbitrary changes? Sherman could expose the situation to the world. The episode with Sherman brought Sadler to the point of stating that the Forum would take responsibility for the Revelation in the fall of 1942. He suddenly realized that something was basically wrong. He wanted it out of his hands.

The unsavory situation must have contributed to Sadler’s irascibility.

In following chapters I shall examine corruptions as they are currently known to us.

## CHAPTER TWENTY SIX

### The Carolyn Kendall Document

In a document dated April, 1996, Carolyn Kendall provided her views of the history of the Urantia organizations, some background on the origins of the Revelation, and authority for policies which were adopted by Sadler and the later Board of Trustees.

She offered the following facts about herself:

**About the author:** the daughter of Forum member, Clarence N. Bowman, (1923-1956); joined the Forum in 1951; employed by William S. Sadler, M.D., 1952-1954, and 1957 (as a receptionist); charter member of First Urantia Society, 1956-1961; founding member of Orvonton Urantia Society, 1961-1977; rejoined First Society, 1977 to present (president, 1989-1993); served on General Council, 1976-1985, chairman, Fraternal Relations Committee, 1977-1982; vice-president, Urantia Brotherhood, 1982-1985; member of Foreign Extension (now IFC), Domestic Extension and Publications Committees, the wife of Thomas A. Kendall, trustee of Urantia Foundation, 1963-1983 (president 1973-1983); currently employed part-time by The Fellowship.

You will note that she made claim to be a member of the Forum, but the Forum, as a genetic body, was nonexistent in 1951. Many individuals who came into the Urantia group after 1942, and before creation of the Urantia Brotherhood coincident with publication of the Papers in 1955, claimed to be members of the Forum, but the claim was misleading. See Carolyn's Note 7 below.

She entitled her document:

#### **THE PLAN FOR THE URANTIA BOOK REVELATION**

I offer that document here, for record purposes, and to show how many individuals, including Sadler, were influenced by "instructions" from evil sources. The document enlightens our understanding of the evil influence which crept into 533 after Lena's death, and the cause of the corruption of the Revelation.

Carolyn's information is uniquely important because it offers insight into how information was relayed from the Contact Commission members to intimates at 533, and how the evil was prosecuted.

Carolyn's information is uniquely important also for she has the diary her father wrote during the period from 1923, the earliest date of the Forum, through the 1950's. Carolyn has refused to make public hard data on the dates and entries from her father. Therefore, it is not possible to separate information from that unique source, and Carolyn's interpretation of that information.

Carolyn tells the story of how her father informed Bill Sadler of his diary, and how Bill urgently instructed him not to keep record of the Forum events. Clarence Bowman then used ink eradicator to blot out those entries. Many years later the eradicator faded, leaving the original ink entries visible for Carolyn to read.

In perusal of Carolyn's document we encounter difficulty in separating her thoughts and ideas from true instructions, (from the actual Revelators), from false instructions, (from Caligastia), from anecdotal information, from opinions from the Contact Commissioners, and so on. The opinions of the Contact Commissioners were generally regarded as infallible truth. She always shows quotations marks around her authorities, but her comments are often intimately interwoven with her sources.

She numbers her reference citations, which can be found at the end of this analysis.

Remember that her conclusions are strictly her opinions.

The headings are hers, from her document. I show her text in a different font.

## INTRODUCTION

We are told in *The Urantia Book* that revelators came to earth on missions and for specific purposes. There was an ordained plan for how each bestowal son would carry out his program of upstepping evolutionary life and imparting new spiritual truth.

Carolyn's reference is to passages in *The Urantia Papers* which describe the various dispensations of the earth, and the divine beings (bestowal sons) who administer those dispensations.

There was a master plan for *The Urantia Book*, and I believe it is still in operation. Its features were specific. They guided the content, the quality, the publishing, and the protection of the Fifth Epochal Revelation. It decreed the establishment and the function of Urantia Foundation and Urantia Brotherhood. The constitution of Urantia Brotherhood was approved by the highest planetary authority. The relationship between the Foundation and the Brotherhood was prescribed. This feature of the plan is where I believe the guidance was not followed, and where subsequent problems arose to bedevil both Foundation and Brotherhood.

As we read further on, we will find that Carolyn bases these premises on various instructions, true and false. Little did Carolyn realize the literal accuracy of her use of the word "bedevil."

The plan was conveyed by the revelatory providers to the contact commissioners, who shared it with the groups known as the Seventy and the Forum. The commissioners had latitude to share elements of the plan with later arriving persons perceived to have leadership potential. The original messages which outlined the plan were not published as part of the revelation and would eventually

be destroyed. The former Forum members who became Brotherhood leaders and Foundation trustees carried on knowledge of how the revelation was to progress. However, because of the recent schism, discontinuity occurred in the transmittal of information.

Nowhere in her document does Carolyn distinguish between instructions received prior to 1939, and those received after. Furthermore, the false instructions were channeled through Christy, a key member of the Contact Commission. Therefore, origins were thoroughly confused in everyone's mind. The Sadler's, the Kellogg's, and Christy all accepted Christy's channeling as valid.

Sadler had two criteria for judging channeling and channeled materials:

- a) they were either of psychological origin, in the subconscious, (marginal consciousness), or
- b) they were fraudulent, consciously created by persons who were trying to deceive others.

He did not admit to evil spirits as the origin of such productions. Although he admitted to spirit communications, (after all, he was in the thick of it from first-hand experience), he never reached the insight to classify real transmissions taking place from malevolent spirit beings through the minds of human mortals.

The threat from Caligastia is plainly indicated many places in *The Urantia Papers*.

Page 610: Caligastia, your apostate Planetary Prince, is still free on Urantia to prosecute his nefarious designs, but he has absolutely no power to enter the minds of men, neither can he draw near to their souls to tempt or corrupt them unless they really desire to be cursed with his wicked presence.

Page 865: But it should be made clear that the midway creatures are not involved in the sordid performances taking place under the general designation of "spiritualism." The midwayers at present on Urantia, all of whom are of honorable standing, are not connected with the phenomena of so-called "mediumship."

Sadler just did not believe the Devil had such power. His acceptance of Christy's "communications" were based on these premises:

- a) He knew Christy was not psychologically confused and would not create foolishness in her subconscious.
- b) He also knew she was not fraudulent.

Therefore, when she came with messages he did not reject that material. He probably viewed it as part of an ongoing process. He may have felt that the Revelators had merely resorted to a different technique. He did not distinguish between communications through human mind, and the manipulation of the muscles and voice of SS by the midwayers. The difference was crucial. Furthermore, he soon heard "voices" coming out of the thin air.

We should understand the environment at 533. For more than thirty years Sadler had been dealing with strange events. SS would speak unexpectedly in the middle of the night, causing his wife to call Sadler. He would write if a pencil were placed in his hands and requested to do so, completely in his sleep. Large masses

of writing appeared mysteriously in his home. The actual Revelation appeared mysteriously out of nowhere. World War II was imminent; the Revelation had been delayed. SS was no longer active. Lena was no longer present with her wise counsel. Sadler may have felt a great loss. He may have desired direct communications and instructions. He may have longed for counsel and help. Many conversations certainly took place among the insiders at 533 on the best path of action.

He was uncertain and confused. At this point he was sixty-seven years old. Much water had flowed under the bridge. He had remained honest to the phenomenon which rested on his shoulders. But uncertainty now beset him. He no longer had control. He really did not know what to do.

The decisions were taken out of his hand. Christy came to his rescue.

Unaware of what she was doing, she sat down at her famous typewriter and sought help. She opened her mind to the "midwayers." She got much more than she, or Sadler, or anyone else, bargained for.

When Christy channeled she started with messages typed out on her typewriter through "automatic writing." Was that any different from the Sleeping Subject? After all, he had verbal communication through his mouth and through his hands. In her eyes, and in the eyes of Sadler, her solicitation of celestial help was the same as the Sleeping Subject.

Voices were then heard coming from the air. What more did Sadler, Christy, Bill Sadler, and the Kelloggs need to convince them of the authenticity of the communications?

But Sadler was woefully negligent. Although he considered himself an expert on psychic phenomena he never differentiated between spiritualism and spiritism. He never really believed such powers were available to the devil. Every phenomena of this type he had previously witnessed he thought was due to fraud.

The confusion he faced was still evident in the 1960 "History" document. There the remark was made that "the revelators worked through the mind of a human subject." This phrase was struck out of the expanded version but it shows that even then confusion continued about how the communications took place.

The creation of visible images and audible speech is prevalent in the "spiritualist" community. Refer to my examination on *Spirit Entry Into Human Mind*. The Devil, as the source of that phenomenon at 533, could then pretend to be a midwayer speaking audibly with them. Prior to 1939 Sadler never heard audible voices associated with the Revelation. Now he did.

What could Sadler do? He was caught in that morass. He was forced to accept those materials, although he may have held reservations about them. He was indeed caught between the devil and the deep blue sea. This was the reason he became so irascible after Lena's death. Christy began spiritist adventures. The text of the Great Revelation was altered. Sadler had an intuitive sense that something was wrong but did not come to grips with it. Then Harold Sherman forced his hand.

As Carolyn continued:

The plan was never presented as a 1-2-3 listing of do's and don't's. If one is discerning, facets of the plan will emerge, just as they dawned upon each Forum member and Brotherhood leader. As was true in past revelations, in the realm of revelatory planning, timing is everything.

The “plan,” of course, was the new direction under the management of no less a personality than Caligastia himself.

### DEVELOPMENT OF *The Urantia Papers*

The revelators began planning the content of *The Urantia Papers* in the Middle Ages. It was instigated and approved by Michael himself — the Word made Book. Though neither a bestowal nor emergency mission, *The Urantia Book* is both a remedial and upstepping enterprise, an array of resident and visiting celestial beings were conscripted for service to the revelatory undertaking. The celestial beings functioned as invisible behind-the-scenes directors to the contact commissioner, the dependable human facilitators who carried the project to completion.

The idea that the content of *The Urantia Papers* began in the Middle Ages may have been part of the diversion of Caligastia, or it may have been wild imagination, part of the myths which developed strictly out of human minds at 533. It shows gross inability to recognize planetary destiny developed over eons of time. The statement that —

**“no comprehensive plan for far-reaching world welfare was promulgated to the mortals of earth until the arrival of Machiventa Melchizedek, in the times of Abraham, who, with the power, patience, and authority of a Son of God, did lay the foundations for the further uplift and spiritual rehabilitation of unfortunate Urantia,”**

— page 853, certainly is a specific indication that the plans for this world extend over far reaches of time, and that the timing of the Urantia Revelation can be understood only within that destiny context. But simple minds need simple answers.

The phrase “the Word made Book” is pure Devil talk. By these simple phrases he denigrates our Creator. The “Word,” of course, is a silent but suggestive reference to the use of “Word” in John’s Gospel.

John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.”

Now the Devil would make our Creator, the Word, into a book. How repulsive!

While Carolyn states that the Revelation came under the auspices of our Creator, she interprets this phrase as the Creator, the Word, making (creating) the book.

Nowhere in the Revelation does it say that Michael was directly involved in the creation of the Revelation. Assignment is to various divine commissions:

**“the accompanying papers dealing with Deity and the universe of universes . . . have been formulated by an Orvonton commission sent to Urantia for this purpose,”**

**“sponsored as a group by a commission of Nebadon personalities,”**

**“sponsored by a commission of twelve Urantia midwayers,”**

**“I, the Melchizedek director of the revelatory commission intrusted with this task,”**

are all phrases indicative of the celestial personalities involved in the revelation task.

However, a clear statement shows that nothing occurs on this planet without the express consent and approval of our Creator:

**“A Michael-bestowal world becomes the individual and personal ward of a Master Son and, as such, is wholly subject to his own plans and rulings.”**

The first Urantia paper was read to the Forum on January 18, 1925. This paper consisted of answers supplied by ABC, the midwayer, to 181 written questions pertaining to Deity and the cosmos. These questions were compiled from hundreds of questions which had been solicited from the Forum in December 1924 by the revelators. The questions were sorted, classified and duplicates discarded. Questions were then presented to the Revelatory Commission. More questions and more papers followed. Altogether 57 papers comprised the first series and consisted of at least 1700 typewritten pages. This period lasted until 1929. (See Backnotes: (1.1)) & (4.1)

These dates are unverified in any other source known to me. Carolyn obviously obtained them from her father’s diary. They are exceptionally helpful to tell us how rapidly the Revelation was appearing. We should remember that these Papers were not the actual Revelation, but precursors to the Revelation. We do not have evidence to show how closely the content of the precursor Papers were parallel with the actual Papers given in 1934. We also don’t know how many additional precursor Papers were given between 1929 and 1934. Carolyn’s following remark is not helpful to determine these facts.

The first 57 papers were further expanded through the asking of more questions by the Forum. “The first three parts were completed and certified to us in A.D. 1934. The Jesus Papers were not so delivered to us until 1935.” (1.1) This second series, plus the Jesus Papers, totaled about 4,500 typewritten pages.

(4,500 typewritten pages is about nine reams of 8 X 11 paper, or about one carton according to paper vendor packing methods.)

Important Note: Carolyn distinguishes the actual Revelation as the “second series.” The first series were the precursor Papers. The “third series” was the corrupted text.

(4.1) The Forum was then invited to review the 196 papers and “ask questions concerning clarification of concepts and the removal of ambiguities.” “During this period very little new information was imparted. Only minor changes were made in any of the Papers. Some matter was added — some removed — but there was little revision or amplification of the text.”(1.1)

This is the point at which corruption entered.

Carolyn’s quotation is from the “History” document. We do not know if she had independent sources to provide this evidence. This is also the comment Matthew Block uses to justify the changes he believes were made to the Revelation after 1935.

The original papers were received in English in the handwriting of the unidentified contact personality. (1.2) & (2.1) The handwritten papers were never seen by the Forum. (4.2) Each was typewritten on an Underwood upright typewriter. The papers were typed at least three times. (3.1)

Carolyn here fails to distinguish the earlier Papers in the handwriting of SS, from the actual Revelation in an unknown handwriting. She cites Christy. Christy may never have described the difference.

### THE “CONTACT PERSONALITY”

Regarding the human subject: “His was an exemplary and inspiring life else he would not have been chosen for such an important task by the Revelatory Commission.”(3.2) “We were enjoined to refrain from discussing the identity of the Contact Personality and, after the publication of the Book, to make no statement at any time as to whether the ‘subject’ was still living or was deceased.” (1.1) “The human subject was necessary for any written communications and for *The Urantia Papers*.”(1.2)

The phrase “exemplary and inspiring life” is sheer hogwash. Christy fabricated this picture, to elevate the status of SS. This remark should be contrasted to the remarks from William and Bill Sadler to a “hard-nosed businessman” “who didn’t believe in that nonsense.” Christy was also the source of the anecdotal adoration later repeated by Meredith Sprunger about Sadler. See Chapter 16.

The last remark is curious because it suggests that the process of the actual Revelation involved SS. It contradicts the anecdotal accounts of Papers appearing in bank boxes, or mysteriously appearing in Sadler’s office. The remark pertains to both the precursor Papers, and the “second series” of the actual Revelation. If so, all Papers appeared mysteriously in the home of SS while he was asleep, both the precursor Papers and the actual Revelation.



## FUNCTIONING OF THE CONTACT COMMISSIONERS

“The individuals charged with the responsibility of gathering up the questions and comparing the typewritten text with the original handwritten manuscript came to be known as the “Contact Commissioners” [O]nly these Contact Commissioners attended ‘contacts’ and received written communications through the contact personality.” (1.1) The Commissioners were the custodians of the Urantia Manuscript, keeping the carbon copy of the typewritten transcript in a fireproof vault. They were also charged with full responsibility for supervising all the details connected with the publication of the Book, securing the international copyrights, etc. “The Papers were published just as we received them. The Contact Commissioners had no editorial authority. Our job was limited to ‘spelling, capitalization, and punctuation.’” (1.1) During these early years the Contact Commissioners received many communications and directives in writing.” . . . “Between 1939 and 1955 eight written communications were given to the Seventy by the Seraphim of Progress attached to the Superhuman Planetary Government of Urantia.” (1.1) The last new written communication was read to the Forum in 1952. (see below) (8.1) “Almost all of these messages had a notation at the bottom of the last page which read: “To be destroyed by fire not later than the appearance of *The Urantia Papers* in print.’ It was the design of our unseen friends to prevent the appearance of an ‘Urantia Apocrypha’ subsequent to the publication of *The Urantia Book*. (1.1) Dr. Sadler and Christy were permitted to retain several of the communications after publication, but she was required to destroy them before her death. (3.1) In 1982 during her final illness Christy directed their destruction by two trusted associates. (9.1)

The comment: “[O]nly these Contact Commissioners attended ‘contacts’ and received written communications through the contact personality” is from the History document. Prior to 1939, communications were strictly through writing. “Audible” communications began after 1939, with Christy’s channeling.

Note that Carolyn cites no authority for “securing the international copyrights, etc.” This instruction came through Christy’s channeling and was not quoted by William Sadler or Bill Sadler, Jr. as authority, although they relied on it for later policy decisions.

The remark, “Between 1939 and 1955 eight written communications were given to the Seventy by the Seraphim of Progress attached to the Superhuman Planetary Government of Urantia,” is cited by Carolyn as part of the History document, but this statement is not in any version of the History document known to us. She is here confusing two sources, the earlier written instructions, and the later channeled instructions through Christy. Her entire presentation displays a lack of recognition about the two different methods of communication.

The eight written communications between 1939 and 1955 were the messages channeled by Christy. Actually, the dates were 1942 to 1955.

This comment is highly important. It confirms my deduction that changes to the text did not begin until after 1939. This was the beginning of the deception of Sadler through Christy. That corruption came from the “instructions” through the mind of Christy.

It is highly probable that Sadler was unaware of “instructions” received by Christy much later, and that some came after his death. Carolyn stated in public presentation in Montreal in 1993 that Christy continued to receive “instructions” through the 1970’s, at least ten years after Sadler died. She confirms these late dates in the remark below.

The statement, “Seraphim of Progress attached to the Superhuman Planetary Government of Urantia,” was an invention of Caligastia to provide authority for his “instructions” and “directions.”

The presence of the contact personality was not required for verbal contacts between the Revelatory Commission or the successor Midwayer Commission and Contact Commissioners. The verbal contacts which had begun twenty years before the papers appeared, continued into the early 1980s. (1.2 & 1.3) “The midwayers were very real to us — we frequently talked with them during our varied ‘contacts.’ We quite fully understood that the secondary midwayers supervised the contacts.” (1.1) Once when asked why words unique to *The Urantia Book* were pronounced in a certain way, Dr. Sadler answered, “We heard some of them spoken.” Verbal contacts have not been reestablished since the demise of the last contact commissioner. (9.1) & (9.2)

This is one of the most revealing remarks we have available concerning Caligastia communications, and the corruption of the Revelation.

In my notes on the “History” document I raised the concern about the form of the “verbal” contacts. There I expressed doubt that the communications were audible through the air. When I prepared those remarks I was unwilling to admit that channeling was taking place at 533, or that Caligastia had inveigled himself into those environs. I later became convinced that, indeed, Christy was engaged in such nefarious machinations. Earlier above I indicated how those “verbal” communications can take place. A human channeler must be present before audible communications are possible. If Sadler and other members of the Contact Commission heard voices, Christy was at that moment in a trance (marginal conscious) state.

Carolyn is clearly confused about the form of the “verbal” contacts. She may have been led into this confusion by Christy. Even Christy was not present until 1923, some fifteen years after the onset of the revelation process. Later, when she began to channel, Christy may have felt that written “verbal” transmissions, and audible “verbal” transmissions were equivalent.

The “successor midwayer commission” is a more precise indicator of the sham by Caligastia to take over the revelation after Lena’s death. This new “administration” was created by the Devil to control the Revelation.

Note that Carolyn states the “contact personality” was not required for these “verbal” communications. Of course, she refers to the later audible communications. In other words, some other mechanism of communication was used. The Devil had taken over. SS was no longer functioning. If SS had been available Sadler certainly would have checked these new operations through him.

Matthew Block's work opened to me the possibility of corruption taking place at 533. He caused me to examine sources more carefully, and to collate the information that was available to us. Carolyn Kendall has contributed immeasurably to this investigation, but she did not have a glimmer of how her document would confirm our suspicions of the corruption at 533. Her unquestioned faith in Christy opened this window for us.

The confusion over all of this information was the failure to distinguish between the form of communications prior to 1939, and that after. The earlier communications were strictly through writing; thus the remarks about written communications. The later communications were through both writing and audible mechanisms. The former writing was produced by midway control of the muscles of SS, or materialized directly on paper. The later writing was through automatic trance, by Christy during her channeling sessions. The audible was those "voices" created by Caligastia when he had Christy's mind under his control.

### THE DELAY IN PUBLISHING THE URANTIA BOOK

Had not World War II occurred, the book might have been published in 1940 or 1941. It was assumed that when the war concluded, permission would be granted to publish *The Urantia Book*. (4.2) The war was barely over in 1945 when a new menace arose that postponed the dream of worldwide peace and spiritual regeneration. In January 1946, the Melchizedeks declared war on communism. They viewed communism as one of the "*great[est] threat[s] to the religion of Jesus and to the freedom of man: in two thousand years.*" "[T]he seraphim advocates of the past [angels of the churches] and of the future [angels of progress] have been mandated to abandon their traditional perspectives while they have been bidden to stand shoulder to shoulder in defense of the present." The Melchizedeks promised: "*The Master's teachings at Urmia will sometime prevail. The brotherhood of men will someday begin. Whether it requires a decade or a century, we will prevail against the forces of retrogression and enslavement.*" They expressed the hope they could "*prevent global war. But most of all we crave to foster a spiritual awakening of your fellow mortals.*" (10.2) The course of communism was watched as the Melchizedeks worked behind the scenes. Finally, rather than delay until the downfall of the Godless, oppressive system, the go-ahead was given in August 1952 to publish the Papers in 1955.

This is the first occasion in which Carolyn actually quotes the spurious instructions. The paragraph is based entirely on perverse communications received after Lena's death, and when SS was no longer functioning. I show actual quotes in italics.

The Melchizedeks do not declare war on any human institution, political system, cultural tradition, or social practice. They view those elements of mankind as evolutionary steps in the long climb out of animalism.

The fears expressed in 1946 were purely human. Caligastia played on those fears, to divert attention from righteous goals. This diversion is starkly portrayed in the statements:

*“The seraphim advocates of the past [angels of the churches] and of the future [angels of progress] have been mandated to abandon their traditional perspectives while they have been bidden to stand shoulder to shoulder in defense of the present.”*

Neither immortal angels, nor immortal midwayers, nor members of the immortal celestial host abandon any plan for the long-term rehabilitation of mankind. Neither do they defend current human concerns when they view the far reaches of the future in the salvation of mankind.

These statements are pure perversion, to sidetrack Sadler, the other members of the Contact Commission, members of the Forum, and to corrupt the Revelation. They played upon current human emotions and concerns.

Except for the 1945 “message” I have been unable to obtain copies of the complete text of these perversions. Therefore we cannot determine if Carolyn’s statements about the 1952 release of the Revelation for publication in 1955 is accurate.

Unfortunately, for those who cannot see beyond the day, godlessness is pervasive throughout the world, and is not limited to the communist economic system. We have now witnessed the demise of Communism as a social philosophy, yet the world continues to degenerate into further godlessness.

### **ASSIGNMENTS OF RESPONSIBILITIES**

The following instructions were read to the Forum in November, 1951. They were directed *“to the Contact Commissioners (the Custodians of the Urantia revelation) from the personal regent of the acting Planetary Prince of Urantia”*:

Clearly, another celestial personality has taken over the management of the Revelation, one who identifies himself as the “personal regent of the acting Planetary Prince of Urantia.” Actually, he was the Planetary Prince of Urantia before he was demoted, or “cast down” by Jesus. Here he impresses himself upon the mortal Urantia personnel as one who is still acting. And he really is. He is still free on Urantia to prosecute his nefarious designs.

How sadly disappointing to realize that Sadler was hoodwinked into accepting these spurious perversions of the Revelation, and the Revelatory process.

This following is part of the November, 22, 1951 “Instruction.”

“I desire to inform you concerning certain decisions and rulings formulated by the planetary government which pertain to the affairs of The Urantia Book and the ensuing Urantia Brotherhood. Today, I am calling into being a supreme planetary conclave to signalize my creation of the Supreme Court of Urantia. I have recently had a meeting with all persons and groups concerned with the Urantia revelation. As a result of this conference, I have made certain decisions and am handing down the following rulings:

In the Papers the Revelators referred to the Revelation as Papers. They did not use the word book. Only this perverted personality reduces the status of a divine Revelation to that of a secular book. And it has been known as a secular book to most people since. Individuals loyal to holiness and righteousness do not conceive of placing private ownership through copyright on a divine Revelation. Individuals not loyal to the Creator easily place commercial control through copyright on a secular book.

As we can see, he is here structuring a new management, which consists only of himself and his equally nefarious companion, Daligastia. The “supreme planetary conclave,” the “Supreme Court of Urantia,” and the other “persons and groups” were nothing more than figments of his invention. How could Sadler know the difference?

We now come to the actual mechanisms by which he subverted the Revelation. This continues the November, 1951 “Instructions.”

1. For five hundred years from February 11, 1935, the overall welfare and direction of The Urantia Book is placed in the hands of the Seraphim of Progress.

2. The immediate fostering of the Urantia revelation — from decade to decade — (at least for the next one hundred years) will be entrusted to the Seraphim of the Churches. I have instructed this group to create a special commission to carry on this work.

3. The human aspects of The Urantia Book will be placed in the hands of the Trustees of the Urantia Foundation, subject to the advisory suggestions and veto powers of the Revelatory Commission of the United Midwayers of Urantia.

4. For the time being, mediation between the overall and superhuman supervision of this commission and the directly human functioning of the Trustees of Urantia Foundation shall be vested in the Midwayer Commission, the successor of the original Urantia Revelatory Commission. This Commission shall continue to function as advisor to both the Seraphic Overseers and the Trustees of the Urantia Foundation, but their veto powers shall extend only to the decisions and acts of the human Trustees.

5. In the absence of Midwayer intervention after February 11, 1954, the Trustees of the Urantia Foundation shall proceed in accordance with their own judgment.” (10.4)

The “seraphim of progress,” and all other groups in this “mandate,” of course, are part of his fabrication. These include the “Seraphim of the Churches,” the “Midwayer Commission,” (note that they are the successor to the original Urantia Revelatory Commission), and the “Seraphic Overseers.” I’m sure the personnel at 533 were impressed with all the attention they were getting with these imaginary celestial organizations.

Caligastia had to interleave his new management strategy with the former instructions and human organizational thinking. We know from the letter from Clyde Bedell to Wilfred Kellogg, dated October 30, 1933, that thinking toward the Urantia Foundation was already well underway at that early date. This includes instructions Sadler received on June 24, 1933. But to continue with Carolyn’s list:

“This communication represents my ruling up to this date respecting your Forum, the Seventy, The Urantia Book, the Urantia Foundation, and the proposed Urantia Brotherhood.

6. Your Forum shall continue under the supervision of the Contact Commission as directed June 24, 1933.

7. The Urantia Brotherhood — The plan of organization [constitution] as it exists on this date is hereby provisionally approved for the inauguration of the Brotherhood. The plan provides for its own subsequent emendation.

8. The Starting of the Brotherhood — The launching of the Brotherhood shall be left to the decisions of the Trustees of the Urantia Foundation. They shall act personally — unofficially — and no record of such action shall appear in the transactions of the Urantia Foundation. They shall assume all and full responsibility for the organization and inauguration of the Urantia Brotherhood.

9. The Urantia Book — By mandate of the Supreme court of Urantia, . . . the full custody of The Urantia Book has been placed in my hands. I now make the following rulings:

a. I, and I alone, will direct the time of the publication of The Urantia Book.

b. If I do not provide such instructions on or before January 1, 1955, then the Trustees of the Urantia Foundation should proceed with plans for future publication in accordance with their own judgment.

c. I approve of your plan to publish the Index of The Urantia Book in a separate volume.

10. The Seventy — This is a project which will terminate with the launching of the Brotherhood. I would continue the present supervision. If for any reason this supervision should be terminated, I direct the Trustees of the Urantia Foundation, acting unofficially, to appoint a new leader to act pending the inauguration of the Urantia Brotherhood.

We can see how he casts his management in the first person.

“. . . *the full custody of The Urantia Book has been placed in my hands.*

He is the one now in charge. He will “*now make the following rulings . . .*”

He, and he alone, will direct the publication of the Papers.

We can readily see how he explicitly guides the policies of the Foundation and the Brotherhood.

In August, 1952 he offered the following:

“I share in your aspirations, concur in your longings, minister to your shortcomings, and wholeheartedly bless your undertakings.” (10.5)

Well, yes, he does offer his blessings, under his direct supervision.

### THE TIMING OF THE URANTIA BOOK

In April 1955 William S. Sadler, Jr., prepared a paper, “Timing of *The Urantia Book*,” for the files of the Executive Committee drawn from “certain wise comments and advices.” It was known that these “wise sayings” were originally writ-

ten communications addressed to the contact commissioners. We had heard them read in 1951 in their original form. Bill had adapted the language for “public” consumption, and he also read this paper to the Forum:

This shows explicitly that the written channeled “certain wise comments and advices” were edited for public consumption. This was necessary because of their impurity. Many channeled communications are polluted by the mind of the channeler, in this case Christy, and could not be presented for public perusal and inevitable analysis in raw form. The “originally written communications” shows that they were written by Christy under “trance control,” and then edited by Bill Sadler.

We come now to a most famous Instruction. It has been published by various individuals because of its importance to Foundation and Brotherhood policy. Carolyn assigns it to the August, 1952 instruction.

I have questioned the origins of this instruction. It contains much truth. I expounded on that truth in many of my discussions with Urantia groups. I believe there were two versions of this Instruction. The original came from the Revelators. The other was a 1952 “doctored” version of the original. Other evidence suggest valid instructions were later doctored to meet the needs of Caligastia. The following continues with Carolyn’s text.

“We regard The Urantia Book as a feature of the progressive evolution of human society. It is not germane to the spectacular episodes of epochal revolution, even though it may apparently be timed to appear in the wake of one such revolution in human society. The Book belongs to the era immediately to follow the conclusion of the present ideological struggle. That will be the day when men will be willing to seek truth and righteousness. When the chaos of the present confusion has passed, it will be more readily possible to formulate the cosmos of a new and improved era of human relationships. And it is for this better order of affairs on earth that the Book has been made ready.

“But the publication of the Book has not been postponed to that (possibly) somewhat remote date. An early publication of the Book has been provided so that it may in hand for the training of leaders and teachers. Its presence is also required to engage the attention of persons of means who may be thus led to provide funds for translations into other languages.

“You who dedicate your lives to the service of the Book and the Brotherhood can little realize the import of your doings. You will doubtless live and die without fully realizing that you are participating in the birth of a new age of religion on this world.

“The future is not open to your mortal comprehension, but you will do well to diligently study the order, plan, and methods of progression as they were enacted in the earth life of Michael when the Word was made flesh. You are becoming actors in an ensuing episode when the Word is made Book. Great is the difference in these dispensations of religion, but many are the lessons which can be learned from a study of the former age.

“You must again study the times of Jesus on earth. You must carefully take note of how the kingdom of heaven was inaugurated in the world. Did it evolve slowly and unfold naturally? Or did it come with sudden show of force and with spectacular exhibition of power? Was it evolutionary or revolutionary?”

“You must learn to possess your souls in patience. You are in association with a revelation of truth which is a part of the natural evolution of religion on this world. Over rapid 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. Thus will the book be in readiness when the battle for man’s liberty is finally won and the world is once more made safe for the religion of Jesus and the freedom of mankind.” (10.5)

This is the famous “possess your souls in patience” instruction. It was quoted by Sadler, Christy, Martin Myers, and others. However, this version has been polluted by Christy’s channeling. How this came about we do not know. It may be that Caligastia suggested that the version the Contact Commission had earlier received was incomplete, and he here completes it for them. As I shall show in following Chapters, one of his easiest techniques for corrupting the Revelation was to take valid text, and then insert compromising words or phrases. This same technique shows here.

Many of the phrases are insertions for this revised version:

1. *“Its presence is also required to engage the attention of persons of means who may be thus led to provide funds for translations into other languages.”*

If this “instruction” came out of Caligastia the current efforts of the Foundation to translate the Papers into so many other languages may be strictly a misguided effort. There were profound reasons why the Revelation was provided in the United States in the English language.

2. *“The future is not open to your mortal comprehension, but you will do well to diligently study the order, plan, and methods of progression as they were enacted in the earth life of Michael when the Word was made flesh.”*

This advice is nebulous, to say the least. What was the “order, plan and methods of progression” enacted by Jesus? How is that related to present world circumstances? I have not encountered any serious treatise on this subject as a position paper by the Foundation, nor by the Brotherhood, except to express “slow growth,” without fanfare, and with no advertising. You can see how the “Word made flesh” is here restated to reinforce the concept of the “Word made book.”

3. *“You are becoming actors in an ensuing episode when the Word is made Book. Great is the difference in these dispensations of religion, but many are the lessons which can be learned from a study of the former age.”*

Here is one of the great perversions I discussed above. Again, suggestion of “a study of the former age” is pure nebulosity. And nebulosity is the stock-in-trade of Caligastia.



4. *“You must again study the times of Jesus on earth. You must carefully take note of how the kingdom of heaven was inaugurated in the world. Did it evolve slowly and unfold naturally? Or did it come with sudden show of force and with spectacular exhibition of power? Was it evolutionary or revolutionary?”*

We can see the seeds that were planted for the philosophy of “slow growth.” The phraseology is notably different from that of the Revelation. It has the appearance of human editing.

5. *“You must learn to possess your souls in patience. You are in association with a revelation of truth which is a part of the natural evolution of religion on this world. Over rapid 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. Thus will the book be in readiness when the battle for man’s liberty is finally won and the world is once more made safe for the religion of Jesus and the freedom of mankind.” (10.5)*

This last paragraph probably is part of the original instruction, not a perverted insertion.

Clearly the personnel at 533 were in a state of great confusion concerning their instructions, and guidance from “above.” They had received instructions. Now they were being told that those instructions were not complete, or needed rephrasing. No wonder Sadler was confused and irascible. Furthermore, once started on this path, the entire text of the Revelation was subject to “improvement.”

### THE PLATES OF THE URANTIA BOOK

“Before the demise of Dr. Lena K. Sadler in August, 1939 she had collected about twenty thousand dollars for the publication fund, and this was used to set type and prepare plates for the printing of the Book. “ It was these plates of *The Urantia Book* which constituted the basis for the formation of the Urantia Foundation. This Foundation, set up under the laws of Illinois, was completed on January 11, 1950. The first Board of Trustees were: William M Hales, president; William S. Sadler, Jr., vice president, Emma L. Christensen, secretary; Wilfred C. Kellogg, treasurer, and Edith Cook, assistant secretary.

Carolyn is quoting from a section of the “History” document, with additional remarks by herself. Unfortunately, she offers no information about the date of the preparation of the plates. That date would be extremely helpful to determine the changes to the Revelation after Sadler understood the Revelation to be “complete and certified.” We then would be able to trace the corruption more precisely.

“It was learned that one of the wealthy members of the Forum desired to contribute fifty thousand dollars for the publication of the Book. By instruction, this was circumvented, because, they told us, it was best to give all parties concerned an opportunity to contribute to the publication fund. Accordingly, an ap-

peal was made for \$50,000.00 to defray the expense of printing ten thousand copies. The response was immediate. The sum contributed was in excess of forty-nine thousand dollars.” (1.1) The plates were destroyed between the second and third printings of *The Urantia Book* in 1971. New offset printing technology had made the old letterpress plates obsolete. (9.5)

Again, she is mixing remarks from the “History” document with other sources.

### **URANTIA FOUNDATION — PUBLICATION OF THE URANTIA BOOK**

When she joined the Forum in 1939, Marian Rowley recalls that she read the papers in their typewritten form. After the book was plated — sometime during World War II, an employee of Donnelly Printing Co., Mary Penn, proofread the papers. When she had questions about certain items, she came to 533 Diversey to consult with the contact commissioners. (5.1) The final set of galley sheets read by the Forum in the late 1940’s and early 1950’s were stamped, “Proofed by Oppy.” (7.0)

Carolyn confuses galleys and the press plates. Galleys might have existed years before the press plates were finally cast. The press plates could not have been cast sometime during World War II if galleys were still being proofed in the early 1950’s.

This is a crucial point. If the printing plates were cast sometime during World War II we could believe that further changes to the text of the Revelation no longer took place. This would confirm my deduction that Sadler was brought to a sharp halt of such practices due to the pressure of Harold Sherman. Unfortunately, Carolyn is not clear in her understanding.

When the book was published by Urantia Foundation on October 12, 1955, it was not portrayed as being error-free. The multiple processes of transcribing from handwritten manuscript to typewritten pages; the retyping of these pages two to five times; and from the typewritten to typeset form, presented opportunities for errors to creep into the papers which were not caught by even two professional proofreadings. (3.1) By publication day, Christy and Marian had already collected a list of errors noticed by sharp-eyed Forum members. (8.1) The midwayers did not volunteer the location of errors, just the information that there were errors in the published text. (3.1)

Carolyn apparently is unaware that the errors were more than typesetting. Actual text contradictions were found, as well as other serious errors. See following chapters.

In the years after publication, errors brought to Christy's or Marian's attention were welcomed. The Foundation wanted the book to be perfect. However, Christy was adamant -- no changes could be made arbitrarily. Between 1955 and 1982 proposed corrections and changes were submitted by either of two surviving contact commissioners to the revelators for permission. (3.1)

The corrections and changes made by Sadler and Christy, the only two surviving members of the Contact Commission, had time constraints. Sadler died in 1969, and could have contributed to text changes only in the second printing. Christy could have been the only person submitting the changes for approval, and they could have been submitted only through her channeling.

The true Revelators had long since left the scene. Any permission was now made strictly through Christy, This statement by Carolyn is another direct confirmation of Christy's channeling.

This remark is useful in another respect. It suggests that Sadler knew Christy continued to channel after publication in 1955, and submitted to the "instructions" received through her.

The trustees of Urantia Foundation did not participate in the process of correcting the text of *The Urantia Book*. Their job was to publish the book with whatever latest changes were authorized by the midwayers. They were to maintain the text inviolate, backing it up by copyright. (9.1) It ought to be clarified to the readership by the Foundation that the corrections made after 1982 were apparently made without the authorization of the midwayers. (8.2) Reportedly, in publishing their latest edition, the Foundation is reversing changes made after 1982. (9.3)

Again, this remark confirms Christy's channeling. When she died the Trustees no longer had her authority to warrant any changes.

Carolyn does not recognize that Sadler made changes under his own authority.

### AN "UNENCUMBERED" URANTIA BOOK

The following continues with Carolyn's personal remarks.

The revelators were concerned that the book might become a means for the personal aggrandizement of the humans associated with it. "The main reason for not revealing the identity of the 'Contact Personality' is that the Celestial 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 Saint Peter, Saint Paul, Luther, Calvin, or Wesley. The book does not even bear the imprint of the printer who brought the book into being." (1.1) They did not want anyone to make either a name or money for himself off *The Urantia Book*. (2.2)

The revelators had definite opinions regarding anything that might presume to explain or even obscure the book. As the book was being prepared for its initial publication, one of the contact commissioners proposed to the Revelatory commission that he write an introduction to pave the way for the book. They declined his offer, commenting, "How could a candle illuminate the way for a powerful beacon of light?" The commissioner later said, "So, I didn't write my book." (1.3)

This statement offers some insight into the thinking and human aspirations going on at 533.

They had firm ideas about what form the papers should take. In January 1954 Bill Sadler wrote a simplified version of the Foreword and first five papers which he titled, "The Alpheus Twins' Version of *The Urantia Papers*." He read each chapter on successive Sundays to the approval of, and encouragement by, the Forum. The next week he announced he could not continue his project. The midwayers had remonstrated with him, telling him to "knock it off." They did not want a simplified version of the revelation to compete with the original version. (2.2), (5.1) & (8.1) Only material of the highest quality could be considered by the trustees and then, if approved, published separately.

Another reason exists for the caution to Bill Sadler by Caligastia. If he were to publish "reduced" versions of the Papers he would open the Pandora's box of other persons doing the same. This possibility was counter to secular control of the Revelation.

### **SAFEGUARDING THE NAME URANTIA**

We come now to one of the most devastating "instructions" given by Caligastia. This led to great turmoil within the Urantia community, and subverted a free and clear Revelation.

A well-known message is the advice about protecting the name Urantia:

*"You have not done enough to safeguard your name. (Meaning the name Urantia.) Make it very safe for one generation so the name URANTIA cannot be preempted.*

*"In a common-law trust you hold the name. You do it also in a corporation. A corporation has status in law. You also do it in the copyright. You must carefully register it with the division of government that I have looked into, that controls trade relations, Trademarks, and then you are protected in common law connected with a volunteer association such as you are planning in the Urantia Brotherhood. In all those ways you must safeguard the name. THIS IS ONE OF YOUR MOST IMPORTANT DUTIES.*

*"In 50, 75, or 100 years the name will be fairly safe. You safeguard it for a generation and it will largely take care of itself. (They are talking about the name Urantia.)" (10.1)*

Well, certainly, if the Revelation is tied up under secular law for one generation, if everyone's mind is conditioned to those legal policies, and if legal precedent is set, it will largely take care of itself.

*THIS IS ONE OF THEIR MOST IMPORTANT DUTIES*, but the personalities at the scene simply could not see through the deception.

How devious.

One can see from the human elements of the phraseology how this "instruction" came out of the mind of Christy through her channeling. It probably also was edited for public consumption.

"Safeguard your name," "common-law trust," "corporation," "status in law," "copyright," "division of government," "control trade relations," are all secular legal vehicles. This "instruction" focused reliance on just such mortal devices, rather than upon trust in God. The phrase "division of government that I have looked into" is especially telling. Immortal beings do not have to "look into" any secular mortal institutions.

"There must be one Urantia Brotherhood. Study groups may call themselves groups to study *The Urantia Book*." (10.6) & (3.3) "Other religious groups will spring from the Urantia teachings. The Urantia Book, Urantia Brotherhood, Urantia Foundation and Urantia Societies will be the exclusive carriers of the name, Urantia, but they should not claim to be the exclusive carriers of the truth." (10.7) & (3.3)

Here Carolyn's sources are Christy and Christy's channeled productions. The Devil is embellishing on his methods to control the Revelation.

## THE URANTIA BROTHERHOOD

"It was inevitable that some sort of fraternal organization would grow out of the teachings of *The Urantia Book*. All interested persons could see that the Urantia teachings were opposed to the sectarianism of Christian believers. It was clear that it was not the purpose of the Urantia Revelation to start a new church." (1.1) It was the trustees' responsibility to plan the Brotherhood. (3.3) This organization would be delegated the task of disseminating *The Urantia Book* and its teachings. While it was not to be a church, there needed to be an efficient, minimal organization. In consultation with outside authorities on organizations a governing structure similar to the Presbyterian church was adopted for the Brotherhood. (2.2)

The "Articles for Urantia Brotherhood Constitution" were read to the Seventy in November 1950. The organizational outline was presented to the Seventy a month later. The preamble to the Brotherhood Constitution and more of the Constitution was read to the Seventy in December 1951. (4.1) It should be recalled that this "plan of organization" was "provisionally approved for the inauguration of the Brotherhood" by the recently installed planetary prince in August 1952. (10.5)

This is how Caligastia authorized himself, and achieved secular control over the organizations.

This document from Carolyn is important not only for revealing the mechanism of how Caligastia achieved control, but also for the history it offers into critical events.

“Sunday, January 2, 1955, at 12 o'clock there was a meeting of 36 people in the Forum room for the purpose of organizing the Urantia Brotherhood. First, Doctor read a communication directing how it should be done, then Bill Hales presided and called each one of the 36 up to the front to sign the constitution. (After elections) the meeting closed with the Lord's Prayer, and the deed was done. Believe me, it was the most thrilling thing! We were all very much impressed — some were crying and I was shaking like a leaf. We've waited so long, and it just seemed hardly possible.” (5.2) On March 7, 1955, William S. Sadler, Jr. distributed a memo addressed to the Executive Committee of Urantia Brotherhood, with copies placed into each committee secretary's notebook. Again, the paper was adapted from written communications and was read to the Forum. It was entitled “Some Problems Confronting a New Religious Organization,” and opened with:

Following is partial text of one of Christy's 1950's channeled “communications.” It is highly instructive to understand the psychology at 533. Caligastia plays right into human attitudes; it was easy for him to style his “instruction” to cultivate purely human desires. The text probably is a blend of channeled material and human editing.

I have been unable to obtain copies of the entire document.

“It seems most appropriate to bring to the attention of the Executive Committee certain wise comments and advices which have been gathered over a period of time, relative to the future problems of the Urantia Brotherhood and its component societies.” (2.2)

“Of course, you probably know that the best government in the world is that which governs least, that the true purpose of government is to prevent government, and that the government which prevents the most government is best because it leaves the individual free — permits him his liberties and inalienable rights — but prevents predatory groups from interfering with these liberties. When people are all spirit-led they won't need any more government than they have on Havona . . . 'That organization is best which is so organized as to prevent all other organizations.'

“When people come to you about The Urantia Book and URANTIA Brotherhood and tell you that since the Thought Adjusters are here and indwell everyone and the Spirit of Truth has been poured out upon all flesh, therefore, it isn't necessary to have an organization but just to trust in God, etc., don't argue with them. They are right ...

“If we undertake this work without an organization, we will have in the English-speaking world alone fifty other organizations spring up who will all claim the right to use the name 'Urantia,' each one claiming to be the 'only true and original' Urantia Brotherhood. It would become the most disgraceful thing in the

world since the early days of Christianity. Not since the gospel of Jesus has there appeared on earth such a dynamic nucleus about which could be built so many organizations and which would attract so many differently motivated men — good, bad, and indifferent.

“We must create an organization whose major purpose is to prevent other organizations and, therefore, the most benign. Create an organization which will organize the least and thereby prevent all other organizations with their tyranny and disgrace and their disrupting influences... “We have an organization.... (It is organized) to allow as much liberty as possible. When the time comes that we feel it can be improved, we will have the experience to do so.

“We should foster an organization that will give every one a right to his own belief and interpretation but an organization what will prevent confusion, disruption and disgrace. We should have an organization that will have control over the wicked minority who might by organization seek to disgrace the very purpose for which the book was given to the world. If we do not have an organization to safeguard the name, then will such an organization rise to take the name . . .

“Some idealists will join us but they will later go off in their own way just like Abner and they will do a good work, and we will bid them Godspeed because we have an organization which prevents any one from being restricted or inhibited.

“We might consider asking an idealist if he thinks The Urantia Book should be copyrighted or just trust to the Spirit of Truth to take care of that? Idealists are to an organization what comets are to the solar system. They are spectacular but you can't depend on them. You cannot plan to receive from an idealist a regular income for a social organization, but he can go out and get a million dollars sometimes.

“We have to deal with many things in our jobs that are not ideal. When this book is once published, if the idealists control it, they would provide no organization and soon a lot of selfish people would start to work to make a name out of it. Lucifer, Satan, and Caligastia were idealists, at the start. But they were something else. They were egoists. Marry idealism to egotism and you have a fatal combination.

“Abner was an idealist, a wonderful man . . . Paul was an idealist. He had ideas and it was a great pity they did not work together, then they would have had a religion for the Orient and a better religion for the Occident. If idealists and idealists could work together it would save a lot of time and lives. One refused to have an organization; he was impractical. The other (Paul) built an organization, and he knew he was building in a practical way. We can love Abner but we must respect Paul . . . You are going to have a lot of (people) come along now. Some idealists but mostly idealists.

“You must carefully consider the organization Jesus created before he left the planet. It was an organization designed to prevent confusion, to ordain justice, to safeguard majorities against minorities. He did not leave the ecclesiastical hierarchy that subsequently grew up. But he did leave a simple social organization that could carry on and prevent confusion . . .

“Failure to organize would witness, I believe, the most terrible failure for The Urantia Book. It would allow all manner of designing groups and organizations to spring into existence and to use the name Urantia, to prostitute the teachings of The Urantia Book, and to dictate its policies.

“Many things we have debated and discussed over the years. Many things we have thought of and discarded years ago, but we bring in new people and they do not know what has gone before . . .

“Think for a moment of the large number of warring and disgraceful organizations that would be in existence if we did not control the name Urantia and provide for some authoritative recognition . . . Think of it in the future: One million . . . people in confusion and there are a dozen different organizations that want to do something for them about The Urantia Book. They get literature from several different groups each claiming to be the one and only true one . . . That would be true if we did not occupy the field with an organized group.

“That organization is best that coordinates most while it organizes least.”

I shall now compare individual remarks from these “wise comments and advices” with the Revelation. The perversions which took place in these “special communications” becomes clear.

*“Of course, you probably know that the best government in the world is that which governs least, that the true purpose of government is to prevent government, and that the government which prevents the most government is best because it leaves the individual free — permits him his liberties and inalienable rights — but prevents predatory groups from interfering with these liberties. When people are all spirit-led they won’t need any more government than they have on Havona . . .”* That organization is best which is so organized as to prevent all other organizations.

This is pure balderdash. This “teaching” is explicitly denied by the Revelation.

P.517 - The entire universe is organized and administered on the representative plan. Representative government is the divine ideal of self-government among nonperfect beings.

P.833 - Adam made a heroic and determined effort to establish a world government.

P.1489 - Peace will not come to Urantia until every so-called sovereign nation surrenders its power to make war into the hands of a representative government of all mankind.

P.1491 - The individual will enjoy far more liberty under world government.

You can see the great confusion such statement created. The Devil then quickly modifies that remark and goes on to say:

*“If we undertake this work without an organization, we will have in the English-speaking world alone fifty other organizations spring up who will all claim the right to use the name ‘Urantia,’ each one claiming to be the ‘only true and original’ Urantia Brotherhood. It would become the most disgraceful thing in the world since the early days of Christianity.*



Obviously, if he is to assume control he must have an organization by which he can achieve that control, and he immediately must rectify the notion of no government.

He then enters into subtlety of argument of why organizations are necessary.

*“We must create an organization whose major purpose is to prevent other organizations and, therefore, the most benign.”*

The implication is that no other human organizations would be permitted if they do not come under the auspices of this central organization. And how could he get control through the Urantia Foundation? By secular legal licensing procedures under trademark and copyright.

*Create an organization which will organize the least and thereby prevent all other organizations with their tyranny and disgrace and their disruptive influences . . . “We have an organization . . . (It is organized) to allow as much liberty as possible. When the time comes that we feel it can be improved, we will have the experience to do so.*

This series of statements is at the heart of the policies of the Urantia Foundation since its inception, and provided the logic for the tyrannical control instituted by Martin Myers. Although Myers has disappeared from the scene because of his maniacal assumption of authority, the Trustees continue to base their decisions on these devilish communications.

*“We should foster an organization that will give every one a right to his own belief and interpretation but an organization what will prevent confusion, disruption and disgrace. We should have an organization that will have control over the wicked minority who might by organization seek to disgrace the very purpose for which the book was given to the world. If we do not have an organization to safeguard the name, then will such an organization rise to take the name . . .*

Here Caligastia raises the bogey man of the “wicked minority.” He then justifies an organization to “safeguard the name.”

*“Some idealists will join us but they will later go off in their own way just like Abner and they will do a good work, and we will bid them Godspeed because we have an organization which prevents any one from being restricted or inhibited.”*

Here he raises the obstacle of good-intentioned people who will bring damage to the Revelation through their misguided ideas and efforts. Again he reinforces the necessity of an organization to put controls on such supposed damage.

*“We might consider asking an idealist if he thinks The Urantia Book should be copyrighted or just trust to the Spirit of Truth to take care of that? Idealists are to an organization what comets are to the solar system. They are spectacular but you can’t depend on them. You cannot plan to receive from an idealist a regular income for a social organization, but he can go out and get a million dollars sometimes.”*

We can see the continual repetition and reinforcement of the need for legal corporate entities and secular control. But we also see denigration of personalities who led the world in the reformations of mankind. Caligastia is catering to, and reinforcing, William Sadler’s conservative mid-western mind, and the mental attitudes of those Sadler chose for his organizational care of the Revelation.

He goes on and on with this tirade.

*“We have to deal with many things in our jobs that are not ideal. When this book is once published, if the idealists control it, they would provide no organization and soon a lot of selfish people would start to work to make a name out of it. Lucifer, Satan, and Caligastia were idealists, at the start. But they were something else. They were egoists. Marry idealism to egotism and you have a fatal combination.*

He is not afraid to invoke images of his own rebellious actions.

*“Abner was an idealist, a wonderful man . . . Paul was an ideaist. He had ideas and it was a great pity they did not work together; then they would have had a religion for the Orient and a better religion for the Occident. If idealists and ideaists could work together it would save a lot of time and lives. One refused to have an organization; he was impractical. The other (Paul) built an organization, and he knew he was building in a practical way. We can love Abner but we must respect Paul . . . You are going to have a lot of (people) come along now. Some idealists but mostly ideaists.*

These are sideswipes against Abner and Paul. Men with driving religious fervor are here classified as “idealists,” implying that they cannot build lasting spiritual work, that they are a threat to the social order, and that their work should be conditioned by this “central organization” to “save a lot of time and lives.”

*“You must carefully consider the organization Jesus created before he left the planet. It was an organization designed to prevent confusion, to ordain justice, to safeguard majorities against minorities. He did not leave the ecclesiastical hierarchy that subsequently grew up. But he did leave a simple social organization that could carry on and prevent confusion . . . .*

We find these remarks in the Revelation concerning the organizations Jesus created:

P.1593 - The religion of Jesus was wholly based on the living of his bestowal life on earth. When Jesus departed from this world, he left behind no books, laws, or other forms of human organization affecting the religious life of the individual.

P.1865 - When Jesus' immediate followers recognized their partial failure to realize his ideal of the establishment of the kingdom in the hearts of men by the spirit's domination and guidance of the individual believer, they set about to save his teaching from being wholly lost by substituting for the Master's ideal of the kingdom the gradual creation of a visible social organization, the Christian church.

So it was not Jesus who created the ecclesiastical organizations, but his followers.

P.2068 - Stephen, the leader of the Greek colony of Jesus' believers in Jerusalem, thus became the first martyr to the new faith and the specific cause for the formal organization of the early Christian church. This new crisis was met by the recognition that believers could not longer go on as a sect within the Jewish faith. They all agreed that they must separate themselves from unbelievers; and within one month from the death of Stephen the church at Jerusalem had been organized under the leadership of Peter, and James the brother of Jesus had been installed as its titular head.

P.2085 - The living Jesus is the only hope of a possible unification of Christianity. The true church — the Jesus brotherhood — is invisible, spiritual, and is characterized by unity, not necessarily by uniformity. Uniformity is the earmark of the physical world of mechanistic nature. Spiritual unity is the fruit of faith union with the living Jesus. The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization. It may well utilize such social organizations, but it must not be supplanted by them.

*“Failure to organize would witness, I believe, the most terrible failure for The Urantia Book. It would allow all manner of designing groups and organizations to spring into existence and to use the name Urantia, to prostitute the teachings of The Urantia Book, and to dictate its policies.*

Repeatedly, we see how Caligastia is perverting religious truths into a secular institutional organization to control the Revelation.

*“Think for a moment of the large number of warring and disgraceful organizations that would be in existence if we did not control the name Urantia and provide for some authoritative recognition... Think of it in the future: One million... people in confusion and there are a dozen different organizations that*

*want to do something for them about The Urantia Book. They get literature from several different groups each claiming to be the one and only true one... That would be true if we did not occupy the field with an organized group.*

*"That organization is best that coordinates most while it organizes least."*

Once again we see how these "Instructions" conditioned the policies of the Urantia Foundation, both in the method of secular licensing, and in its execution of the Revelation. To this day the Trustees follow these "Instructions."

(Note that Carolyn introduces many ellipses into her publication of the "Instructions." We do not know what material she may have deleted that would permit a better assessment of the intent of the original, or what other contradictions it may have contained.)

Again, on May 2, 1955, William Sadler, Jr., prepared a memorandum for the Executive Committee consisting of material adapted from "certain wise comments and advices." The first part was entitled, "Past and Present Tests." It was also read to the Forum:

*"If our first test was the endurance of delay, the second test was that of unity. We are still undergoing this test . . . . Our particular mission is to function effectively through this transitional period which is witnessing the materialization of the Book and which will lead to those future times when the social activities of Urantia believers will begin to function in the more formal organization of the Brotherhood. To do this effectively we must meet the test of trust and confidence. We must avoid suspicion as we would shun a deadly spiritual poison. We must make a practice of nipping suspicion in the bud. We must make sure that all short circuits of doubt and suspicion are avoided. In this manner may we keep our group influence intact.*

The policies of the Foundation, built upon these channeled instructions, created great suspicions of the motives and purposes of that organization. The policies of Martin Myers, (and later of Richard Keeler), to limit the circulation of the Revelation, and control its use, repelled many honest hearts. One cannot claim a divine gift, and then place it under secular control without destroying its integrity.

The exhortation about suspicion probably was directed to the Contact Commissioners and members of the "Forum," to keep them from looking hard into the instructions being given them.

The second part was titled, "Our Baptism of Joys and Sorrows." It was also read to the Forum in May 1955:

*"We have been called to do a great work and ours is the transcendent privilege of presenting the Papers to the peoples of our strife-torn world.*

*"Supercilious scientists will ridicule us and some may even charge us with collusion and fraud. Well-meaning religionists will condemn us as enemies of the Christian religion and will accuse us of defaming Christ himself. "Thousands of spiritually hungry souls will bless us for the message of the Book, and thousands of others will condemn us for disturbing their theologic complacency.*

*“Are we ready for the baptism of joys and sorrows which will certainly attend upon the early distribution of *The Urantia Book*?”*

*“Many strange isms and queer groups will seek to attach themselves to *The Urantia Book* and its far-flung influence. Our most trying experiences will be with such groups who will so loudly acclaim their belief in the teachings of the *Book* and who will so persistently seek to attach themselves to the movement. Great wisdom will be required to guard the *Urantia Brotherhood* from the distracting and distorting influence of these multifarious groups and from equally distracting and disturbing individuals, some well-intentioned and some sinister, who will strive to become a part of the authentic constituency of the *Urantia Movement*.”*

*“We can really forecast very little about the reaction of the present generation to the teachings of *The Urantia Book*. But we can greatly lessen our persecution and ridicule by a reasonable exercise of foresight and wisdom. Our troubles will be greatly lessened if we avoid all discussion of the origin of the book. We should be determined to know but one thing -- the soul-surviving message of the *Book*.” (10.1a)*

### “THE EXTRAORDINARY TRUST . . .”

Throughout the early period, emphasis was placed upon serious study of the Papers. “In 1939, some of us thought the time had come when we should form a class to engage in the more serious and systematic study of *The Urantia Papers*. This project was presented to the Forum and when those who wished to join such a group were counted, it was found that just 70 persons desired to enter upon this study. So for several years this class was referred to as “The Seventy.” Two or three years preceding the formation of *The Seventy* an informal group had been meeting on Wednesday evenings.

“The Seventy carried on systematic study of *The Urantia Papers* from April 5, 1939 until 1956. It was the forerunner of the later ‘School of the *Urantia Brotherhood*.’

“During these years the Seventy enrolled 107 students. The Seventy carried on its work of study, thesis writing, and practice of teaching for 17 years.” (1.1)

“Membership in the Seventy had stringent requirements. One must have read all the papers before being accepted into the Seventy. Attendance was taken, a good excuse being necessary for absence from the Wednesday evening class. (1.2) & (4.2) The following communication was read to both the Seventy and to the Forum. It was from the regent of the acting planetary prince:

Here he is once again. He styles himself again as the “regent of the acting planetary prince.” In the Revelation the celestial personalities would not identify themselves in a personal way, in order that adoration or veneration would not interfere in attention to the Revelation.

“I have great personal interest in your group and deep affection for you as individuals. I commend your loyalty, but I am somewhat amazed at your relative indifference to the importance of the mission which has been entrusted to your hands. Your group of Seventy may seem to show more interest because you are selected and because you are under more or less discipline. But the majority of

your Forum shock me by their lack of enthusiasm. ... I admonish you ever to be alert to the importance of the extraordinary trust which has been placed in your hands." (10.4)

Well, he certainly had a great personal interest in the group.

I was stunned to hear this "painful paragraph," as Bill Sadler described it. I thought of the Forum as the most dedicated group of human beings I had ever encountered. It was an eye-opening insight into how much was expected of the human recipients of the Urantia revelation. (8.2)

You can see how he attaches himself directly to their hearts. The objectiveness of the Revelators in prior communications with Sadler is overwhelmed by this personal appeal. The purpose of the "pain" was to obtain complete devotion, not to the truths of the Revelation, but loyalty to the plans of the "acting planetary prince."

### TRAINING OF TEACHERS AND LEADERS

As originally envisioned, the Urantia Brotherhood School was conceived as a summer program taking place at Pine Lodge in Beverly Shores, Indiana. Dr. Sadler purchased the property with the idea that students would live in cottages on the property as they prepared themselves to go out into the world as teacher and leaders of the new revelation. It was eventually realized that only professional school teachers or retirees could devote entire summers to such a program. They were desirous of recruiting the teacher corps from a broad range of believers. (1.2)

This statement by Carolyn does not make sense. Any person in their right mind would know that working people could not attend lengthy summer sessions. Also, it is highly doubtful that Sadler bought the property merely for use in the training of "teachers and leaders." This is part of Carolyn's fanciful imagination, which plagues much of her "history." It is also a good illustration how minds can become deluded under "belief" patterns.

"Among the early activities of the Brotherhood was the organization of the School of the Brotherhood which began its first session in September 1956" . . . "The course of study is planned to cover a three years' seminary education. At present [1966], only part time work is provided at [Wednesday] evening sessions." . . . "The number of registered students taking credit courses has averaged about thirty. A like number of 'auditors' attend the classes." . . . "The degree granted after three years of study is that of 'Ordained Teacher.' A shorter course of study leads to the status of 'Certified Leader.'" (1.1) The curriculum was broad: Doctrines of *The Urantia Book*, Science in *The Urantia Book*, Topical Studies; Life and Teaching of Jesus; Analytic Studies of Parts I and II; History of the Bible — Old & New Testaments; Books of the bible; Denominations, Sects & Cults;

Ancient & Modern Philosophy; World Religions; Harmony of the Gospels: Urantia Brotherhood — Organization and Constitution; Educational Psychology; and Speaking and Teaching. (11.0)

Eventually, the School ran out of students in the Chicago area. The first Summer Study Session was held in Chicago in 1968. It drew students to the three-day sessions from all over the United States. (12.0) The summer sessions continued for the next few years. In 1975, a special meeting attended by fifty leaders held prior to the first General Conference in Evanston, the focus of the “Brotherhood School” was shifted from an institutional concept to a more diffused idea: “[W]e regard the Urantia Brotherhood School as a generic term designating educational activities anywhere in the Urantia Brotherhood. We see individuals, study groups, and societies as the basic channels of educational activity. Just as the Urantia Brotherhood does not aspire to become an institutional church; so the Brotherhood School does not plan to become an educational institution. . . . The Committee on Education plans to research and define standards of excellence for teachers and educational activities which will help teachers in self-evaluation and growth as well as furnish criteria for evaluating educational effectiveness in groups and institutions.” . . . “We generally should not get involved in striving for social change, establishing learning centers, or building a structured educational institution.” (6.0) The teacher training program lost momentum after 1975. The seminars and workshops, the Boulder School and Los Angeles’ School of Meanings and Values have been worthy achievements, though not as extensive as what was envisioned by the early leaders, nor, I suspect, by the revelators.

Here one can see how 533 made specific plans for promulgation of the Revelation but how those plans did not come to fruition. The attempts at creation of various “schools” have all failed. Other spiritual forces were at work to control the unfolding of the Revelation.

The Fellowship must reactivate itself as an educational institution and foster the kind of teacher and leader training that was envisioned by the revelators. Societies could be induced to sponsor educational training programs in their local areas if curriculum were developed. (8.2)

Carolyn here expresses her personal opinion of how the organizations current in 1996 might continue some of the planning which came first out of 533.

## **BROTHERHOOD AND FOUNDATION RELATIONSHIP**

There was no mention in the original Brotherhood Constitution of Urantia Foundation. There was no mention of Urantia Brotherhood in the Declaration of Trust. I once asked Christy why. She said only that there wasn’t supposed to be any connection between the two organizations. (8.1)

Recall that “[T]he launching of the Brotherhood shall be left to the decisions of the Trustees of the Urantia Foundation. They shall act personally — unofficially — and no record of such action shall appear in the transactions of the Urantia Foundation. They shall assume all and full responsibility for the organization and inauguration of the Urantia Brotherhood.” (10.5) The first public linkage of the

trustees and Brotherhood was made in a 1970 letter. “The Urantia Brotherhood was organized by the trustees of Urantia Foundation under the direction and guidance of the governing planetary authorities.” This was a carefully worded statement that skirted a Brotherhood/Foundation connection. The same letter went on to state: “[T]hrough Urantia Foundation and Urantia Brotherhood work closely together, they are two distinct and separate organizations, with different responsibilities, duties, and prerogatives.” (9.4) These different responsibilities were the subject of William S. Sadler, Jr’s Intra-Office Memorandum of 1958 which described how, in 1937, the Foundation and Brotherhood started out conceptually as one organization. Because there needed to be two dissimilar functions, two separate organizations were then envisioned. Bill’s memo emphasized potential danger areas in the relationship between the two organizations: “Unless the Foundation conducts itself with wisdom it may breed dissension between itself and the Brotherhood. [T]here is no place in Urantia Foundation for naivete or any exhibition of proprietary feeling toward *The Urantia Papers*.”

Of course, preliminary thought to an organization for care of the Revelation was underway in 1933 *before the actual Revelation*. Refer to the letter from Clyde Bedell to Wilfred Kellogg. Also refer to the letters to the Copyright Office soliciting information, again, in 1933 *before the actual Revelation*.

Although there was a confused idea that the Brotherhood was to be independent of the Foundation, the origin, based on these spurious “instructions,” was intimately tied to the Trustees, and hence to the Foundation. Even the 1970 letter helped solidify this intimate tie, though many, including Carolyn, believed it maintained a separation. The “governing planetary authorities” were none other than Caligastia shaping the conduct of the organizations. The idea that “there is no place in Urantia Foundation for naivete or any exhibition of proprietary feeling toward *The Urantia Papers*” was effectively denied by legal control through copyright and trademarks.

Personally, I find it amazing that these people could have become so deluded through the tortuous logic that was implanted in their minds.

- *“a. The Foundation . . . is an autocratic group. It is non-elective. It derives its authority from the defunct contact commissioners [which was] an autocratic body, autocratic in the sense that it was accountable to no electors. The old commission was charged with the custodial responsibility of The Urantia Papers. Its secondary body, the Foundation, inherits the continuing responsibility for the integrity and dissemination of The Urantia Book.*
- *“b. While the Brotherhood was originated by the Foundation, it is destined increasingly to become a republican institution. It is designed to reflect the purpose and desires of its members. It has all the strengths and weaknesses of a democratic organization.*

The logical dichotomy between control of the Revelation through copyright and trademarks, and independent status for the Brotherhood, was reinforced by recourse to human law. Legal control demanded that the Foundation interfere in the operations of the Brotherhood/Fellowship. This eventually led to the legal disfranchisement of the Brotherhood by Martin Myers, then President of the Foundation.



Caligastia had gotten his hand into the machinery, fully aware of what he was doing to the integrity of the organizations, and the bitter contest over the Revelation which would follow. Carolyn continues:

But the Brotherhood offers its members something more which the Foundation can never offer, to wit: the feeling of participation and the feeling of belonging. It also offers its members a feeling of responsibility, for in time the official decisions of the Brotherhood will reflect the will, purpose, and intent of its members.

- *"c. When an autocratic body functionally cooperates with a democratic body, friction can be avoided to all intents and purposes only if wisdom is exhibited by the autocratic body....[The problem of avoiding friction with the Brotherhood rests nearly completely on the shoulders of the Trustees of URANTIA Foundation.]"*

When the members of the organizations encountered the bitterness of the fracture, they recognized that "wisdom" must be exercised by the Foundation if cordial relations were to continue. But personality expression by individual Trustees, empowered by lack of public accountability, prevented such "wisdom."

"Being an elective body, the Brotherhood is vulnerable. A really clever conspiracy could destroy the Brotherhood or otherwise divert or pervert its mission. Such vulnerability is inherent in a self-governing body."

Little did anyone realize how the Foundation would become an autocratic body, and not the Brotherhood. The Brotherhood was subject to democratic process. The Foundation was a pure oligarchy. The fruits of this great delusion were yielded when Martin Myers became President. He subverted it to his personal whims, resulting in the simultaneous resignation of three Trustees. Sadler began with the expectation that the Trustees would all be wise men from the industrial and business community. He had faith in such secular mechanism. But that was a fundamental error. Through Christy's personality weakness, Martin Myers later acquired complete dictatorial control, and the Foundation became subject entirely to his private desires. Dictatorial policies by the Foundation continue to this day.

"Ideally, the Foundation should remain in the background. It should little appear in the eyes of the public. To the public the Brotherhood is the important organization, to the extent that we can cause the Brotherhood to do the work of the Urantia movement, we have succeeded in holding ourselves in reserve and in so doing we minimize potential friction." (2.3)

## BLURRING THE EDGES BETWEEN BROTHERHOOD AND FOUNDATION

Here Carolyn continues with her thoughts about the organizations.

I don't believe for a moment a "clever conspiracy" perverted the Brotherhood in its mission. However, I do believe it was diverted in 1975 from its primary role of fostering "serious and systematic study," formal teacher and leader training, and dissemination of *The Urantia Book* and its teachings. Thus was the door set ajar for the Brotherhood to preoccupy itself with three areas of endeavor, 1) the endless reassessment of its purpose, 2) the fine tuning of its organization, and 3) the material aspects of the book — its distribution, pricing and dust jacket. Emphasis shifted in the mid-1970's from study of the book to the marketing of the book.

This third item invaded the Foundation's territory. The trustees accepted input by the Brotherhood grudgingly. In retrospect, the Foundation might have been better advised to set up separate ad hoc committees, subject to its own parameters, rather than working with Brotherhood ad hoc committees. (8.2) The Foundation closed off all input from the Brotherhood on these issues in 1987, and used the licensing agreement as leverage. (9.6)

At first, from 1950 to 1956, the Foundation remained entirely in the background. The Foundation's office was located at 333 N. Michigan Avenue in Chicago, instead of at 533 Diversey, where it moved to later and has remained. Over time the two organizations seemed to merge through shared activities; overlapping personnel (there weren't enough qualified people to fill all positions); joint fund raising, appeals to Brotherhood members for support in infringement lawsuits; appearances by trustees at Brotherhood-sponsored meetings; the confirmatory licensing agreement which impinged upon all aspects of Brotherhood activities — usage and display of marks; and copyright guidelines that spelled out how all quoted material would be used. All of these created the image of two interrelated organizations.

The 1983 joint Brotherhood and Foundation paper, "Statement of Dissemination and Publicity," was an effort by the Brotherhood to enunciate a policy acceptable to the more conservative Foundation. It was fairly successful, but the Brotherhood should have felt free to pursue dissemination according to its own experience and wisdom. Later, the Foundation's demand that the Brotherhood cleanse itself of personnel not acceptable to the Foundation and the involvement of the Foundation in the revision of the Brotherhood's councilor removal amendment, stepped beyond the bounds of their authority, and into the realm of proprietary control. For a period of years, the trustees withdrew into the background and only surfaced to raise the price of the book or to close off avenues of access to the book.

The internal matter of the simultaneous resignations of three trustees, and the Brotherhood's reactions thereto, brought about the disenfranchising of the Brotherhood. With a new administration, the Foundation, in a relatively short period, had moved to redeem itself by publishing translations, a taped version, a computerized version, soft cover editions, and offering even-handed sales and discounts. While they have not satisfied all their critics with respect to coordination of new readers, nevertheless, they are to be commended. (8.2)

These remarks by Carolyn provide a brief synopsis of the great fracture which took place under the false assumptions and instructions provided by Caligastia. Rather than basing their trust in God, with heartfelt cooperation toward the dissemination of a Great Revelation, their trust in secular institutions, and in the false expectation of “wise men,” lead to great turmoil and social doubt.

### **DISSEMINATION OF THE URANTIA BOOK**

Dr. Sadler wrote about the dissemination of *The Urantia Book*: “At the time of publication of *The Urantia Book* we were given many suggestions respecting the methods we should employ in the work of its distribution. These instructions may be summarized as follows:

1. Study of methods employed by Jesus in introducing his work on earth. Note how quietly he worked at first.

2. We were advised to avoid all efforts to achieve early and spectacular recognition.

“However, one thing should be made clear. Nothing is to be done to interfere with the energetic and enthusiastic efforts of any individual to introduce *The Urantia Book* to his varied contacts and human associations.” (1.1)

Judging from a close reading of past messages, the time for *The Urantia Book* is approaching. Any effort to artificially slow or suppress the book at this point would cause it to miss its timed entry into the evolutionary mainstream.

It is a fallacy to believe that whoever controls the book controls the movement. Rather, when believers exhibit more enthusiasm for scholarship and more aggressive personal dissemination of the book and its teachings, there will follow an upsurge in sales of books. When more teachers and leaders are trained, or train themselves, study groups will improve. When there are better study groups, they will attract and hold more students; and more students will buy more books. It worked in the old days! (8.2)

### **REVIEW: CLEAR AND INCONTROVERTIBLE FACTS**

Here follows a summary by Carolyn of instructions from Caligastia via Christy. One can see from unfolding developments how these diabolical instructions perverted a Great Revelation.

1) The Angels of the Churches, the Angels of Progress, the Midwayer Commission, and the planetary prince have the ultimate authority for the welfare of *The Urantia Book*.

2) The chain of authority for the management of *The Urantia Book* was first placed into the hands of the human contact commissioners by the Revelatory Commission, then delegated to the trustees of Urantia Foundation by the invisible planetary prince. According to their Declaration of Trust, the trustees assumed exclusive responsibility for maintaining the integrity of the text, and the publication of all editions, including translations.

3) There was supposed to be a copyright in and to *The Urantia Book*.

4) The revelators directed the contact commissioners to protect the name, “Urantia.” This responsibility was passed on to the Foundation by the contact commissioners.

5) The revelators advised that there should be only one official “Urantia” social outreach organization—democratic, but minimally organized — to occupy the field.

6) Although the trustees planned and launched the Brotherhood, the revelators advised that the two organizations — the publishing and the social — be organically disconnected from each other. Under this plan, each would carry out its mission without interference from, or accountability to, the other.

## CONCLUSIONS

1) The “successful” legal maneuver to invalidate the renewal of copyright was a major blunder. It would appear that all who enabled Maaherra were in defiance of revelator plans. The Fellowship and its leaders should have nothing to do with that case.

(Refer to previous discussions.)

2) It appears that there will soon be two too many publishers, including Pathways. The Fellowship is about to launch its publication of *The Urantia Book*.

(Carolyn’s remarks were in the context of current events.)

Already, these more-the-merrier versions are engendering contradictory rationale for changes made, or not made, in earlier printings. With the jumble of non- authoritative voices, the consequent confusion will only raise questions in the public mind about the authenticity of the revelation. The Fellowship should immediately abandon the project and revert to its original mission.

3) The revelators warned about confusion inherent in having too many Urantia organizations. The Fellowship succeeded Urantia Brotherhood, organized in 1955, in 1989, and follows the same Constitution. International Urantia Association was organized by Urantia Foundation in 1994 and exists at the pleasure of the Foundation. It would appear that there is one too many social outreach organizations. The Fellowship is not an attractive option to members of IUA because of its publishing program. The IUA is perceived as a captive organization of the Foundation, and is, therefore, not a positive option to Fellowship members.

An alternative to this confused state would be to create a new coordinative, outreach, educational organization, Urantia Brotherhood, into which both IUA and Fellowship would merge. It would be licensed by the Foundation to use the name, Urantia, but would be independent of the Foundation and never worry its pretty little head about publishing and distributing the book.

4) The complete separation of the two organizations and their respective functions was an elegant plan that went awry. The revelators’ plan could be reinstated if all parties had the courage to take the necessary steps. This would necessitate the withdrawal of individuals who are too invested in the status quo, who cannot forgive, or who like to stay mad.

How sad that Carolyn and all other participants in this degradation of organizations could not grasp how they had been betrayed and their thought conditioned by a malicious spirit personality determined to disrupt the course or the Revelation.

But the hand of God is far stronger than any fallen and rebellious Son. The Revelation would achieve its purpose.

Following are Carolyn's document references.

### BACKNOTES:

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  - 1.1 History of the Urantia Movement, ca. 1966, unpublished
  - 1.2 Personal interview, Forum, 1951
  - 1.3 Verbal, various, 1951-1968.
2. William S. Sadler, Jr., contact commissioner, president, Urantia Brotherhood, vice-president, Urantia Foundation.
  - 2.1 Presentation, Oklahoma City, ca. 1962
  - 2.2 Verbal, various 1951-1956
  - 2.3 Memorandum, Intra-office, 1958
3. Emma L. Christensen ("Christy"), contact commissioner, president, Urantia Brotherhood, trustee, Urantia Foundation.
  - 3.1 Verbal, various
  - 3.2 Personal letter, 1970
  - 3.3 Historical notes, undated
4. Clarence N. Bowman, member of Forum, 1923-1956
  - 4.1 Diary, 1923-1935.
  - 4.2 Verbal, various, 1951-1959.
5. Marian T. Rowley, secretary-general, Urantia Brotherhood
  - 5.1 Verbal, various
  - 5.2 Letter from, to Julia Fenderson, 1955.
6. Meredith J. Sprunger, chairman, committee on Education, 1975.
7. Phillip Copenhaver, member of Forum, 1947-1956, personal memory
8. Carolyn B. Kendall, member of Forum, 1951-1956.
  - 8.1 Personal memory.
  - 8.2 Personal opinion.
9. Trustees, Urantia Foundation
  - 9.1 Thomas A. Kendall, president, 1963-1983, verbal
  - 9.2 Patricia Mundelius, president, 1993-present, verbal
  - 9.3 Richard Keeler, trustee
  - 9.4 Letter to Brotherhood triennial delegate assembly, 1970
  - 9.5 Foundation mailing, 1972
  - 9.6 Letter, Martin Myers, president, to David Elders, Brotherhood president
10. Written communication received by contact commissioners from revelators
  - 10.1 August 1942
  - 10.1a 1945
  - 10.2 January 14, 1946
  - 10.3 September 10, 1950
  - 10.4 November 22, 1951
  - 10.5 August 21, 1952
  - 10.6 Date unknown
  - 10.7 From a Melchizedek, date unknown
11. Urantia Brotherhood School brochure
12. Urantia Brotherhood Bulletin

## CHAPTER TWENTY SEVEN

### The 1945 Message

The several “communications” and “instructions” listed by Carolyn Kendall have never been published in full text, as far as I am aware. I made requests to several people who might have copies, but without result. The only exception is the 1945 “communication.” This one circulated within the Urantia community. My copy seems to be many photo generations from the original, but apparently typewritten by Christy on her famous upright Underwood typewriter.

Carolyn’s document helped immensely for us to understand how the policies of the Urantia Foundation and the Brotherhood were conditioned by Caligastia. How truly unfortunate that the participants in those activities, from 1940 until the present day, did not understand the origins of their guidance, and do not now perceive how their lives, thoughts, expectations, and dreams are even now directly influenced by that evil spirit personality.

The reasons for non-publication of the full text of those “communications” may be several. One is the corrupt nature of the material. The evidence shows that Christy was not a good channeler. When the Devil used her mind the transmission was not completely free of her subconscious adulterations. Therefore, the communications were edited, apparently by Bill Sadler, Jr., for public consumption. What follows is the published version of the 1945 communication, with Bill Sadler’s human expressions interwoven with the “revealed” text. Hence this document is identified as “Notes.”

I show that full text here, interspersed with my brief comments where I feel it may be helpful to point out remarks important to the betrayal of God at 533.

#### **NOTES ON A COMMUNICATION RECEIVED IN 1945**

##### **RESPONSIBILITY**

Full responsibility for peace rests upon the English-speaking nations. They had the mastery after 1915, but didn’t recognize and accept the call to duty. England and the United States turned their backs on the high privilege of planetary service. They wanted peace, prosperity and national security; they got depression, unemployment, insecurity, and in twenty years another war. The United States increased its trials and tribulations a million fold by trying to escape its responsibility.

Between the two wars nothing was done to prepare the children and the youth of the nation for their coming responsibility — their part to play in the world progress — and many of them refused to grow up. Why did democracy decline so rapidly between the two wars? The leaders in England, France and America were short-sighted. Many couldn’t see beyond their own personal

interests. These men sometimes performed against public sentiment; but even when replaced by others, the new ones behaved likewise. There was paucity of leadership and indifference to liberty. They saw Mussolini, Hitler and Tojo arming, but didn't take it seriously. Democracy was not willing to fight. At various times an army of 5,000 to 25,000 men could have prevented this war. The Democracies were unwilling and totally unorganized. They hated war and longed for peace — but could you run a business or even manage a home so shortsightedly? The cowardly leaders of Democracy have set the clock of civilization back 2,000 years. But we have a chance to start afresh. Today there is little Democracy to defend, and we can build a new world order from the ground up; but we must reject the policy of nonresistance. You can't be as brotherly as you would like to be with an unbrotherly brother.

These remarks are such a mixture of truth, half-truth, and spiritual fraud that one hardly knows where to begin. Neither do they follow the Revelation.

Much of it has purely human expression. Such phrases as “increased its trials and tribulations a million fold” reflect human exaggeration, not celestial articulation.

Note the following elements:

1. The attention is strictly secular. Concerns over war, national superiority, economic depression, unemployment, and so on, direct attention to social problems. Notions of planetary destiny under God are strikingly absent.

2. The attention is transient, devoted to the passing moments of human concerns. Such concentration deflects the development of long-range destiny attitudes.

3. The attention is to emotional concerns, reinforcing attention to purely human psychological elements rather than upon loftier spiritual development.

“*Full responsibility for peace rests upon the English-speaking nations*” shows this concentration. Such teaching is contrary to the Revelation.

P.1490 - Another world war will teach the so-called sovereign nations to form some sort of federation, thus creating the machinery for preventing small wars, wars between the lesser nations. But global wars will go on until the government of mankind is created. Global sovereignty will prevent global wars — nothing else can.

Full responsibility for peace does not rest upon the English-speaking nations. It rests upon a global desire to submit national sovereignty to global government under God. But global government cannot be achieved by godless philosophies.

P.2081 - Materialism denies God, secularism simply ignores him; at least that was the earlier attitude. More recently, secularism has assumed a more militant attitude, assuming to take the place of the religion whose totalitarian bondage it onetime resisted. Twentieth century secularism tends to

affirm that man does not need God. But beware! this godless philosophy of human society will lead only to unrest, animosity, unhappiness, war, and world-wide disaster.

Secularism is rampant throughout the world, including the English-speaking nations. Only a world-wide disaster will cause the nations to reassess their priorities — national and international.

*“Why did democracy decline so rapidly between the two wars?”*

In 1945 the world was reassessing the totalitarian states of Germany, Italy, Japan and Russia. The names Mussolini, Hitler and Tojo are used to focus on those individuals by deflecting attention away from world forces of godlessness. Such references to current political figures do not appear in the Revelation. The Revelation has higher visions than attention to momentary human personalities.

For good reason. Over the intervening fifty years since publication of the Revelation a major shift in attitudes took place among the nations. We witnessed the breakup of the Soviet Union, and reversion to capitalist philosophies around the world, including China, where political leaders saw the power of capitalism, to discard the fallacious economic policies of communism.

Far sighted celestial personalities, capable of understanding the forces underlying the social vehicles of this world, would not have made statements which would fail to anticipate those trends. Only a deceptive personality, attempting to capitalize on the momentary and immediate concerns would engage in presentations of this kind.

Each of the sentences and phrases in this passage comes under the same scrutiny.

You may note how the Devil inserts expressions to make this appear as an appeal from celestial beings. Such phrases as “high privilege of planetary service,” or “a new world order” exhibit this appeal.

The phrase “set the clock of civilization back 2,000 years” is so exaggerated I personally have difficulty believing it would have been used by Sadler or Bill Sadler. It is a bald, flat statement that is untrue to mature sensibilities. Only immature minds might use such extreme expression. It probably was designed to appeal to the majority of the Forum. Carolyn Kendall is a good example of such immature thinking. Christy was also.

## FREEDOM

The real problem is: Man wants liberty, and liberty with equality; but equality never has existed. Freedom is an ideal. It doesn't exist.

Evolution can have freedom only with compulsion. We must restrain by compulsion. This is true of the individual, community, state, nation and in family life. There is no sense to the doctrine of freedom that gives citizens the right to combat and destroy the freedoms that Democracy gives. There is no peace on earth with the license to destroy the liberty and sovereignty of other



peoples. No nations can exist on a level above law. Freedom is fostered by human liberalism and Christianity. What is liberalism in one generation is conservatism in the next. Liberalism has become dogmatic and Democracy has ceased to grow. Democracy ceased to keep pace with industrial progress. Self-government is slowly committing suicide.

Freedom must be ever militant and must unhesitatingly destroy whatever assails freedom, and be intolerant concerning things undemocratic. There should be no liberty of speech for those who would destroy liberty of speech. The tools of freedom must not function in a suicidal capacity. There must be no liberty to vote in the freedoms of Democracy to destroy the right to vote.

Stark phrases are now introduced.

*“Evolution can have freedom only with compulsion,”* and *“we must restrain by compulsion,”* do not come from true celestial sources. Contrast this with:

P.381 - “The Spirit never drives, only leads. If you are a willing learner, if you want to attain spirit levels and reach divine heights, if you sincerely desire to reach the eternal goal, then the divine Spirit will gently and lovingly lead you along the pathway of sonship and spiritual progress. Every step you take must be one of willingness, intelligent and cheerful co-operation. The domination of the Spirit is never tainted with coercion nor compromised by compulsion.”

Or this:

P.2084 - “In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform man and his world, but rather the second mile of free service and liberty-loving devotion that betokens the Jesusonian reaching forth to grasp his brother in love and sweep him on under spiritual guidance toward the higher and divine goal of mortal existence. Christianity even now willingly goes the first mile, but mankind languishes and stumbles along in moral darkness because there are so few genuine second-milers — so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve.”

Perhaps we are supposed to understand the direction of thought as political, and not spiritual. The author is building a psychology for the introduction of even darker thoughts.

## DEMOCRACY

Democracy today is being destroyed by those who wish to use Democracy. Democracy is not a club to join and forever enjoy its protection. As long as Democracy's basic freedoms exist, it is a Democracy.

The right view of Democracy is a geographic group of people having a common ideal. To allow Germans to live here and retain their German citizenship is like letting the wolves live with the sheep. Offices must be held by citizens trained in schools of statesmanship. These schools must be established.

Note how concepts are mixed. The statement, "*To allow Germans to live here and retain their German citizenship is like letting the wolves live with the sheep,*" is an exhortation directed at high human emotions current at the time. The further statement "*Offices must be held by citizens trained in schools of statesmanship*" then reverts to phraseology which one finds in the Revelation. By joining these two concepts devotion is perverted to inconsistent, unstable, and arbitrary sentiments.

### NATIONALISM

The nations are suffering from intense industrialism and augmented nationalism. In times past Nationalism was a good thing; it brought people together in a common interest, within law and representative government. But when a social ideal becomes a political dogma, it becomes an obstacle to world progress. Nationalism becomes a relic of patriotism which no forward-looking prophet would dare touch.

Nationalism persists because it has not been attacked by modern and intelligent citizens who do not seek to disrupt, but to save it by intelligent control. Present day Nationalism is akin to polytheism. Nation and race became the pagan god of many modern people. The time has come to give way before a monotheistic policy of Internationalism. The churches must divorce themselves from Nationalism.

One can immediately discern the confusion which lies in the earlier exhortation of "*Full responsibility rests upon the English-speaking nations,*" certainly based on a common western godless philosophy, to the "*intense industrialism and augmented nationalism*" which is truly the roots of the attitudes of the English-speaking nations.

The assumption here is that the many churches of Christianity will somehow continue to express the religious needs of the western world, and that they should reshape their thinking beyond loyalty to the United States, England, or any other country. However, the Revelators expressed lack of confidence in the current socialized religious structures of the world.

P.2082 - "But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment."

That is revelation! The remarks in this 1945 communication are perversion.

### INTERNATIONALISM

Internationalism will not be created by pacts, treaties, appeasements, etc. It will be created by force of arms. It is the only way for the next 1000 years of civilization's evolution. International Legislatures must make the international laws; an International Court must interpret the laws; and International Police must enforce the laws. Lesser nations must be forced into the international union.

Not in centuries has the Christian world had the opportunity to establish regional internationalism. Now, following total war, is the time to establish international government. Socialism, Communism and other world movements have lost their influence. Now there must be coercive law with the sure penalties attached to its violation. The god of Nationalism struck at the liberty of Democracy and at the Christian religion.

Nationalism reached the beginning of the end when you could cross the ocean in six hours and it took six weeks to get a visa. Recalcitrant and selfish Nationalism must be made to accept Internationalism. It won't regret it 25 years from now.

There are only two realities in the world — the individual and the human race. The cosmos does not recognize caste, tribe, race or nation. National war will end when you recognize that nations are not the final goal of human evolution.

Will internationalism be created by force of arms?  
Compare this with:

P.598 - 4. Political wisdom. Emotional maturity is essential to self-control. Only emotional maturity will insure the substitution of international techniques of civilized adjudication for the barbarous arbitrament of war. Wise statesmen will sometime work for the welfare of humanity even while they strive to promote the interest of their national or racial groups. Selfish political sagacity is ultimately suicidal — destructive of all those enduring qualities which insure planetary group survival.

How, then, can one use force of arms to achieve internationalism if only emotional maturity will insure civilized adjudication for the barbarous arbitrament of war? Clearly, the "Message" is in direct contradiction to the Revelation.

If the statement "*International Police will enforce the laws, and lesser nations be forced into the international union,*" is based on the godless philosophies of the larger nations, how will this achieve world peace? Are not the arbitrary philosophical policies of the western nations, especially the United States, over the past fifty years sufficient to show the abject failure of such policies? Then why are they being advocated in these diabolical remarks?

We are clearly told:

P.1489 - Urantia will not enjoy lasting peace until the so-called sovereign nations intelligently and fully surrender their sovereign powers into the hands of the brotherhood of men — mankind government. Internationalism — Leagues of Nations — can never bring permanent peace to mankind. World-wide confederations of nations will effectively prevent minor wars and acceptably control the smaller nations, but they will not prevent world wars nor control the three, four, or five most powerful governments. In the face of real conflicts, one of these world powers will withdraw from the League and declare war. You cannot prevent nations going to war as long as they remain infected with the delusional virus of national sovereignty. Internationalism is a step in the right direction. An international police force will prevent many minor wars, but it will not be effective in preventing major wars, conflicts between the great military governments of earth.

This “revelation” goes on and on with such perversions.

### **SOVEREIGNTY**

No single idea has wrought so much misery as that delusive concept of sovereignty. Sovereignty passed from king to nation; a political dogma, for soon the people wielded sovereignty much as kings did. Today millions are dying and millions more will starve to the national idea of sovereignty. Sovereignty reached its height in the French Revolution, and its deathbed is this war. Military victors have a chance to resurrect it in a modified form. May it be a democratic modification.

Enormous vested interests are involved in the worship of the Golden Calf of sovereignty which results in economic dislocation. What will be the effect upon our returning soldiers? National matters should be handled by national sovereignty and international affairs be handled by international sovereignty.

If nationalism and national sovereignty reached its deathbed in World War II why does it still hold sway in the world? This is another example of how the transient expectations of the human personalities at 533 were trapped by such perverted logic.

### **PEACE**

Peace will become the watch care of international government. When lawless minorities learn that, then peace will prevail. Appeasement and moral-compromise are the habits of peace-loving and self-loving Nationalists. The present conflict resulted when nations wanted peace at any price. The theory of Democracy validates the concept of equality - but the idea of equality produces conflicts which only courts can settle, unless the victors establish international overcontrol for those lesser people who are hungry for freedom and self-government.

The dream of equality is fiction. It is not nationally or individually true. Such a dream can only be realized before God or before a court. Man acquires citizenship equality before the law; before a supercourt all nations are

equal. You cannot have equality among trends or creations within law; and law without the coercive power of enforcement is a tragic farce. Equality without law means war. Without super-law you can only have peace when the weaker submit to the stronger.

Any hope for world peace without coercive international law is a furtive dream. Mandatory law is law enforced by unquestioned force. Peace is the reign of law. Law is the just use of force by unquestioned authority. There can't be lasting peace without force. To make peace we must wage legal war. There is a difference between the outlaw who kills a man and the sheriff who kills the outlaw for his crime. The sheriff is not a murderer — he is a peace officer.

Non-intervention and appeasement are like the old monarchs' "gentlemen's agreements." Each agrees to let the other carry out his nefarious schemes.

War is the major factor in the non-spiritual history of the human race. At the present time the most advanced peoples look upon it as an unnecessary evil. It is the first time in history that world-wide peace had been talked of. Wars have become increasingly more terrible in the last 150 years, and for the last 100 years no government has been able to get the full support of its people in a war policy. Leaders start wars on the theory that they are going to be, or have been, attacked. If the majority want to abolish war, why don't they do it? If war is an expression of human emotions like crime, it won't be abolished. But civilized people have abolished individual crime. Another view: in the case of a criminal committing murder you quickly distinguish between the criminal and the sheriff who shoots him. Each from a biological viewpoint is guilty, but not from the social or moral viewpoints. There are two kinds of war: (1) social criminal aggression, (2) legal group military sanctions.

An International Government can (a) reduce war to a minimum just as courts function to minimize crime, (b) render war a legal action on the part of authorized groups for the peace, safety and security of all mankind. War can be and must be legalized, minimized and humanized. The use of poison gas, submarines and aerial bombing of civilian populations can be prevented. The International Police will be known as Peace Armies. You cannot maintain rules of warfare when armies are conscripted and nations are fighting for sovereignty. You can't have international law without international power to enforce the law.

Disarmament on the part of the great nations such as the peace-loving people of the United States is a direct contribution to war. If the English-speaking peoples remain intelligent and fully armed, they will constitute the Peace Army until the regional and international courts can be established. Equal quality of arms is a delusion. What mayor of a great city would allow criminals to carry guns? Arm well the police but prevent the criminal element from getting arms. Long have well-meaning but short-sighted pacifists proclaimed, "You can't have peace by waging war." That is exactly what you can do, and will have to do for the next millennium.

Legal war is the act of the legal authority of the International Government - action is response to law. Legal war is designed to maintain peace, not to take loot or seek revenge. It is waged by order of the legal authority of International Government for safe-guarding the peace of nations. There are two kinds of fighting, and any nation that fights an illegal war will fight a

hopeless one. The time has come for nations to be governed by law and not by political ambitions, personal whims and directives, rampant nationalism, fanatical dictators, or the delusion of sovereignty. Modern science has ended the day of the international frontiersman. The forces of civilization have arrived on the international frontier.

The dogma of non-intervention is the most uncivilized and inconsistent ever held by modern nations. What would you think of a policeman who would refuse to help a fellow officer who was engaged in a struggle with a thug? And it is just such strange and inhuman conduct on the part of America and other world powers which enable unscrupulous dictators to become rulers in other parts of the world. Non-intervention is the remnant of the "gentleman's agreement" of the older rulers which was just an agreement between monarchs not to interfere in each other's wars.

Today's advances in science, industry, commerce, communication, etc. render the dogma of neutrality inconsistent. This neutrality makes possible (1) inconsistency of policies, (2) corrupt press, (3) fomenting of strikes, disorganization, disunity, divide and conquer.

Six or eight years ago the American nation began to watch a European nation stop making automobiles and turn to making airplanes, conscript its citizens, make over its schools, ration its food, tax and limit incomes. They were 2000 miles away so American refused to be concerned; now we're doing those same things whether we like it or not. The world can't go on half free and half slave; it must be either all free or all slave. There are still thousands of Americans who don't see things as they really are. They long for the day when it will be over and they can return to their old ways. They are Isolationists at heart, ready to disarm and sink their navy again. They learned very little from the last world war wherein the naval disaster (disarming) was far more costly than the loss of Pearl Harbor.

If one great nation allow treaties to be counted as scraps of paper, then all great nations are invalidated. Today if one goes off the gold standard, they all go off, because each is so interdependent. The world is so economically interdependent that the price of commodities must be determined by the producer operating under the least favorable conditions. Which means, in competition, that the standard of living starts on a downward spiral. Tariffs tend to make barriers, but you pay a price for them. This downward spiral affects the standard of living, depth of culture, extent of education, labor conditions, personal liberty, taxation, tariff, exports and imports, defense policies and moral standards. The nation living under the least favorable condition and lowest cultural standard will become the determining influence over all other peoples.

The only hope of the survival of the American standards of living is to share them as far as possible with other people. If one powerful nation is deficient in morality, it costs us much more to keep ours up. The nation that would selfishly save its own high standards is destined to lose them. In any circumscribed area of the world it will be discovered, in the long run, that the existing government will be compelled to gravitate gradually down to the level of the lowest and most primitive that is allowed to exist. One criminal and inferior abroad in a community can corrupt a score of well-meaning youths. In self-defense the Democracies must export life, liberty and the pursuit of happiness.

Whoever heard of neutrality between right and wrong? How can you be neutral in the struggle between good and evil? In any ideological struggle neutrality is suicidal. Neutrality means the enemy is free to pick you off one at a time. In local government a sheriff, when hard-pressed by lawlessness, can deputize any number of citizens, but such a plan won't work on a national scale. Such results can only be gotten by internationalism.

Honest men cannot have confidential dealing with rascals. Honest nations keep their word and live up to their treaties. The honest administration does not make treaties with a dishonest neighbor. If war is to be outlawed, the farce of neutrality must end. It is immoral and cowardly for a group of law-abiding citizens to stand idly by and see a fellow citizen being held up, beaten and robbed; and such moral indifference is suicidal to a nation. What can be said of Christian nations that stand by complacently while the world gangsters strafe and plunder the civilized world, murdering and starving little children? May it never happen again!

The French Revolution reached the highest point in the struggle for personal liberty, the American Revolution in the struggle for national independence. A grave mistake was made when the spirit of independence was concocted into a formula of self-determination; and it was an American president who perpetrated this blunder when only fifty years previously a Civil War was fought to prevent the right of self-determination. Little nations can have no more self-determination than each state of the Union can have complete sovereignty.

Each state is sovereign in all matters of state but in national affairs the Federal Government is sovereign, and you can only have peace predicated on law. The idea of every little nation having the right of self-determination only spells industrial paralysis and social hell. Internationalism is detrimental to national intrigue.

You can't postulate independence without encountering interdependence, and nine out of ten nations can't have economic independence without enormously lowering their standard of living. The United States and Russia - the two most powerful nations in the world - are economically independent. Humans are born wholly dependent. Each child seeks independence but he learns, as he grows older, that he is interdependent. The concept of complete independence is fallacious. In life there is dependence, independence and the intelligent interdependence.

The complete independence of self-determination which was accorded the small nations after the first world war did not afford them security. They were uneasy, suspicious and tormented by feelings of insecurity. Both individuals and nations must learn the lessons of interdependence. The attempt to complete economic independence leads to over-production, disorderly distribution, unemployment, economic depression. Neither a nation nor a small group of nations can hope to enjoy complete and independent economic freedom.

In the spiritual world "no man liveth unto himself alone." Neither can a nation continue to live to itself. A state that strives for economic freedom will gravitate certainly and swiftly to a totalitarian state. Fascism and Nazism is the result of striving for economic freedom - freedom without restraint, liberty without compulsion. Honesty in business and altruism in government pay high dividends.

We must relinquish national sovereignty and enter into international sovereignty. Think how much states are free when they don't have to concern themselves with things Federal. So would nations be more free with an International Government to attend to global affairs. It will be too late to undertake it after the war is over. Says the Declaration of Independence: "Whenever any form of government becomes so destructive of these ends - life, liberty, and the pursuit of happiness - it is the right of the people to alter, abolish or institute new government, laying its foundations on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

Today the nations of the earth are most unsafe and most unhappy. Nationalism is on its deathbed. Unlimited sovereignty is moribund. The time has come for the birth of Internationalism. Let the sick nations follow the wise counsel of the fathers of American independence. Will you humble your nationalism enough to adopt a sane internationalism?

Dictators proclaim "Might makes Right." Democracies believe Right is Might. The world is suffering from these errors or relative truths. Spiritual causes cannot employ physical force in their interests, but material causes depend on physical force for their survival. It is perfectly proper to found a church on the ideas of the League of Nations of World War I. When the League of Nations didn't apply force, it committed suicide. War is a legal reality. When not used in the support of law, it will be used in the contravention of law and against economic justice. How silly to let international gangsters and criminals dominate the world!

Diverse forces form the service of aggression and attach it to the law of justice. Our slogan should be "Right predicated on Might." Educate zealous crusaders to toil for the new order. Democracy has too many apostles and not enough crusaders. When two nations are in trouble with each other, neither one can judge their aggressions. That is the job of an International Court. Aggression is good when directed against injustice. Hitler made his first aggression when he proclaimed, "Right is whatever is in the interest of the German folk." That's the time we should have struck. Judgment is the function of a group.

Democracy cannot be static. Peace is dynamic. When the law-abiding citizen is static, then the outlaw is dynamic. As we exist today we can only exist by waging war - war that is waged in the interest of international law. War can only be prevented by the action of International Police ready to act instantly. Failure to provide for International Police provides for international banditry. When the first international military force moves against the first one who dares to go against international law, then we'll have peace.

Democracies were used to seeing local gangsters committing crime, but were shocked to see them at the heads of governments. We dreaded law with force. Now we have a world with force without law.

Compare this with the following:

P.1489 - Urantia will not enjoy lasting peace until the so-called sovereign nations intelligently and fully surrender their sovereign powers into the hands of the brotherhood of men--mankind government. Internationalism — Leagues of Nations — can never bring permanent peace to mankind.



World-wide confederations of nations will effectively prevent minor wars and acceptably control the smaller nations, but they will not prevent world wars nor control the three, four, or five most powerful governments. In the face of real conflicts, one of these world powers will withdraw from the League and declare war. You cannot prevent nations going to war as long as they remain infected with the delusional virus of national sovereignty. Internationalism is a step in the right direction. An international police force will prevent many minor wars, but it will not be effective in preventing major wars, conflicts between the great military governments of earth.

By such comparisons one can see how Caligastia employed the conceptual suggestions of the Revelation to twist them into his perversions.

P.1489 - As the number of truly sovereign nations (great powers) decreases, so do both opportunity and need for mankind government increase. When there are only a few really sovereign (great) powers, either they must embark on the life and death struggle for national (imperial) supremacy, or else, by voluntary surrender of certain prerogatives of sovereignty, they must create the essential nucleus of supernational power which will serve as the beginning of the real sovereignty of all mankind.

P.1489 - Peace will not come to Urantia until every so-called sovereign nation surrenders its power to make war into the hands of a representative government of all mankind. Political sovereignty is innate with the peoples of the world. When all the peoples of Urantia create a world government, they have the right and the power to make such a government SOVEREIGN; and when such a representative or democratic world power controls the world's land, air, and naval forces, peace on earth and good will among men can prevail — but not until then.

We will not achieve peace by going to war. And we will not achieve peace by holding onto the deception of national sovereignty. All nations must surrender their power to make war into the hands of a representative world-wide government. But which of the great powers has done so? They all still reserve the right to national decisions.

We were clearly told: ***“Beware! This present godless philosophy of human society will bring only unrest, unhappiness, animosity, war, and world-wide disaster.”***

We can depend upon Revelation, or we can be guided by diabolical “Instructions.” Consider all of the following remarks. Contrast them with these Devil “Instructions.”

P.1489 - To use an important nineteenth- and twentieth century illustration: The forty-eight states of the American Federal Union have long enjoyed peace. They have no more wars among themselves. They have surrendered their sovereignty to the federal government, and through the arbitrament of war, they have abandoned all claims to the delusions of self-determination. While each state regulates its internal affairs, it is not concerned with foreign relations, tariffs, immigration, military affairs, or interstate commerce. Nei-

ther do the individual states concern themselves with matters of citizenship. The forty-eight states suffer the ravages of war only when the federal government's sovereignty is in some way jeopardized.

P.1489 - These forty-eight states, having abandoned the twin sophistries of sovereignty and self-determination, enjoy interstate peace and tranquillity. So will the nations of Urantia begin to enjoy peace when they freely surrender their respective sovereignties into the hands of a global government--the sovereignty of the brotherhood of men. In this world state the small nations will be as powerful as the great, even as the small state of Rhode Island has its two senators in the American Congress just the same as the populous state of New York or the large state of Texas.

P.1490 - The limited (state) sovereignty of these forty-eight states was created by men and for men. The superstate (national) sovereignty of the American Federal Union was created by the original thirteen of these states for their own benefit and for the benefit of men. Sometime the supernational sovereignty of the planetary government of mankind will be similarly created by nations for their own benefit and for the benefit of all men.

P.1490 - With scientific progress, wars are going to become more and more devastating until they become almost racially suicidal. How many world wars must be fought and how many leagues of nations must fail before men will be willing to establish the government of mankind and begin to enjoy the blessings of permanent peace and thrive on the tranquillity of good will--world-wide good will--among men?

P.1490 - If one man craves freedom — liberty — he must remember that all other men long for the same freedom. Groups of such liberty-loving mortals cannot live together in peace without becoming subservient to such laws, rules, and regulations as will grant each person the same degree of freedom while at the same time safeguarding an equal degree of freedom for all of his fellow mortals. If one man is to be absolutely free, then another must become an absolute slave. And the relative nature of freedom is true socially, economically, and politically. Freedom is the gift of civilization made possible by the enforcement of LAW.

P.1490 - Religion makes it spiritually possible to realize the brotherhood of men, but it will require mankind government to regulate the social, economic, and political problems associated with such a goal of human happiness and efficiency.

P.1490 - There shall be wars and rumors of wars — nation will rise against nation — just as long as the world's political sovereignty is divided up and unjustly held by a group of nation-states. England, Scotland, and Wales were always fighting each other until they gave up their respective sovereignties, reposing them in the United Kingdom.

P.1490 - The forty-eight American free states live together in peace. There are among the citizens of these forty-eight states all of the various nationalities and races that live in the ever-warring nations of Europe. These Americans represent almost all the religions and religious sects and cults of the whole wide world, and yet here in North America they live together in peace. And all this is made possible because these forty-eight states have surrendered their sovereignty and have abandoned all notions of the supposed rights of self-determination.

P.1490 - It is not a question of armaments or disarmament. Neither does the question of conscription or voluntary military service enter into these problems of maintaining world-wide peace. If you take every form of modern mechanical armaments and all types of explosives away from strong nations, they will fight with fists, stones, and clubs as long as they cling to their delusions of the divine right of national sovereignty.

P.1491 - War is not man's great and terrible disease; war is a symptom, a result. The real disease is the virus of national sovereignty.

P.1491 - Urantia nations have not possessed real sovereignty; they never have had a sovereignty which could protect them from the ravages and devastations of world wars. In the creation of the global government of mankind, the nations are not giving up sovereignty so much as they are actually creating a real, bona fide, and lasting world sovereignty which will henceforth be fully able to protect them from all war. Local affairs will be handled by local governments; national affairs, by national governments; international affairs will be administered by global government.

P.1491 - World peace cannot be maintained by treaties, diplomacy, foreign policies, alliances, balances of power, or any other type of makeshift juggling with the sovereignties of nationalism. World law must come into being and must be enforced by world government — the sovereignty of all mankind.

P.1491 - The individual will enjoy far more liberty under world government. Today, the citizens of the great powers are taxed, regulated, and controlled almost oppressively, and much of this present interference with individual liberties will vanish when the national governments are willing to trustee their sovereignty as regards international affairs into the hands of global government.

P.1491 - Under global government the national groups will be afforded a real opportunity to realize and enjoy the personal liberties of genuine democracy. The fallacy of self-determination will be ended. With global regulation of money and trade will come the new era of world-wide peace. Soon may a global language evolve, and there will be at least some hope of sometime having a global religion — or religions with a global viewpoint.

P.1491 - Collective security will never afford peace until the collectivity includes all mankind.

P.1491 - The political sovereignty of representative mankind government will bring lasting peace on earth, and the spiritual brotherhood of man will forever insure good will among all men. And there is no other way whereby peace on earth and good will among men can be realized.

Many other quotes could be offered. Consider, for example, the discussion on the social value of war, page 785, or the discussion on Cultural Society, page 905.

This “Message” was raw perversion, intended to deceive Sadler and all the members of the Contact Commission and the Forum, by shaping their conceptual framework to false views of spiritual realities.

How sorry a business that such perversion could creep into 533.

## CHAPTER TWENTY EIGHT

### Known Alterations to the Text

We know from the printing record of the Urantia Foundation that alterations were made to the text of the Revelation without public announcement or justification. Although the official position of the Foundation historically has been to classify them as insignificant they were warning flags of the attitude of William Sadler, Christy, and Bill Sadler, Jr. concerning the purity of the text. The Contact Commission had been through a series of changes in the early 1940's; this experience diluted their respect for a divine revelation.

In my paper on *Text Changes in The Urantia Papers* I did an exhaustive evaluation of all known changes in the Foundation printing history from the first printing in 1955 through printing #11 in 1992. At the time of my analysis I took the position that the changes were benign. I attempted to discover causes in human psychology or simple human error. But I was not able to use this rationale for some of the changes, and postponed discovery of their causes to future investigators. Little did I realize at that time how I would become involved in assignment to Caligastia. I fully respected Sadler's integrity, and simply was unwilling to accept that the Devil had inveigled himself into 533.

In this chapter I shall concentrate on those printing changes which now come under the eye of suspicion as assignable to Caligastia.

#### **PROBLEM #1: Contradictions On Dates**

This telltale remark was given by Sadler:

What has just been recorded refers more particularly to Parts I, II, and III of the Urantia Book. Part IV — The Jesus Papers — had a little different origin. They were produced by a midwayer commission and were completed one year later than the other Papers. The first three parts were completed and certified to us in A. D. 1934. The Jesus Papers were not so delivered to us until 1935.

We immediately run into our first contradiction. On page 1319 we are told:

[This paper, depicting the seven bestowals of Christ Michael, is the sixty-third of a series of presentations, sponsored by numerous personalities, narrating the history of Urantia down to the time of Michael's appearance on earth in the likeness of mortal flesh. These papers were authorized by a Nebadon commission of twelve acting under the direction of Mantutia

Melchizedek. We indited these narratives and put them in the English language, by a technique authorized by our superiors, in the year A.D. 1935 of Urantia time.]

Sadler clearly distinguishes between Parts I, II, and III. Those three parts were completed and certified in 1934. But the statement in the Revelation says Part III was indited and put into the English language in 1935.

Internal evidence also suggests Part III was revealed in 1934.

The Revelators appear to always date their text from the year in which they presented it to us.

P.354 - These thirty-one papers depicting the nature of Deity, the reality of Paradise, the organization and working of the central and superuniverses, the personalities of the grand universe, and the high destiny of evolutionary mortals, were sponsored, formulated, and put into English by a high commission consisting of twenty-four Orvonton administrators acting in accordance with a mandate issued by the Ancients of Days of Uversa directing that we should do this on Urantia, 606 of Satania, in Norlatiadek of Nebadon, in the year A.D. 1934.

These thirty-one papers make up Part I.

This is confirmation of Sadler's statement about Part I.

P.648 - This paper on Universal Unity is the twenty-fifth of a series of presentations by various authors, having been sponsored as a group by a commission of Nebadon personalities numbering twelve and acting under the direction of Mantutia Melchizedek. We indited these narratives and put them in the English language, by a technique authorized by our superiors, in the year 1934 of Urantia time.

These twenty-five papers make up Part II.

This again is confirmation of Sadler's statement about Part II.

Within Part III we find the following remarks:

P.707 - From the year A.D. 1934 back to the birth of the first two human beings is just 993,419 years.

P.710 - It is just 993,408 years ago (from the year A.D. 1934) that Urantia was formally recognized as a planet of human habitation in the universe of Nebadon.

P.716 - Onagar was born 983,323 years ago (from A.D. 1934), and he lived to be sixty-nine years of age.

P.828 - Adam and Eve arrived on Urantia, from the year A.D. 1934, 37,848 years ago.

The references on page 707 and 710 appear in Paper 62, those on page 716 appear in Paper 63, and those on page 828 appear in Paper 74.

These four references confirm that these Papers appeared in 1934.

Hence, the statement at the end of Part III not only contradicts Sadler's remark — it also contradicts the dates given within three Papers within that Part.

The only reasonable way to reconcile these contradictions is to conclude that the statement at the end of Part III is incorrect.

This evidence is strongly suggestive that some human mortal, or a celestial personality, altered the statement at the end of Part III after those Parts of the Revelation were complete.

As I shall show in the following chapters, many of the contradictions, errors, and misstatements are located in single paragraphs, through the mechanism of insertion of words, phrases, or sentences to alter the meaning.

Sadler described how these changes came about:

In a way, there was a third presentation. After receiving these 196 Papers, we were told that the "Revelatory Commission" would be pleased to have us go over the Papers once more and ask questions concerning the "Clarification of Concepts" and the "Removal of Ambiguities." This program again covered several years. During this period very little new information was imparted. Only minor changes were made in any of the Papers. Some matter was added — some removed — but there was little revision or amplification of the text.

Now we can understand what Sadler meant by "a third presentation." The statements by Carolyn Kendall of the "first series" and "second series" provides a context for this "third presentation." The third presentation was the corruptions by Caligastia.

Sadler does not state when this request by the "Revelatory Commission" appeared. From the sequence of events at 533, from Sadler's statements, and from anecdotal accounts, as recounted in previous chapters, this rework of the 196 Papers took place after 1939, the year Lena died.

We can see how the Forum was brought into this corrupting activity. The "Clarification of Concepts" and the "Removal of Ambiguities" was the key to their participation. It covered several years, from 1939 until 1942. It also provided a means for Caligastia to slip in his corruptions under the guise of "Improvements" to the Revelation.

I shall now reexamine the significant changes which took place between the first and second printings.

## **PROBLEM #2: Errors I Had Assigned to Habit of Mind**

These were mistakes that could easily have been made as Christy typed the manuscript due to her unconscious expectation of a word or phrase, but that word or phrase was different from her expectation. Or they could have been conscious changes because of her judgment that the word was in error. They were:

- a. **changing the word “east” to “west”** because Christy thought the migration of the red man over the Bering land straight should have been in that direction, Page 883,
- b. **changing eleven apostles into twelve** after Judas left the group, Page 1943,
- c. **stating that the three wise men visited Jesus** while he was in the manger, when his parents and he had clearly moved to another location before those men arrived, Page 1317, and
- d. **typing the word “Christ”** when it should have been “Christ Michael,” Pages 490 and 1024.

The direction of red-man migrations, and the visitation “in the manger” might have been such conscious alterations. If so, she did not hesitate to reconcile the Revelation words to her personal choices.

On the other hand, these four errors may have been introduced by Caligastia. They fit a pattern of simple word or phrase changes to contradict the Revelation.

### **PROBLEM #3: Logical Contradictions**

Some contradictions may have been due to lack of understanding by the Contact Commission. They were mistakes which an immortal being would not have made, unless that immortal being was a rebellious Prince.

They include:

#### **The Word “other”:**

On page 3 in the Foreword is a list of “perfection in all phases and forms of relativity . . .” In item #5 the word “other” was removed from “in all manifestations.” This appears to have been removed for logical reasons. All manifestations cannot be “other” and must be absolute.

#### **Lazarus Leaves Town:**

The statement on page 1849 that Lazarus remained at the Bethany home until the day of the crucifixion of Jesus is contradicted by other passages. “Day” was then changed to “week.”

#### **The Number of Fallen Sons:**

The numbers given on pages 581 and 608 do not agree. The error seems to be a simple transcription mistake.

### **PROBLEM #4: The Scientific Mistakes**

A most disturbing feature of the Papers is their scientific inaccuracies. It is one thing for divine revelators to hedge, and not reveal; it is quite another to state falsehoods. And just such falsehoods exist in the Papers.

Here I limit my discussion to those which were made in the text between the first and second printings. In a following chapter I shall discuss the more substantial scientific errors. The italics are from the discussion in my earlier Paper.

These important errors show that some hand was at work to pollute the Revelation.

### **Density Of A Nearby Sun**

*Page 460: The density of a nearby sun was first given as about sixty thousand times that of our sun. After the first printing this was changed to forty thousand.*

This was a clear conscious choice, based on factors which are not clear.

If we assume the values given in the text, the mass of the nearby sun began about the same as our sun, at  $2 \times 10^{27}$  tons. (See page 459. Our scientific estimates are near this value.) If it has contracted to the size of our planet, the average density should be much greater than either forty or sixty thousand with calculation based on the original mass, and the diameter of that sun now about the same as the earth's diameter. (The ratio of the densities would be simply the ratio of the cubes of the respective diameters.) Calculation based on the mass of our sun, and the volume of the earth, again gives numbers much greater than the one ton per cubic inch provided in the text.

These numbers cannot be verified from simple calculations based on diameters and masses. Stars have density gradients, with the outer regions much less dense than the inner regions. Assumptions must be made about the gradients and the location of "average" densities. Perhaps the "average" density based on earth diameter was not used to make the statement, but rather a density somewhere along the density gradient.

In any case this is not a simple transcription mistake, nor a value which Christy would have modified from personal logic.

### **The Masses Of Nuclear Particles**

*Page 477: Another mistake exists in the numbers assigned to the sizes and masses of atoms, electrons and protons.*

This is the original, first printing, text:

Each atom is a trifle over 1/100,000,000th of an inch in diameter, while an electron weighs a little less than 1/2,000th of the smallest atom, hydrogen. The positive proton, characteristic of the atomic nucleus, while it may be no larger than a negative electron, weighs from two to three thousand times more.

If the mass of matter should be magnified until that of an electron equaled one tenth of an ounce, then were size to be proportionately magnified, the volume of such an electron would become as large as that of the earth. If the volume of a proton, eighteen hundred times as heavy as an electron, should be magnified to the size of the head of a pin, then, in comparison, a pin's head would attain a diameter equal to that of the earth's orbit around the sun.

In all printings after the first, the word "less" was changed to "more" in the first paragraph, and the phrase "from two to three thousand times more" was changed to "almost two thousand times more."

Obviously, these changes were more than spelling, typographical errors, or simple substitution.



Two factors affect the changes. First, internal consistency, and second, modern scientific measurements. If the mass of a proton is “eighteen hundred times as heavy” as that of an electron, as stated in the second paragraph, it could not be “two to three thousand time more,” as stated in the first paragraph. This was a glaring contradiction. Current scientific estimates place the value at 1,836.

The impression we might receive is that someone had a passing knowledge of the ratio of the masses and might have remembered it as “two to three thousand times more,” rather than the precise figure. But this would mean that the statement had human origin. If so, why would they permit a direct contradiction to exist in the next paragraph?

The additional error of “less” to “more” in the first paragraph accentuates the fact that the errors are solely in that paragraph, not in the following paragraph. Was the entire paragraph humanly created? Given the lack of human attention to the various errors, and the lack of persons familiar with atomic science among the Contact Commission, it seems hardly possible that a human mortal would have taken the time to concentrate on this detail.

The fact that this contradiction was removed between the first and second printing shows that it should have been evident at a careful reading of the text. After all, the two paragraphs are immediately adjacent to one another. Why was it left there for the first printing? Did Sadler believe it was a divine statement, and hence he should not change it, regardless of the contradiction? He probably did not notice it, and trusted the source of the statement. Only after it was brought to his attention by later students did he decide to change it.

Did he have thoughts about when the error might have been inserted into the text? Did he remember such detail many years later?

Again, this is an example of simple changes in a single paragraph to create a contradiction. Perhaps the entire short paragraph was introduced by Caligastia to create the contradiction. Sadler then accepted it without critical examination.

### **Well-Nigh Instantaneous**

*Page 478: At the top of the page appears a statement about nuclear stability as more than 100 electrons are introduced artificially into one atomic system. The result is the “well-nigh” instantaneous disruption of the central “proton,” with wild dispersion of the electrons. The hyphenated term “well-nigh” was missing in the first printing.*

The following remarks were made by Ken Glasziou, in his evaluation of scientific mistakes in the Papers:

“Element 100 is fermium. It was first detected in the debris of a hydrogen bomb explosion in 1952. Its most stable isotope has a half life of 80 days. It would be expected to occur “naturally” at some stage during the life time of many stars.”

“Element 101 is mendelevium. Mendelevium 256 was first produced in 1955 by bombarding an isotope of element 99, einsteinium 253, with alpha particles accelerated in a cyclotron. It had a half life of 1.3 hours. Mendelevium 258 has since been synthesized and has a half-life of 54 days. Whether either

is produced by a “natural” process in a star is a matter for debate, but whether they would ever occur on a world (planet) via a natural process appears to be unlikely.”

Regardless if the statement on page 478 was meant to be “instantaneous” or “well-nigh instantaneous” it does not reflect material reality.

Virtually all of the above examples show some influence at work to “pollute” the text. These examples are all based on changes that Sadler made between the first and second printing. In following chapters I shall show mistakes that were never corrected.

From the evidence of the second printing we know Sadler had no compunctions about making changes to the text through his own authority. With his conscious and intelligent hand at play after 1955, these changes were introduced into the text, but they were not revealed to the general public. Not until the work of Merritt Horn and Kristen Maaherra was the public aware of those changes.

If Sadler had no compunction about making changes between printings, then why would he have compunctions about making changes to the original text? Perhaps he did. But if he trusted the malevolent influence which appeared after 1939, and the changes introduced by that “divine authority,” Sadler became accustomed to the idea of changes under that authority.

Furthermore, if, by chance, some of the additions to the text came from human sources, a specter raised by Matthew Block’s work, then purely human material, not originating through the hand of the true revelators, might have been incorporated into the text. This purely human material might have degraded Sadler’s respect for, at least, those portions of the text. Was that material also introduced by Caligastia?

This review leaves us with a crucial question.

If Caligastia were to denigrate the Revelation how would he go about doing it?

We must consider several elements.

Certain passages stood out in the minds of Sadler and the Forum as exhibiting great truth. One of those was the descriptions of the apostles. Those descriptions were the straw that broke the camel’s back in convincing Sadler that the Papers had origin other than from the subconscious mind of the Sleeping Subject. If Caligastia were to subvert the text his chances of changing such outstanding passages were slim or none, without arousing suspicions. Therefore, he had to work in areas that were not so striking. With his powers he certainly knew which passages he could alter without arousing suspicion. Unfortunately, the task of mapping the Papers to determine those passages is complex and difficult. Perhaps it will never be done.

Another possible method for approaching the problem of suspect passages is to consider the different intellectual realms of the human mind. The potential influence of the Papers on human kind are rich in many areas: future theological developments, new insights into psychological understanding, philosophical speculations about the formation and structure of the universe, shaping orientations to

new perspectives on material relationship, i.e., new attitudes about science, and so on. Many of us who have lived with the Revelation for a good number of years find ourselves reorienting our notions about creation, purpose, God, and destiny.

Therefore, it would be supremely easy for a celestial personality with the powers of Caligastia to slip in a word here and there that would bring drastic alteration in conceptual attitudes, and in human rumination. Here the problem is far more than simple contradictions. We are now in a problem which ranges beyond many human minds. Since we have no intellectual standards upon which to base our judgment, we are forced back to recognition of truth and spiritual value — and guidance from God in determining the validity of the Revelation passages.

In none of the above example do we find errors that might have caused a profound change in theological thinking.

We should keep in mind that the Devil's most immediate challenge was to stifle the Revelation in its infancy. If he could find ways to bring early dispute he would further his purpose of "spoilation." This early concern was illustrated by the "scientific mistakes" and by the work of Martin Gardner. On the other hand, he probably would also work toward the far future in case the Revelation should continue to grow.

We should recognize that he would not so easily attack the general biography of Jesus and his teachings. The events of the life of Jesus as portrayed in the Papers are profoundly impressive. Many of the teachings of Jesus in the Papers had strong foundation in Christian tradition. Therefore he probably would be more cautious in defiling the teachings although he could bring contradictions on dates and facts. Again, I shall offer illustration.

We are a materialistic society. Our orientations, hopes and dreams, are centered around our material developments. And these depend upon our science. Because of our materialistic orientations the scientific material would also be the first tested, and the first detected. If the Devil could get well-trained scientific minds to examine the Revelation he could have the first real doubt cast upon it. Why should he not concentrate in those areas?

Of course, this approach would be subject to the test of truth. If the truths of the Revelation were striking to those who delved into the Revelation, then the scientific errors might be overshadowed by those truths. And this is exactly the fifty-year history of the Revelation.

## CHAPTER TWENTY NINE

### Text Removed from the Revelation

In a letter to Dr. Earl L. Douglass dated March 9, 1959, Benjamin Adams, Head Pastor to the Trinity Presbyterian Church in San Francisco, gave a list of errors he had found in *The Urantia Papers*. One of the errors was a discrepancy on the sequence of events from the time of the ascension of Jesus on Mount Olivet to the day of Pentecost. These events are described at the end of *Paper 193 - Final Appearances And Ascension* through the beginning of *Paper 194 - Bestowal of The Spirit of Truth*.

As Adams stated for his item #3:

Pages 2057-60. The bestowing of the Holy Spirit at Pentecost is represented as occurring on the same day as the ascension and 40 days after the crucifixion. Now this is an obvious error as the very word "Pentecost" means 50 and was supposed to be a week of weeks after the Passover.

Refer to my brief tutorial on calendars and Jewish religious festivals attached to the end of this chapter.

The ascent of Jesus from Mount Olivet took place on the fortieth day after his crucifixion. This is confirmed in the Bible, Acts 1:3.

According to *The Urantia Papers* the apostles proceeded directly from Olivet to the city, whereupon began the events of Pentecost that same day.

But the ancient Pentecost was calculated at fifty days, not forty.

In his remark about a "week of weeks" Adams meant seven weeks, or forty-nine days.

Adams sent a copy of the letter to Sadler on the same date. In a letter dated March 17, 1959 Sadler replied thus:

Now as to the bestowal of the Spirit of Truth — the possible discrepancy between the end of one Paper and the beginning of another we all noted it one time and discussed it further when the Book was going to press. You should remember that the midwayers prepared a narrative that was many times larger than was finally given us as Part IV of the *Urantia Book*. It may be that in deletion some difficulties were encountered. Our understanding is that the prayer meeting which Peter conducts at the close of one Paper is not the same as that at the opening of the next Paper. The one ended at the Day of ascension, the other opened up the Day of Pentecost.

Sadler's argument is weak, almost foolish — based on the evidence of the Papers.

An attempt to explain the problem as a midwayer fault is specious. I, as a human mortal, would not make such a momentous error, yet Sadler resorts to weak human error as attributable to immortal beings. Such explanation was sadly inadequate to reality and to the evidence.

Sadler had good reason for assigning it to the midwayers. He fully believed the text was approved in the “third presentation,” and that this approval came from the authors of the Jesus Papers, the midwayers.

The ancient Jewish observance of Pentecost was based on instructions given to Moses.

From *Vine's Expository Dictionary*:

*pentekostos*: Strong's #4005, an adjective denoting “fiftieth,” is used as a noun, with “day” understood, i. e., the “fiftieth” day after the Passover, counting from the second day of the Feast, Acts 2:1; 20:16; 1 Cor. 16:8. For the divine instructions to Israel see Exod. 23:16; 34:22; Lev. 23:15-21; Num. 28:26-31; Deut. 16:9-11.

The “Feast” was the Feast of Unleavened Bread. The beginning of the Feast coincided with the sacrifice of the Paschal lamb on the evening which began the Passover.

Exod 12:14-21

“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD . . .

Seven days you shall eat unleavened bread . . .

On the first day you shall hold a holy assembly, and on the seventh day a holy assembly . . .

And you shall observe the feast of unleavened bread . . .

In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, and so until the twenty-first day of the month at evening . . .

Then Moses called all the elders of Israel, and said to them, “Select lambs for yourselves according to your families, and kill the passover lamb.

(The ancient people were in conflict on the exact meaning of the Passover “Sabbath,” and how to calculate the 50 days. Some understood the Sabbath, literally “day of rest,” as the day of the Passover celebration. Others understood it to mean the first Sabbath after the Passover day.)

*The Urantia Papers* are well detailed on the movement of the apostles during the forty days between the crucifixion and the ascension, describing all the morontia appearances of Jesus. Specific dates with days of the week are given. Matt Neibaur, a serious student of the Papers, with scientific background, calculated sample dates to verify their technical accuracy, according to our present calendar, which is the calendar used in the *Papers*.

The Revelation states that the Crucifixion took place on a Friday. This day of the week appears to be confirmed in John's Gospel, 19:31. John said that particular Passover Sabbath was a "high day." Most biblical scholars understand that phrase to mean that the Passover in that year took place on a Saturday Sabbath, and not another day of the week. Hence, Friday was the eve of the Passover celebration for that year. According to Neibaur's calculations the Passover could occur on a Sabbath Saturday only on 7 April in the year 30 and 3 April in the year 33. The *Papers* give Friday, April 6, 30 AD as the date of the crucifixion.

If you follow the sequence of events from page 2057 you will find that Jesus ascended about 7:45 in the morning. P 2057, p 7.

The apostles then returned to the city.

Whereupon Peter called a meeting at the home of Mary Mark. By 10:30, 120 disciples had gathered. P.2057 - p 8.

Peter offered a thrilling report on the ascension. P.2058 - p1.

They went downstairs and cast lots to replace Judas. P.2058 - p2.

Paragraphs 3 & 4 on page 2058 are interspersed comments.

About noon they returned to the upper chamber. P.2058 - p5.

*"And then Peter called all of the believers to engage in prayer, prayer that they might be prepared to receive the gift of the spirit which the Master had promised to send."*

This statement on page 2058 is the last sentence in Paper 193.

The first sentence of Paper 194 is on page 2059.

*"About one o'clock, as the one hundred and twenty believers were engaged in prayer, they all became aware of a strange presence in the room."* P.2059 - p1.

Clearly the opening scene of Paper 194 on page 2059 continues the closing scene of Paper 193 on page 2058. The chronology in the time of day is continuous from morning to afternoon. These two statements have no intervening text.

Peter then proposed that they go to the Jerusalem Temple, which everyone did. P.2059 - p2.

The remaining paragraphs to the bottom of page 2059 are again interspersed comments.

The first paragraph at the top of page 2060 then begins the events at the Temple.

*"It was about two o'clock when Peter stood up in that very place where his Master had last taught in this temple . . ." P.2060 - p2.*

*"They talked for more than an hour and a half and delivered messages in Greek, Hebrew, and Aramaic, as well as a few words in even other tongues with which they had a speaking acquaintance."*

*"By half past four o'clock more than two thousand new believers followed the apostles down to the pool of Siloam, where Peter, Andrew, James, and John baptized them in the Master's name. And it was dark when they had finished with baptizing this multitude."* P.2060 - p4 .

(Baptism at Pentecost was a Jewish custom.)

Without any question ten days are missing in the account. Why Sadler would resort to his strange explanation is very difficult to understand — except that he was at a total loss to justify the damaging omission.

The biblical account is in Acts 1 and 2. According to that account they returned to the upper room from the ascension where “all these devoted themselves to prayer.” This parallels the last sentence of page 2058 of Paper 193. Acts 1:15 states “In those days Peter stood up among the brethren,” to give a discourse to 120 assembled persons, after which they cast lots for the selection of Matthias, as in the *Urantia Paper* account. Acts 2 then opens with “When the day of Pentecost had come they were all together in one place.” The structure of the biblical account thus has parallels with the Revelation. However, the intervening Greek word, *sumplerousthai* conditions this picture. The word strongly suggests an intervening interval between the return to the upper room after the ascension (40 days), and the day of Pentecost (50 days). Much debate has centered around this Greek word translated “had come.” One scholar referred to it as an obnoxious word. Sometimes it is translated as “had fully come,” meaning that the 50 days of the Pentecostal period were now complete.

The Encyclopedia Britannica states the following:

The Ascension of Jesus is mentioned in the Apostles' Creed, a profession of faith used for baptism in the early church. The feast of the Ascension ranks with Christmas, Easter, and Pentecost in the universality of its observance among Christians. The feast has been celebrated 40 days after Easter in both Eastern and Western Christianity since the 4th century. Prior to that time, the Ascension was commemorated as a part of the celebration of the descent of the Holy Spirit at Pentecost.

A distinctive feature of the feast's liturgy in the Western churches is the extinguishing of the Paschal candle after the Gospel has been chanted, as a symbol of Christ's leaving the earth. Despite the idea of separation indicated in this act, which might be expected to set a note of sadness, the whole liturgy of Ascensiontide, through the 10 days to Pentecost, is marked by joy in the final triumph of the risen Lord. One of the central themes of the feast is the kingship of Christ, and the theological implication is that the Ascension was the final redemptive act conferring participation in the divine life on all who are members of Christ. In other words, Christ “was lifted up into heaven so that he might make us partakers of his Godhead.”

Thus we can see that the ascension and Pentecost were closely related in the worship sentiments of the early Church. But the fact that “the Ascension was commemorated as a part of the celebration of the descent of the Holy Spirit at Pentecost” does not provide foundation for confusing the two events. This schedule was later abandoned by Christianity.

In attempt to clarify the schedule of the Jewish festivals, and the timing of Pentecost with respect to the Passover, I consulted several sources on Jewish calendars and religious festival celebrations. Was it possible, by some chance, the 50 days might shift around the month from year to year? If so, how much? Although such suggestion was in defiance of the Mosaic law, I felt I should investigate to remove all doubt.

The first important command given to Moses was as follows:

Lev 23:15-16

“And you shall count from the morrow after the sabbath, from the day that you brought the sheaf of the wave offering; seven full weeks shall they be, counting fifty days to the morrow after the seventh sabbath; then you shall present a cereal offering of new grain to the LORD.”

*Barnes' Notes* offers these remarks:

The original word, “omer”, means either a sheaf or a measure. The offering which was waved was most likely a small sheaf of barley, the grain which is first ripe. The first fruits of the wheat harvest were offered seven weeks later in the loaves of Pentecost.

“On the morrow after the sabbath” most probable denotes the 16th of Abib (Nisan), the day after the first day of holy convocation, and that this was called “the Sabbath of the Passover”, or, “the Sabbath of unleavened bread”.

The Jamieson, Fausset, and Brown *Commentary* offers these remarks:

[Ye shall count . . . from the morrow after the sabbath] - i. e., after the first day of the Passover week, which was observed as a Sabbath.

[Number fifty days.] The 49th day after the presentation of the first-fruits, or the 50th including it, was the feast of Pentecost (see also <Exo. 23:16; Deut. 16:9>).

Although there is some difference in understanding of how to compute the 50 days, or where the count should start, the fact of 50 days is without dispute. This difference in computation shows among the ancients. Some computed from the day after Passover, the 16<sup>th</sup> of the month of Nisan, while others computed from the next Saturday sabbath. The “seventh sabbath” meant seven weeks, where weeks were identified as “sabbaths.”

The second important command given to Moses was:

Deut 16:9-10

“You shall count seven weeks; begin to count the seven weeks from the time you first put the sickle to the standing grain. Then you shall keep the feast of weeks to . . .”



From the Jamieson, Fausset, and Brown *Commentary*:

[Seven weeks shalt thou number] — the feast of weeks, or a WEEK OF WEEKS; the feast of Pentecost. As on the second day of the Passover, a sheaf of new barley, reaped on purpose, was brought into the sanctuary and presented as a thank offering to God, so on the second day of Pentecost a sheaf of new wheat was presented as first-fruits - a free-will spontaneous tribute of gratitude to God for his temporal bounties. This feast was instituted in memory of the giving of the law - that spiritual food by which man's soul is nourished.

Clearly, the count was fifty days.

The two festivals of the Passover and Pentecost were tied to one another by ancient custom. Each was originally a grain harvest celebration, with the “first fruits” offered to the gods. The first stalks of harvested grain would be set aside for offering to the gods, or the god of vegetation. These pagan customs were later adapted by the Hebrew people as an offering to the LORD, and incorporated into the Mosaic laws to verify their blessing by God. The first festival was based on the barley harvest, the first of the grain harvests. The second festival, “feast of weeks,” was based on the wheat harvest, which came seven weeks after the barley.

In an article titled *Passover And Pentecost — Timing Problems*, in an issue of the Urantia Foundation's *Journal of the International Urantia Association* in 1999, Seppo Kanerva developed this error in *The Urantia Papers*. Seppo stated:

“We learn that not a word is said about the Passover feast. The fifty days to Pentecost are not counted from Passover but rather from the day after the Sabbath on which you bring your sheaf to the Lord. Another pericope, in Deuteronomy (the fifth Mosaic Book), says that the feast of Spring Harvest, Pentecost, is to be dated seven weeks from the time you first put the sickle to the standing grain. [Deut. 16:9]. Not a word about Passover as the day wherefrom the count is to be performed. The exact day of the “day after the Sabbath on which you bring your sheaf”, or “the time you first put the sickle to the standing grain” is not determined anywhere in the Bible, yet it must have been the same date every year, since the Pentecost had a fixed date, it was one of the three annual temple pilgrimage days, and these festivals were considered a moed, which meant observance on the same date annually. Evidently the Spring Festival must at least in some years have fallen on a date in close proximity to Passover. The Spring Harvest Festival, the scholars believe, was originally timed so that it overlapped or nearly overlapped with Passover, and since it was intolerable to have two days obligated with a pilgrimage to Jerusalem to fall on the busiest agricultural season of the year, the Spring Harvest Feast was deferred with fifty days to a later date, hence the name Pentecost.

“It then is another matter that in colloquial language Pentecost was said to be fifty days from Passover; but it was only colloquial parlance; the exact date only occasionally coincided with the Passover date (since Passover was a moving feast); it was, thus, just an approximation to say that Pentecost was fifty days later than Passover, Pesah.”

These statements by Seppo are simply not correct. Pentecost always fell *“fifty days to the morrow after the seventh sabbath.”*

Seppo assumed that *“it must have been the same date every year, since the Pentecost had a fixed date, it was one of the three annual temple pilgrimage days, and these festivals were considered a moed, which meant observance on the same date annually.”*

By “same date annually” he meant by a solar calendar.

But the old Hebrew practices did not calculate according to a solar calendar; they calculated according to a lunar calendar. The first day of the first month of the Hebrew religious year, Nisan 1, was determined by the appearance of the first new moon near the vernal equinox, calculated so that the Passover (Paschal) celebration would not fall before the equinox. Nisan 1 occurred no earlier than fourteen days before the vernal equinox, and no later than fourteen days after the vernal equinox. Hence, Passover (full moon) drifted around the solar calendar by as much as 28 to 29 days.

The ancient Hebrew people, (later Jews), had to understand the cycles of the earth around the sun, and had to be able to calculate the vernal equinox. Otherwise they could not determine when the first new moon would appear, centered on the equinox, and would not be able to calculate the day of Passover (full moon).

Everyone in the many Jewish communities scattered throughout the Roman empire at the time of Jesus understood how this was the “same date annually,” calculated according to the lunar cycles, based on new moons, (revolution of the moon around the earth), related to the vernal equinox based on solar cycles, (revolution of the earth around the sun). Hence, no one in those Jewish communities had any difficulty estimating the time of the Passover, and could make the pilgrimage to Jerusalem in time for the Passover celebration.

According to the ancient custom, the religious ruling body in Jerusalem, the Sanhedrin, would station observers at convenient geographical locations within the environs of Jerusalem, to verify the first appearance of the New moon near the equinox. They then would send forth a proclamation to the scattered Jewish communities for the beginning of the new religious year, and the celebration of the Passover on Nisan 14, two weeks later. But this was a formality, to give official sanction to the date.

The time of travel to distant locations around the Roman empire would prohibit the appearance in Jerusalem of Hebrew males, according to the Mosaic dictum, sometime during the next thirty days, if they depended upon an “official” word to first tell them. While the travelers may not have known the exact date, within a few days, they could make their pilgrimage to Jerusalem in time to hear the official proclamation.

Hence, it was no problem for them to make the temple pilgrimages, not on the same solar date annually, but on the same lunar date annually, clocked to the solar equinox event.

The other part of this problem is the timing of the harvest. How did the Hebrew people know the grains would ripen in synchrony with the full moon?

I recall as a boy my grandfather and grandmother planning their spring farm crops of barley, oats, wheat, and corn, according to the “signs” — which meant the phases of the moon. All old people planted according to the cycles of the heavens, believing that the fecundity of the crops improved if one planted on those schedules. While the spring season was determined by the cycles of the sun, the old people followed the moon to determine the best time to place the seed in the ground. This practice prevailed around the world in ancient times.

If the Hebrew people planted their crops according to the “signs,” they then could predict, within a few days, the time of the harvest. Thus they could synchronize the harvest with the religious festival, based on the cycles of the moon.

Some debate exists about “green” grain on the stalk being offered to God, or whether this was “ripe” grain. Also, for higher elevations, the weather might not be compatible with the “official” planting date. The plantings might vary, and the grain might not ripen as fast as in lower elevations. These practices should be understood from their ancient origins, where the community of believers was local, and geographical variations did not disturb the calculations.

From these factors we can see why Seppo’s surmise is not correct. He simply did not understand the ancient practices.

I felt that I should firmly establish the exact count of fifty days to Pentecost. I went to various other sources. Those included:

*The Jewish Encyclopedia*, Funk and Wagnalls, New York, 1905:

“Pentecost falls on the 6<sup>th</sup> of Siwan and never occurs on Tuesday, Thursday, or Saturday.”

(This proscription is a later development.)

This shows that Pentecost always fall on the same date annually, in the Jewish lunar calendar.

*Dictionary of the Apostolic Church*, James Hastings, Charles Scribner’s Sons, New York, 1918:

“Although there has been much dispute as to the exact meaning of ‘the morrow after the sabbath,’ it is generally agreed to treat the 16<sup>th</sup> Nisan as the day when the wave-sheaf of early barley was offered and as the day when they began to ‘count the omer.’” (Counting the ‘omer’ was the count to Pentecost.)

*The International Standard Bible Encyclopedia*, The Howard-Severance Company, Chicago, 1925:

“As the name indicates, (pentecoste = 50) this second of the great Jewish national festivals was observed on the 50<sup>th</sup> day, or seven weeks, from the Pashal Feast, and therefore in the OT it was called ‘the feast of the weeks’.”

*Encyclopedia Judaica*, The Macmillan Company, New York, 1971:

“Shavout (Hebrew ‘weeks,’ Pentecost, ‘the 50<sup>th</sup> day’), the festival celebrated on the sixth of Sivan.”

*The New Catholic Encyclopedia*, San Francisco, 1971:

“Later, the Pharisees identified the Sabbath of the Feast of Unleavened Bread with the feast day itself on the 15<sup>th</sup> of the first month (Nisan), and computing the 50-day period from the 16<sup>th</sup>, they celebrated Pentecost on the 6<sup>th</sup> day of the 3<sup>rd</sup> month.”

A statement from Remy Landau, an expert on Jewish calendrics:

“The count of the Omer is always fixed. In the prevailing practice, day 1 of the Omer is Nisan 16. Adding 49 days to that date gets you to Sivan 6, coinciding with Fri 21 May this year (1999).”

Thus we can see universal agreement. The date of the Paschal celebration was set by the beginning of the Hebrew new year according to the phases of the moon, and that Pentecost was always fixed to that date, at 50 days.

Hence, the descriptions in *The Urantia Papers* wherein the events of Pentecost occurred on the same day as the ascension of Jesus, forty days after his resurrection, cannot be correct.

We cannot accept that the missing ten days is an accidental omission. The sequence of events from the ascension at 7:45 in the morning to the end of the baptism at dark is explicitly described. The non-human authors of the Paper must have known they were missing those ten days.

But the error is more substantial than missing text. The continuity of the account makes it flow directly into Pentecost at forty days. An explicit statement is made which shows that the designers of the account knew they were using forty days, not fifty.

**P.2060 - The apostles had been in hiding for forty days. This day happened to be the Jewish festival of Pentecost, and thousands of visitors from all parts of the world were in Jerusalem.**

Sadler’s reaction to Adams shows that he was aware of the problem but had no adequate explanation. It seems to have come to his notice as though he was unaware that text had been cut. His remark about deletion of material does not help:

You should remember that the midwayers prepared a narrative that was many times larger than was finally given us as Part IV of the Urantia Book. It may be that in deletion some difficulties were encountered.

How did he know the midwayers had prepared a larger narrative? Was larger text given and then cut? Or did he know only the narrative that “was finally given us” in 1935? If the latter he must have been told that there had been a narrative “many times” larger.

But why give this information? Why would the midwayers have tantalized Sadler and the Forum members with such information?

We have an easy explanation. If a malevolent influence was attempting to justify “its” instructions to Sadler to make changes, “it” would provide a reason. Caligastia told Sadler the original 1935 account was many times larger to justify changes he was making to the text, under the guise of being the midwayer commission. These newer cuts were merely part of that editing process.

But the flow of the account from Papers 193 to 194 means that the Papers were being rewritten, not merely being edited with a deleted paragraph or two. The flow of events with the hours of the day takes place from page 2057 to 2060, nearly four pages. Sadler had to know about such major rework. And yet it seems he did not know about it.

The abrupt break between Paper 193 and 194 might have misled Sadler. As he said, he saw the prayer of Peter at the end of 193, and the opening prayer at the beginning of 194 as two different scenes. He simply did not notice the forty-day problem until years later, perhaps after the manuscript had been typeset and galleys were under proofreading. At least he was aware of it when the “Book was going to press,” sometime in the early 1950’s. The remark that “we all noted it one time” suggests he was aware of it some time before that.

Is it possible that the changes to the Pentecost account were made at a period far enough removed from his early detection that he forgot about the changes to that particular passage? Or were the changes to that passage part of a larger array of changes which became lost in Sadler’s memory?

Unless we obtain more concrete information we can only speculate.

The important aspect of this missing text is that Sadler believed the midwayers were responsible for the errors. He was told not only that the midwayers wrote the text, but that they were responsible for the changes made after 1935. When faced with this rather obvious and acute error, he assigned it to the midwayers, with weakness equivalent to human.

How sad.

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On the following pages are simple tutorials on Calendars and Festivals.

## Calendars

Three major calendars are in use around the world today. They are solar, lunar, and lunisolar.

A solar calendar is based on the motion of the earth around the sun. It is synchronized to the seasons of the year: the vernal and autumnal equinoxes, and the summer and winter solstices. Our modern western calendar begins a new year just after the winter solstice. Our months originated in the cycles of the moon, but were later adapted to the solar cycle by adding a different number of days to different months in order that twelve months fill out one solar cycle of 365+ days.

A lunar calendar is based on the motion of the moon around the earth. It begins a new month each time the moon reaches a given position in the sky. The lunar cycle is about 29 and 1/2 days. Normally, calendars based on lunar months have either 29 or 30 days to accommodate the half day. Lunar calendars make no attempt to synchronize the months with the cycles of the sun.

A lunisolar calendar was used by the Hebrew people. It follows the cycles of the moon, but is synchronized to reset the lunar year to the solar year. Thus Nisan 1 is the first new moon centered about the vernal equinox. Since the Hebrew twelve months of 29 or 30 days add to only 354 days, the calendar gradually falls behind the solar cycle over a period of about three years. To resynchronize with a full year of 365+ days, an additional month of 30 days is occasionally inserted into the calendar. This 13<sup>th</sup> month is known as a “leap month.” Nineteen years bring the moon back to the (nearly) same position in the solar sky. Therefore, the extra month is inserted in the 3<sup>rd</sup>, 6<sup>th</sup>, 8<sup>th</sup>, 11<sup>th</sup>, 14<sup>th</sup>, 17<sup>th</sup>, and 19<sup>th</sup> years of the 19-year cycle. In this manner the Hebrew calendar could follow the lunar cycles, while not becoming disconnected from the solar cycles.

The Jewish religious calendar begins with the spring month of Nisan. The Jewish civil calendar begins with the fall month of Tishri.

For an introductory description of calendars refer to the article by L. E. Doggett in *Explanatory Supplement to the Astronomical Almanac*, P. Kenneth Seidelmann, Editor, University Science Books, Sausalito, CA 94965.

## **Jewish Religious Festivals**

The Jewish religious festivals had origins in the dim mists of the past. All ancient people gave respect to the gods through observation of yearly cycles. These religious cycles still persist in the traditions of the modern Christian churches.

Incorporated into the yearly festivals was thankfulness for the favor of the gods in vegetable and grain produce. The people of ancient Israel planted grains in the winter season, in order that the grain ripen before the onset of the hot, dry summer. Seed time was clocked by the phases of the moon. Since the calendar of religious festivals was also clocked by the moon, the first grain harvest came in each year according to the position of the moon. Thus the barley harvest could be expected around the 14<sup>th</sup> of Nisan. If barley and wheat were both planted at the same time, the ripening of the two grains was separated by seven weeks.

Thus the religious calendar was based on these harvests. This is the reason for the commandments given to Moses.

## **FEASTS AND FESTIVALS**

The following short dissertation on Hebrew religious festivals is from *Nelson's Illustrated Bible Dictionary*, Copyright © 1986, Thomas Nelson Publishers.

The Hebrew word for “pilgrimage” seems to be reserved mostly for the three great annual feasts of the Hebrew people: the Feast of Unleavened Bread (Passover), the Feast of Weeks (Pentecost), and the Feast of Tabernacles. These feasts are discussed in Leviticus 23. They were very important in the Jewish faith, and every male was expected to observe them.

The religious pilgrimage from the various towns and cities to the Temple or to the Levitical Cities scattered throughout the land became annual events. This yearly event may also have progressed from an annual “pilgrimage” early in Israel’s history to a “processional” at the Temple or at the Levitical center in later times. In all the feasts and festivals the nation of Israel remembered its past and renewed its faith in the Lord who created and sustained His people.

### **Passover and the Feast of Unleavened Bread.**

References to the Passover and the Feast of Unleavened Bread include Exodus 12:1--13:16; 23:15; 34:18-20,25; Leviticus 23:4-14; Numbers 28:16-25; Deuteronomy 16:1-8; Joshua 4:19-23; 5:10-12; and 2 Chronicles 30:2,3, 13,15.

The Passover was the first of the three great festivals of the Hebrew people. It referred to the sacrifice of a lamb in Egypt when the people of Israel were slaves. The Hebrews smeared the blood of the lamb on their doorposts as a signal to God that He should “pass over” their houses when He destroyed all the firstborn of Egypt to persuade Pharaoh to let His people go.

Passover was observed on the 14th day of the first month, Abib, (Nisan), with the service beginning in the evening, Lev. 23:6. It was on the evening of this day that Israel left Egypt. Passover commemorated this departure from Egypt in haste. Unleavened bread was used in the celebration because this showed that the people had no time to put leaven in their bread as they ate their final meal as slaves in Egypt.

Several regulations were given concerning the observance of Passover. Passover was to be observed “in the place which the Lord your God will choose.” This implied the sanctuary of the tabernacle or the Temple in Jerusalem.

Joshua 5:10-12 refers to the observing of Passover in the plains of Jericho near Gilgal. Second Chronicles 30:1,3, 13,15 describes a Passover during the reign of Hezekiah. Messengers were sent throughout the land to invite the people to come to Jerusalem to observe the Passover. Many refused; some even scorned the one who carried the invitation. Because the people were not ready to observe the Passover, a delay of one month was recommended. That year the Passover was on the 14th day of the second month. Even after the delay many still were not ready to observe the Passover.

In New Testament times, Passover became a pilgrim festival. Large numbers gathered in Jerusalem to observe this annual celebration. Jesus was crucified in the city during one of these Passover celebrations. He and His disciples ate a Passover meal together on the eve of His death. Like the blood of the lamb which saved the Hebrew people from destruction in Egypt, His blood, as the ultimate Passover sacrifice, redeems us from the power of sin and death.

### **Feast of Unleavened Bread**

This feast began on the 15th day of the month (Nisan) as a part of the larger celebration of Passover, Ex. 13:3-10; Lev. 23:6-8. Manual labor was strictly forbidden. Strangers and native-born people alike were punished if they failed to keep this holy day. A convocation began the feast.

Only unleavened bread was to be eaten during this feast. Bread without leaven commemorated the haste with which Israel left Egypt. As the blood was drained from the sacrificial animal, so the life or the power of leaven was removed from the bread offered to God during this annual celebration.

### **Feast of Weeks**

Biblical references to the Feast of Weeks include Exodus 23:16; 34:22; Leviticus 23:15-21; Numbers 28:26-31; Deuteronomy 16:9-12; and 2 Chronicles 8:13. This feast was observed early in the third month on the 50th day after the offering of the barley sheaf at the Feast of Unleavened Bread. It included a holy convocation with the usual restriction on manual labor.

Numbers 28:26-31 describes the number and nature of offerings and Deuteronomy 16:9-12 describes those who were to be invited to this feast. They include servants, sons and daughters, Levites, the fatherless, the widow, and the stranger. Israelites were to be reminded of their bondage in Egypt on that day.

This feast was also known as the Feast of Harvest as well as Pentecost. The early Christian believers, who were gathered in Jerusalem for observance of this feast, experienced the outpouring of God's Holy Spirit in a miraculous way Acts 2:1-4.



## CHAPTER THIRTY

### The Benjamin Adams Letter

Following is the full text of the letter. I postpone analysis and discussion until after I show Sadler's reply. In my discussion I shall follow the item numbers shown in the letters. I shall place each critical remark by Adams first, marked by parenthetical numbers (X). I shall place each of Sadler's responses next in order, marked by a number sign. I then offer my comments on each.

March 9, 1959  
 Dr. Earl L. Douglass  
 c/o The Hilton Hotel  
 Los Angeles  
 Calif.

Dear Earl:

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

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

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

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

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

(1) Page 2074. The teacher of Clement of Alexandria and the founder of the famous Catechetical School of that city was "Pantaenus" not "Poutaenus." (This may be merely a typographical error.)

(2) Page 1557. Philip the Apostle is identified with Philip the Evangelist (or Deacon) who is said to have gone on the mission to Samaria in Acts 8:5.

(3) Pages 2057-60. The bestowing of the Holy Spirit at Pentecost is represented as occurring on the same day as the ascension and 40 days after the crucifixion. Now this is an obvious error as the very word "Pentecost" means 50 and was supposed to be a week of weeks after the Passover.

(4) Page 542. A quotation from the New Testament Book of Hebrews is attributed to Paul. This is amazing in view of the generally sophisticated and critical attitude toward the authorship of most of the book of the Bible. (E.G. pp 1341-2)

(5) Page 1559. Nathaniel's father is said to be Bartholemew. But Bartholemew is listed by the synoptic writers among the Twelve. It is a patronymic meaning "The Son of Tholmai". Thus it is logical to suppose that Nathaniel of John's Gospel is identical with Bartholemew of the synoptics, and that his father's name was Tholmai.

(6) Page 1362. The synagogue teacher is spoken of as the "chazan." The Hebrew (Aramaic) for this officer is חזן which would be more correctly transliterated "chazzan," (with a double z).

(7) Page 1365(3) (near bottom). "Far to the east they could discern the Jordan valley and, far beyond, the rocky hills of Moab." But the rocky hills of Moab were not east of Nazareth but east of the Dead Sea.

(8) Page 1648. "Early on the morning of Tuesday, March 30, Jesus and the apostolic party started on their journey to Jerusalem for the Passover." But Hastings Bible Dictionary, Vol. I, p. 411 gives a table which shows that the latest possible date for the Passover in A.D. 28 was Tuesday, March 30 (beginning with the sunset the previous day, Mon., March 29). Thus Jesus and His apostles are represented as setting out for Jerusalem and the Passover on the latest possible date for the Passover to begin. They arrived at Bethany on April 2, three days later. By this time the ceremonies of the Passover Feast and the first-fruits of the Barley harvest "waved" before the Lord would have been completed. True, the Feast of Unleavened Bread would go on for another three or four days, but it seems strange that they would deliberately be so late in arriving.

It is only fair to note that the Urantia Book does not claim to be infallible (p.1008). It is also fair to note that on the other side of the ledger are literally thousands of amazingly accurate details harmonizing perfectly with known geographical and chronological facts. For instance, the U.B. states in opposition to a tremendous weight of tradition that Jesus did not die on Passover Day, but on the day preceding that, in 30 A.D. Passover began at Sunset on Friday, April 7 and continued until sunset Saturday, April 8. This agrees with the point-of-view of John's Gospel but disagrees with the synoptics. Moreover, astronomy bears witness that the first visibility of the preceding new moon was at sunset on Friday, March 24. This would then be the beginning of Nisan 1 in the Jewish calendar. This would bring Nisan 14, the "Preparation for the Passover," to the day beginning sunset April 6 (Thurs.) and Nisan 15, the Passover itself to the day beginning at sunset Friday, April 7, continuing throughout Saturday. This agrees with the Gospel of John and the Urantia Book.

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

Mrs. Adams joins me in extending our best wishes to you and your wife. We have now completed eight years in this difficult inner city church. During this period we have had the pleasure of taking into the church 289 new members. The turnover has been

so great that we only have 282 members as of now. Yet we have prospered by the grace of God, and I now have a full-time assistant with an Italian name (Rev. Richard Fagetti) who I think is well-qualified to carry on.

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

Most cordially yours,  
Benjamin N. Adams.

This was Sadler's response.

March 17, 1959  
Rev. Benjamin N. Adams  
124 Genebern Way  
San Francisco 12, California  
My dear Rev. Adams:

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

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

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

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

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

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

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

1. I think the spelling of the name of the teacher in Alexandria is undoubtedly an error in transcribing the manuscript into typewriting. An "an" was undoubtedly tran-

scribed as an "ou." I remember when we were sometimes in doubt as to whether a letter was an "n" or a "u" in the manuscript. Of course, we who were preparing this matter, did not know the name of this teacher and could have easily made this mistake.

2. As far as I could detect, there is one Philip recognized in the Urantia Book. I note what you say in this matter.

3. Now as to the bestowal of the Spirit of Truth — the possible discrepancy between the end of one Paper and the beginning of another we all noted it one time and discussed it further when the Book was going to press. You should remember that the midwayers prepared a narrative that was many times larger than was finally given us as Part IV of the Urantia Book. It may be that in deletion some difficulties were encountered. Our understanding is that the prayer meeting which Peter conducts at the close of one Paper is not the same as that at the opening of the next Paper. The one ended at the Day of ascension, the other opened up the Day of Pentecost.

4. About Paul and Hebrews — of course, we all puzzled about that the same as you, and it occurs two or three times in the Papers. We have finally come to the conclusion that it was of composite authorship and the Apostle Paul had something to do with the presentation.

5. About Nathaniel's father I can offer no suggestions except that I know that the manuscript was very clear that it was Bartholemew.

6. About the spelling of "chazan." Our mandate forbade us in any way to altar the text of the manuscript, but gave us jurisdiction over capitalization, spelling and punctuation. We were told to select our authority and stick to it. Evidently, the authority we chose spelled "chazan" with one z.

7. Your notation about Moab is a puzzler to us. We have just looked into the atlas, and, of course you are right. I have no explanation for this matter — either a mistake of the midwayers or a mistake in copying. I cannot say, but evidently you are right in the matter.

8. The intricacies of Jesus' crucifixion and the Day of the Passover I am not competent to appraise. In fact, I was not aware that there was any difference in the Gospel of John and in the Synoptics, but I am glad that you are inclined to agree with the Urantia Book.

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

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

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

With all best wishes, I am

Sincerely yours,  
William S. Sadler  
WSS/ar

**COMMENTARY****Item #1**

(1) Page 2074. The teacher of Clement of Alexandria and the founder of the famous Catechetical School of that city was "Pantaenus" not "Poutaenus." (This may be merely a typographical error.)

#1. I think the spelling of the name of the teacher in Alexandria is undoubtedly an error in transcribing the manuscript into typewriting. An "an" was undoubtedly transcribed as an "ou." I remember when we were sometimes in doubt as to whether a letter was an "n" or a "u" in the manuscript. Of course, we who were preparing this matter, did not know the name of this teacher and could have easily made this mistake.

This remark shows that Sadler worked from a hand-written manuscript, not a typewritten document. Many rumors circulate within the Urantia community that Part IV was given to Sadler in the latter form. If so, he would not have made this mistake, and would not have had difficulty in determining between an "n" and a "u."

Although not mentioned by Sadler, the "a" to "o" shift was due to the same cause.

This remark by Adams led to a spelling change between the first and second printings of the Papers. This spelling change was not detected by Merritt Horn nor by Kristen Maaherra in their analysis of text changes.

**Item #2**

(2) Page 1557. Philip the Apostle is identified with Philip the Evangelist (or Deacon) who is said to have gone on the mission to Samaria in Acts 8:5.

#2. As far as I could detect, there is one Philip recognized in the Urantia Book. I note what you say in this matter.

The name "Philip" occurs seventy-four times within the Papers. Six of those refer to the brother of Herod. In all other cases the reference is to the Apostle.

The biblical account of the work of Philip the Apostle in Samaria is found in Acts 8.

P.1557 - p3, P.1557 -p4, P.1558 - p1, P.1612 - p2, P.1616 - p2 all describe the work of Philip the Apostle in Samaria.

Philip the Evangelist is different from Philip the Apostle. The Evangelist's work is described in Acts 21. He was one of seven disciples who had entered the work of the kingdom earlier. One of those seven was Stephen, whose devout faith and death did so much for the kingdom. See Acts 6 - 8. See also:

P.1411 - p6 And this was the same Stephen who subsequently became a believer in the teachings of Jesus, and whose boldness in preaching this early gospel resulted in his being stoned to death by irate Jews. Some of Stephen's extraordinary boldness in proclaiming his view of the new gospel was the direct result of this earlier interview with Jesus.

P.1456 - p3 2. The talk in Jerusalem with Stephen, whose death led to the winning of Saul of Tarsus.

The confusion for Benjamin Adams was in the similarity of the names, with both men spreading the gospel in Samaria. Philip the Evangelist is not mentioned in *The Urantia Papers*.

### Item #3

See discussion in previous chapter.

### Item #4

(4) Page 542. A quotation from the New Testament Book of Hebrews is attributed to Paul. This is amazing in view of the generally sophisticated and critical attitude toward the authorship of most of the book of the Bible. (E.G. pp 1341-2)

#4. About Paul and Hebrews — of course, we all puzzled about that the same as you, and it occurs two or three times in the Papers. We have finally come to the conclusion that it was of composite authorship and the Apostle Paul had something to do with the presentation.

Since early Christian centuries the *Book of Hebrews* has been attributed to Paul. A majority of Christian fundamentalists today continue to believe he was the author. Textual studies and analysis provide arguments that some other hand wrote major portions of the Book.

The explanation by Sadler is fitting. Sections of the Book show Paul's thought and expression. This led to the confusion for modern scholars.

### Item #5

(5) Page 1559. Nathaniel's father is said to be Bartholemew. But Bartholemew is listed by the synoptic writers among the Twelve. It is a patronymic meaning "The Son of Tholmai". Thus it is logical to suppose that Nathaniel of John's Gospel is identical with Bartholemew of the synoptics, and that his father's name was Tholmai.

#5. About Nathaniel's father I can offer no suggestions except that I know that the manuscript was very clear that it was Bartholemew.

Philip and Nathaniel are identified as friends in P.1526 - p3.

Philip invited Nathaniel to be one of the apostles, bottom of page 1526 to top of page 1527.

The selection of Nathaniel (not Bartholomew) by Philip is described in John 1:43-51.

Philip and Nathaniel are listed twice in pair association, P.1538 - p3, P.1681 - p8.

Philip and Bartholomew are shown in pair association in all three synoptic gospels in the listing of the twelve apostles, Matt 10:2-4, Mark 3:16-19, and Luke 6:14-16.

The synoptic gospels do not use the name Nathaniel.

Clearly, the name Nathaniel used by John is the same individual with the name Bartholomew in the synoptic gospels.

P.1559 - p4 Nathaniel's father (Bartholomew) died shortly after Pentecost, after which this apostle went into Mesopotamia and India proclaiming the glad tidings of the kingdom and baptizing believers. His brethren never knew what became of their onetime philosopher, poet, and humorist. But he also was a great man in the kingdom and did much to spread his Master's teachings, even though he did not participate in the organization of the subsequent Christian church. Nathaniel died in India.

Identification of the father of Nathaniel/Bartholomew with the same patronymic is, indeed, strange. Without other evidence we cannot clarify this apparent confusion.

### **Item #6**

(6) Page 1362. The synagogue teacher is spoken of as the "chazan." The Hebrew (Aramaic) for this officer is which would be more correctly transliterated "chazzan," (with a double z).

#6. About the spelling of "chazan." Our mandate forbade us in any way to alter the text of the manuscript, but gave us jurisdiction over capitalization, spelling and punctuation. We were told to select our authority and stick to it. Evidently, the authority we chose spelled "chazan" with one z.

Comments beyond Sadler's are unnecessary.

### **Item #7**

(7) Page 1365(3) (near bottom). "Far to the east they could discern the Jordan valley and, far beyond, the rocky hills of Moab." But the rocky hills of Moab were not east of Nazareth but east of the Dead Sea.

#7. Your notation about Moab is a puzzler to us. We have just looked into the atlas, and, of course you are right. I have no explanation for this matter - either a mistake of the midwayers or a mistake in copying. I cannot say, but evidently you are right in the matter.

The paragraph runs as follows:

P.1363 - p5 Nazareth was one of the twenty-four priest centers of the Hebrew nation. But the Galilean priesthood was more liberal in the interpretation of the traditional laws than were the Judean scribes and rabbis. And at Nazareth they were also more liberal regarding the observance of the Sabbath. It was therefore the custom for Joseph to take Jesus out for walks on Sabbath afternoons, one of their favorite jaunts being to climb the high hill near their home, from which they could obtain a panoramic view of all Galilee. To the northwest, on clear days, they could see the long ridge of Mount Carmel running down to the sea; and many times Jesus heard his father relate the story of Elijah, one of the first of that long line of Hebrew prophets, who reproved Ahab and exposed the priests of Baal. To the north Mount Hermon raised its snowy peak in majestic splendor and monopolized the skyline, almost 3,000 feet of the upper slopes glistening white with perpetual

snow. Far to the east they could discern the Jordan valley and far beyond lay the rocky hills of Moab. Also to the south and the east, when the sun shone upon their marble walls, they could see the Greco-Roman cities of the Decapolis, with their amphitheatres and pretentious temples. And when they lingered toward the going down of the sun, to the west they could make out the sailing vessels on the distant Mediterranean.

I checked the geographical locations of each of the other locations mentioned in the paragraph. All seem reasonable as viewable locations except for the rocky hills of Moab. Sadler's assignment to a mistake by the midwayers is far-fetched. The junior and senior midwayers have been on this planet for 35,000 and 500,000 years respectively. They know every nook and cranny in intimate detail. To assign this difficulty to the midwayers is completely unreasonable. The other possibility is that the phrase became transported from another location, but this also seems unreasonable.

The note by Adams is correct. Moab is far to the south of Nazareth, at least 100 miles, and is located to the east of the Dead Sea, not to the east of Nazareth. It would not be visible from the hill at Nazareth.

Some persons raised objections to the location of Moab, that it might be viewable from Nazareth. These are the statements by two biblical reference sources:

A neighboring nation whose history was closely linked to the fortunes of the Hebrew people. Moab was situated along the eastern border of the Dead Sea, on the plateau between the Dead Sea and the Arabian desert. It was about 57 kilometers (35 miles) long and 40 kilometers (25 miles) wide. Although it was primarily a high plateau, Moab also had mountainous areas and deep gorges. It was a fertile area for crops and herds. To the south and west of Moab was the nation of Edom; to the north was Ammon. After the Israelites invaded the land, the tribe of Reuben displaced the Moabites from the northern part of their territory and the tribe of Gad pushed the Ammonites eastward into the desert.

(from Nelson's Illustrated Bible Dictionary)

(Copyright (C) 1986, Thomas Nelson Publishers)

Moab was the district East of the Dead Sea, extending from a point some distance North of it to its southern end.

1. The Land: The eastern boundary was indefinite, being the border of the desert which is irregular. The length of the territory was about 50 miles and the average width about 30. It is a high tableland, averaging some 3,000 ft. above the level of the Mediterranean and 4,300 ft. above that of the Dead Sea. The aspect of the land, as one looks at it from the western side of the Dead Sea, is that of a range of mountains with a very precipitous frontage, but the elevation of this ridge above the interior is very slight. Deep chasms lead down from the tableland to the Dead Sea shore, the principal one being the gorge of the river Arnon, which is about 1,700 ft. deep and 2 or more miles in width at the level of the tableland, but very narrow at the bottom and with exceedingly precipitous banks. About 13 miles back from the mouth of the river the gorge divides, and farther back it subdivides, so that several



valleys are formed of diminishing depth as they approach the desert border.  
 (from International Standard Bible Encyclopaedia, Electronic Database  
 Copyright (C) 1996 by BibleSoft)

The notorious sentence as it appears in the Foundation's second, and all later printings, (for those which I have checked), including the current CD version, of *The Urantia Papers*:

“Far to the east they could discern the Jordan valley and far beyond lay the rocky hills of Moab.”

The notorious sentence as it appears in my copy of the first printing of *The Urantia Papers*, dated 1955.

“Far to the east they could discern the Jordan valley and, far beyond, the rocky hills of Moab.”

Therefore, Sadler made two changes to the text of this sentence between the first and second printings.

1. He removed the commas around “far beyond.”
2. He inserted the word “lay.”

These unilateral and arbitrary changes to the text were under his personal authority.

Clearly, Sadler's reaction to the Benjamin Adams letter was acute.

Sadler was attempting to correct an impossibility in the original text. Since the distance to the “*rocky hills of Moab*” was “far beyond” any visibility from the hill at Nazareth, Sadler altered the text to reflect a possible different interpretation. He could now claim that the phrase, “*and far beyond lay the rocky hills of Moab*” was merely a statement of fact, and not of visibility to Jesus and his father.

I thank Larry Mullins for pointing this out to me.

In fact, as the evidence now stands, it appears to some of us that Sadler was actually perverting the text in order to “fix” this impossibility.

What can we learn from the process of the Revelation if this was an insertion by Caligastia? Did he replace the entire paragraph with a new one? Why would Sadler not check the geographical possibilities? Were so many changes taking place that this particular one was lost in the crowd? Sadler seemed surprised by it. Apparently no one had checked prior to the criticism by Adams in 1959. Literally thousands of passages can be checked, but no person has devoted a life to such study. For example, the many biblical quotes were not compiled until Duane Faw did his work in the 1980's. The Revelation is a gold-mine of possibilities. Only time will develop those. On practical grounds we cannot fault Sadler for every error we may find. But we can fault him for the major error of not recognizing the hand of Caligastia.

Evidence for the Caligastian method of altering paragraphs is accumulating.

## Item #8

(8) Page 1648. "Early on the morning of Tuesday, March 30, Jesus and the apostolic party started on their journey to Jerusalem for the Passover." But Hastings Bible Dictionary, Vol. I, p. 411 gives a table which shows that the latest possible date for the Passover in A.D. 28 was Tuesday, March 30 (beginning with the sunset the previous day, Mon., March 29). Thus Jesus and His apostles are represented as setting out for Jerusalem and the Passover on the latest possible date for the Passover to begin. They arrived at Bethany on April 2, three days later. By this time the ceremonies of the Passover Feast and the first-fruits of the Barley harvest "waved" before the Lord would have been completed. True, the Feast of Unleavened Bread would go on for another three or four days, but it seems strange that they would deliberately be so late in arriving.

#8. The intricacies of Jesus' crucifixion and the Day of the Passover I am not competent to appraise. In fact, I was not aware that there was any difference in the Gospel of John and in the Synoptics, but I am glad that you are inclined to agree with the Urantia Book.

Sadler did not respond to item (8) by Adams. He is responding to the following paragraph, which should have been numbered (9) by Adams.

The Hastings Bible Dictionary went through several editions and abridged publications. The 1903 edition was titled "*A Dictionary of the Bible.*" A 1926 abridged edition carried the same title. A somewhat different edition in 1906 concentrating on the New Testament was titled "*A Dictionary of Christ and the Gospels.*" In a previous chapter I cited a *Dictionary of the Apostolic Church*, 1918. (All published by Charles Scribner's Sons.)

The Table published by Hastings is as follows:

| Year AD | Week Day of Passover | Fourteenth Day (Passover) |                               |
|---------|----------------------|---------------------------|-------------------------------|
|         |                      | Astronomical new moon     | First appearance at sunset    |
| 28      | Tuesday              | 28 March 2 AM             | (29) 30 March                 |
| 29      | Monday               | 15 April 8 PM             | (17) 18 April                 |
| 30      | Friday               | 4 April 8 PM              | (6) 7 April                   |
| 31      | Tuesday              | 25 March 1 AM             | (26) 27 March                 |
| 32      | Tuesday*             | 11 April 11 PM            | (13) 14 April                 |
| 33      | Saturday*            | 1 April 1 PM              | (2) 3 April<br>or (3) 4 April |

\* According to my calendar calculations these two days are off by one day. They should be Monday and Friday, respectively.

First visible appearance of the new moon at sunset is understood to be about 30 degrees from the astronomical value, hence two or three days later than the astronomical new moon. (360 degrees divided by 30 days is equal to about 12 degrees a day.)

The parenthetical values in the last column represent the Passover evening.

According to these calculations the Passover celebration in 28 AD occurred on Tuesday, the 30<sup>th</sup> of March.

Chris Lingle, an expert in calendrics, calculated the New Moon Crescent for the years 26 AD to 34 AD and published them on his Internet web site. These were derived from computer software on a MacIntosh Platform, using the Voyager II Moon Phase Ephemeris.

See <http://www.nazarene.net/Calander/passovr.html>.

His values were as follows:

We can see that the values calculated late in the nineteenth century (Hastings)

| Year                                                                                                                                                              | New Moon Crescent                                       | 14 <sup>th</sup> Day (Passover) |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------|---------------------------------|
| 26                                                                                                                                                                | Friday, March 8 or Saturday <sup>(1)</sup> , April 7    | March 22 or April 21            |
| 27                                                                                                                                                                | Thursday, March 27                                      | April 10                        |
| 28                                                                                                                                                                | Tuesday, March 16 or Wednesday, April 14                | March 30 or April 28            |
| 29                                                                                                                                                                | Sunday, April 3                                         | April 17                        |
| 30                                                                                                                                                                | Thursday, March 23                                      | April 6                         |
| 31                                                                                                                                                                | Monday <sup>(2)</sup> , March 13 or Wednesday, April 11 | March 27 or April 25            |
| 32                                                                                                                                                                | Sunday, March 30                                        | April 13                        |
| 33                                                                                                                                                                | Friday, March 20 or Saturday, April 18                  | April 3                         |
| 34                                                                                                                                                                | Wednesday, March 10 or Thursday April 8                 | March 24 or April 22            |
| <p>(1) In the year 26 AD my calendar calculations show April 7 as a Sunday.</p> <p>(2) In the year 31 AD my calendar calculations show March 13 as a Tuesday.</p> |                                                         |                                 |

agree with those calculated from recent position measurements by our space probes, except where observation of the New Moon Crescent may be off by one day. According to the calculations by Lingle the years AD 29, 30, and 32 were short by one day from the days given by Hastings.

This is crucial, for it determines the date of the Crucifixion in AD 30. See following Chapter.

The troublesome paragraph for AD 28 runs as follows:

P.1648 - p3 "Early on the morning of Tuesday, March 30, Jesus and the apostolic party started on their journey to Jerusalem for the Passover, going by the route of the Jordan valley. They arrived on the afternoon of Friday, April 2, and established their headquarters, as usual, at Bethany. Passing through Jericho, they paused to rest while Judas made a deposit of some of their common funds in the bank of a friend of his family. This was the first time Judas had carried a surplus of money, and this deposit was left undisturbed until they passed through Jericho again when on that last and eventful journey to Jerusalem just before the trial and death of Jesus."

Clearly, if Jesus left Capernaum on March 30 he could not be in Jerusalem for the Passover.

Thus they were four days late for the Passover celebration.

The two following paragraphs state thus:

P.1648 - p4 "The party had an uneventful trip to Jerusalem, but they had hardly got themselves settled at Bethany when from near and far those seeking healing for their bodies, comfort for troubled minds, and salvation for their souls, began to congregate, so much so that Jesus had little time for rest. Therefore they pitched tents at Gethsemane, and the Master would go back and forth from Bethany to Gethsemane to avoid the crowds which so constantly thronged him. The apostolic party spent almost three weeks at Jerusalem, but Jesus enjoined them to do no public preaching, only private teaching and personal work."

P.1648 - p5 "At Bethany they quietly celebrated the Passover. And this was the first time that Jesus and all of the twelve partook of the bloodless Passover feast. The apostles of John did not eat the Passover with Jesus and his apostles; they celebrated the feast with Abner and many of the early believers in John's preaching. This was the second Passover Jesus had observed with his apostles in Jerusalem."

If they celebrated the Passover in Bethany it was not necessary for them to be in Jerusalem but it is highly doubtful that devout Jews would depart that late for the most holy of Jewish festivals.

Hence, we must conclude that the date given for the departure from Capernaum is not valid.

## CHAPTER THIRTY ONE

### Corruptions: Other Discoveries

**T**his chapter contains discussion of several errors or contradictions not previously known.

#### NUMBER ONE: Contradiction on Dates

In my attempt to discern the events which took place with Jesus, his crucifixion, his resurrection, and the forty-day period to his ascension, I came across another contradiction.

I tabulated all the dates provided from the crucifixion of Jesus on April 7 until his ascension on May 18, AD 30.

I find three contradictions on dates. The essential paragraphs are as follows:

P.2053 - 3 About four o'clock on Sabbath afternoon, May 13, the Master appeared to Nalda and about seventy-five Samaritan believers near Jacob's well, at Sychar. . . . And this was the seventeenth morontia appearance of the Master.

P.2054 - 2 The Master's eighteenth morontia appearance was at Tyre, on Tuesday, May 16, at a little before nine o'clock in the evening. Again he appeared at the close of a meeting of believers, as they were about to disperse, saying:

P.2057 - 3 It was almost half past seven o'clock this Thursday morning, May 18, when Jesus arrived on the western slope of Mount Olivet with his eleven silent and somewhat bewildered apostles.

P.2057 - 7 It was about seven forty-five this morning when the morontia Jesus disappeared from the observation of his eleven apostles to begin the ascent to the right hand of his Father, there to receive formal confirmation of his completed sovereignty of the universe of Nebadon.

P.2041 - 2 Jesus made the transit to the third stage of morontia on Friday, April 14; to the fourth stage on Monday, the 17th; to the fifth stage on Saturday, the 22nd; to the sixth stage on Thursday, the 27th; to the seventh stage on Tuesday, May 2; to Jerusem citizenship on Sunday, the 7th; and he entered the embrace of the Most Highs of Edentia on Sunday, the 14th.

P.2057 - 6 The Master went to Edentia by way of Jerusem, where the Most Highs, under the observation of the Paradise Son, released Jesus of Nazareth from the morontia state and, through the spirit channels of ascension, returned him to the status of Paradise sonship and supreme sovereignty on Salvington.

I rearranged the order of the paragraphs to put the transit information together in sequence.

In summary:

You can see that he went to Jerusem citizenship on Sunday, May 7th.

He entered the embrace of the Most Highs of Edentia on Sunday, May 14th.

This was his path back to Paradise Sonship.

He appeared to Nalda and 75 Samaritan believers at Jacob's well near Sychar on Saturday, May 13.

This appearance came after he went to Jerusem citizenship.

He appeared to a meeting of believers at Tyre on Tuesday, May 16.

He appeared to the eleven in the upper chamber on Thursday morning, May 18, when whence they proceeded to Mount Olivet for the ascension.

These appearances came after he received the embrace of the Most Highs on Sunday, May 14<sup>th</sup>.

The statement about the embrace by the Most Highs of Edentia, and then return to Paradise Sonship through the spirit channels on page 2057 clearly demonstrates that he could not have been in the morontia state for the later morontia appearances.

We might argue that he could appear to Nalda while he was on Jerusem, because he was still in the morontia state, but few of us would be willing to accept that argument.

The two paragraphs on pages 2041 and 2057 are in plain contradiction.

You might note that the three contradictions are due entirely to the one offending short paragraph on page 2041, describing his transits.

The changes made by Sadler between the first and second printings to page 477 on a scientific contradiction show unequivocally that Sadler was willing to make changes to the text on his own authority. The other text changes between those two printings that I listed in preceding chapters confirm this conclusion.

The contradiction on page 477 was also centered in a short paragraph. That contradiction was striking because the two contradictory paragraphs were next to one another.

The paragraph on page 2041, showing the transits of Jesus, was isolated and remotely removed from the many dates of the morontia appearances. Since no one apparently detected these contradictions before my discovery, we can understand why. Simply, no one noticed. Not until I began to investigate the substantial error on the 40-day problem did this appear to me.

Following is a tabulation of the essential information.

I show the offending dates with grey shading.

| Week Day | Month | Date                  | Jesus Event                 | Appearances                     | Location                    | Time of Day |
|----------|-------|-----------------------|-----------------------------|---------------------------------|-----------------------------|-------------|
| Fri      | April | 7                     | Crucifixion                 |                                 |                             |             |
| Sun      |       | 9                     | Resurrection                | (1) Five Women                  | Tom b                       | ?           |
|          |       |                       |                             | (2) Mary Magdalene              | Tom b                       | ?           |
|          |       |                       |                             | (3) James (Brother)             | Garden of Lazarus           | Noon        |
|          |       |                       |                             | (4) Family & Friends            | Home of Mary & Martha       | 2:00 PM     |
|          |       |                       |                             | (5) Twenty-five women believers | Home of Joseph of Arimathea | 4:15 PM     |
|          |       |                       |                             | (6) Forty Greek believers       | Home of Flavius             | 4:30 PM     |
|          |       |                       |                             | (7) Two brothers                | Road to Emmaus              | 4:55 PM     |
|          |       |                       |                             | (8) Peter                       | Garden of Mark home         | 8:30 PM     |
|          |       |                       |                             | (9) Ten apostles                | Upper Chamber               | 9:05 PM     |
| Tues     | 11    |                       | (10) Abner, Lazarus and 150 | Philadelphia                    | 8:05 PM                     |             |
| Fri      | 14    | 3 <sup>rd</sup> Stage |                             |                                 |                             |             |
| Sun      | 16    |                       | (11) Eleven Apostles        | Upper Chamber                   | 6:05 PM                     |             |

| Week Day | Month | Date | Jesus Event     | Appearances                    | Location                         | Time of Day   |
|----------|-------|------|-----------------|--------------------------------|----------------------------------|---------------|
| Mon      |       | 17   | 4 <sup>th</sup> |                                |                                  |               |
| Tues     |       | 18   |                 | (12) Rodan and 80              | Alexandria                       | 8:30 PM       |
| Fri      |       | 21   |                 | (13) Ten Apostles              | Sea of Galilee                   | 6:00 AM       |
| Sat      |       | 22   | 5 <sup>th</sup> | (14) Eleven Apostles           | Hill near Capernaum              | Noon          |
| Thur     |       | 27   | 6 <sup>th</sup> |                                |                                  |               |
| Sat      |       | 29   |                 | (15) Five hundred              | Bethsaida                        | 3:00 PM       |
| Tues     | May   | 2    | 7 <sup>th</sup> |                                |                                  |               |
| Fri      |       | 5    |                 | (16) Eleven, women's corp + 50 | Courtyard of Nicodemus           | 9:00 PM       |
| Sun      |       | 7    | Jerusem         |                                |                                  |               |
| Sat      |       | 13   |                 | (17) Nalda + 75                | Sychar                           | 4:00 PM       |
| Sun      |       | 14   | Edentia         |                                |                                  |               |
| Tues     |       | 15   |                 | (18) Meeting of believers      | Tyre                             | 8:55 PM       |
| Thur     |       | 18   |                 | (19) Apostles & Ascension      | Upper Chamber to Mount of Olives | Early 7:30 AM |



## NUMBER TWO: Contradictions on Government

In the following I cite passages to demonstrate my point. In most cases I do not show a complete paragraph, but I give the page reference. You can always check the context to satisfy yourself that I have not taken liberties in my use.

### Part I: The Rebel Teachings

One of my avenues of investigation was the Lucifer methods:

P.604 - p4 **Self-assertion was the battle cry of the Lucifer rebellion.**

P.604 - p1 **He advocated that ascenders should enjoy the liberty of individual self-determination.**

P.607 - p3 Throughout this period Caligastia was advocating the cause of Lucifer on Urantia. The Melchizedeks ably opposed the apostate Planetary Prince, but the **sophistries of unbridled liberty and the delusions of self-assertion** had every opportunity for deceiving the primitive peoples of a young and undeveloped world.

P.759 - p1 The Caligastia scheme for the immediate reconstruction of human society (was) in accordance with **his ideas of individual freedom and group liberties.**

We can see that self-assertion, individual freedom, and individual self-determination, was the earmark of the rebel teachings.

I emphasize these remarks because they appear in the Revelation where Caligastia perverted the teachings. I shall further elaborate below.

But first I must introduce teachings on government.

### Part II: Ideal Form of Government

Consider the ideal form of government used throughout the universe:

P.799 - p1 Mankind's struggle to perfect government on Urantia has to do with perfecting channels of administration, with adapting them to ever-changing current needs, with improving power distribution within government, and then with selecting such administrative leaders as are truly wise. **While there is a divine and ideal form of government, such cannot be revealed but must be slowly and laboriously discovered by the men and women of each planet throughout the universes of time and space.**

Many remarks in the *Papers* show that this statement is not correct. The ideal form of government has been revealed. Consider the following:

P.517 - p5 **The entire universe is organized and administered on the representative plan. Representative government is the divine ideal of self-government among nonperfect beings.**

P.798 - p1 While primitive authority was based on strength, physical power, **the ideal government is the representative system wherein** leadership is based on ability . . .

Here we encounter two explicit contradictions with the first remark above. Compare the *“ideal form of government . . . cannot be revealed”* with *“representative government is the divine ideal of self-government”* and *“the ideal government is the representative system.”*

These contradictions appear in the paragraph on page 799. That one statement is contradicted by many other statements.

If you consider the history of our planet you will recognize that representative government was being gradually introduced to the human races by the Caligastia Staff after the arrival of the Prince. This means that the remark **“such cannot be revealed but must be slowly and laboriously discovered by the men and women of each planet”** is false. It was being revealed by the Caligastia Staff.

The immature peoples of those days were under the general supervision of the Staff, as a wise and beneficent dictatorial over-rule. The natives were strongly inclined to regard the Staff as gods. Record of this attitude came down into historic times through the witness of world-wide myths. Plato, for example, described this attitude. Linguistic studies confirm this assessment. The havoc which was later wrought came about because of the **“sophistries of unbridled liberty and the delusions of self-assertion,”** and “the Caligastia scheme for the immediate reconstruction of human society (was) in accordance with **his ideas of individual freedom and group liberties.”**

You should note also that when Adam and Eve arrive on a planet, although the framework of representative government has had a lengthy time to develop, it is still under the general supervision of the Staff. The majestic appearance of Adam and Eve, with their great physical height and commanding appearance, surrounded by a halo of light, could not but impress the native people with the magnificence of these representatives of the universe government. Hence it would be the desire of the peoples of a world not torn by rebellion to be subject to this further beneficent over-rule, all the while being nurtured to social self-rule under representative government.

Hence, the paragraph from page 799 does not create the correct impression upon us. The remark that

**“mankind’s struggle to perfect government on Urantia has to do with perfecting channels of administration, with adapting them to ever-changing current needs, with improving power distribution within government, and then with selecting such administrative leaders as are truly wise”**

ignores the hundreds of thousands of years of prior administrative history through celestial representatives. The impression is one of no such prior history, and of a world devoid of that beneficial influence in its social evolution. The further remark that

**“While there is a divine and ideal form of government, such cannot be revealed but must be slowly and laboriously discovered by the men and women of each planet throughout the universes of time and space,”**

adds to this impression of lack of celestial supervision.

The same objection applies to our planetary future. We know that Melchizedek will someday assume the role of Planetary Prince. He will be here for a long, long time. (Ps 72:5 - *“May he live while the sun endures, and as long as the moon, throughout all generations!”*)

We also have good reason to speculate that another Adam and Eve will arrive to assume the duties lost 35,000 years ago. Hence, any future planetary government will be nurtured under the auspices of a universe administration, and will not evolve devoid of that over-rule.

Yet the impression of the 799 paragraph is a teaching devoid of those planetary destiny elements.

This Section of the *Papers* is called *“The Allocation of Civil Authority.”* The entire discussion is centered around the concept of a planet devoid of celestial representatives.

I personally feel this Section was designed for the immediate future of our planet, before the return of celestial representatives. We will go through an inter-regnum period where we will still be left on our own. The address of this Section is then devoted to that prospect.

But that prospect does not relieve us of the difficulty raised by the assertion on page 799.

Consider further remarks:

P.594 - p1 The post-Adamic epoch is the dispensation of internationalism. With the near completion of the task of race blending, nationalism wanes, and the brotherhood of man really begins to materialize. **Representative government begins to take the place of the monarchial or paternal form of rulership.**

You can see from this remark how representative government is developing under the auspices of a celestial, (Prince and Adamic), over-rule. This same general view is expressed in other remarks.

P.595 - p1 The political government and social administration of the races continue to improve, **self-government being fairly well established by the end of this age. By self-government we refer to the highest type of representative government.** Such worlds advance and honor only those leaders and rulers who are most fit to bear social and political responsibilities.

P.797 - p13 The universe administrators have learned from experience that the evolutionary peoples on the inhabited worlds are best regulated by **the representative type of civil government** when there is maintained proper balance of power between the well-co-ordinated executive, legislative, and judicial branches.

P.802 - p3 There are ten steps, or stages, to **the evolution of a practical and efficient form of representative government.**

P.834 - p1 **Adam and Eve had come to institute representative government in the place of monarchial,** but they found no government worthy of the name on the face of the whole earth.

P.1489 - p3 Peace will not come to Urantia until every so-called sovereign nation surrenders its power to make war into the hands of **a representative government of all mankind.** Political sovereignty is innate with the peoples of the world. When all the peoples of Urantia create a world government, they have the right and the power to make such a government SOVEREIGN; and when such a representative or democratic world power controls the world's land, air, and naval forces, peace on earth and good will among men can prevail—but not until then.

I think it important, as a passing note, to realize that peace on our world will not come until there is a world-wide representative government. This fact is emphasized:

P.1491 - p7 **The political sovereignty of representative mankind government will bring lasting peace on earth,** and the spiritual brotherhood of man will forever insure good will among all men. And there is no other way whereby peace on earth and good will among men can be realized.

In summary, we can say that representative government is used throughout the universe, and it is the ideal to someday be realized on our world. The remark on page 799 is false!

### **Part III: Self-Control**

I now consider other remarks which I feel contradict the planetary scenario described above.

P.803 - p7 The laws of the ideal state are few in number, and they have passed out of the negativistic taboo age into the era of the positive progress of **individual liberty consequent upon enhanced self-control.** The exalted state not only compels its citizens to work but also entices them into profitable and uplifting utilization of the increasing leisure which results from toil liberation by the advancing machine age. Leisure must produce as well as consume.

This is the theme of the Caligastia betrayal: “individual liberty consequent upon enhanced self-control.” Refer to Caligastia teachings quoted above: “individual freedom” and “self-assertion,” where the words “liberty” now replaces “freedom,” and “self-control” replaces “self-assertion.”

P.630 - p1 War has become a matter of history, and there are no more armies or police forces. **Government is gradually disappearing. Self-control is slowly rendering laws of human enactment obsolete.** The extent of civil government and statutory regulation, in an intermediate state of advancing civilization, is in inverse proportion to the morality and spirituality of the citizenship.

If the universe, with manifold immortal beings, has an administration of representative government, including the Melchizedek and Adamic regimes, why would it disappear on our world? Refer to pages 385 - 385, and page 515.

P.599 - p1 Life during this era is pleasant and profitable. Degeneracy and the antisocial end products of the long evolutionary struggle have been virtually obliterated. The length of life approaches five hundred Urantia years, and the reproductive rate of racial increase is intelligently controlled. An entirely new order of society has arrived. There are still great differences among mortals, but the state of society more nearly approaches the ideals of social brotherhood and spiritual equality. **Representative government is vanishing, and the world is passing under the rule of individual self-control.** The function of government is chiefly directed to collective tasks of social administration and economic co-ordination. The golden age is coming on apace; the temporal goal of the long and intense planetary evolutionary struggle is in sight. The reward of the ages is soon to be realized; the wisdom of the Gods is about to be manifested.

Again, we see the contradiction. The only condition under which representative government would vanish is that of the existence of perfect beings. Will our world eventually achieve perfect mortals?

I cannot believe so. Physical bodies of flesh and blood cannot achieve perfection. Hence representative government will always exist, although with greatly reduced need on a world of highly developed human mortals.

A dozen references to perfected mortals exist in the *Papers*, but always in the context of celestial levels of universe perfection, after we become spirit beings, and not while we remain as members of the evolutionary races.

Hence, I conclude that statements about representative government vanishing on the evolutionary worlds is false teaching, and did not come from beings loyal to Michael. The key is that “individual liberty” and “individual self-control” is emphasized in these statements. This is the earmark of Caligastia.

### **NUMBER THREE: Midwayer Contacts**

P.865 - p1 3. Contact personalities. In the contacts made with the mortal beings of the material worlds, such as with the subject through whom these communications were transmitted, the midway creatures are always employed. They are an essential factor in such liaisons of the spiritual and the material levels.

This statement is patently false.

1. Jesus did not need a midwayer to contact Paul on the road to Damascus. He is God. He can do anything he wants.

2. Melchizedek did not need a midwayer to contact the prophets and seers of Israel in his collaboration with them, page 1024. The Melchizedeks can easily make themselves directly visible, page 389 and 574.

3. Seraphic helpers can make themselves visible to human mortals, page 574.

At the most the planetary controllers and transformers are used in such transactions. Midwayers are not employed.

Caligastia's method in perverting the Revelation was to alter words, phrases, or sentences and insert them into paragraphs where they could easily slip by without notice. I illustrated this technique with the Moab problem.

Lacking in rigorous analytical evaluation, Sadler and the Forum members would not be alarmed by such alterations to the text. After all, they thought the material was coming from celestial sources.

And it was. Only from the wrong side.

#### **NUMBER FOUR: Location of Celestial Beings**

This contradiction was brought to my attention by Robert Hurt. I appreciate his contribution.

According to several passages Gabriel, the Chief Executive of our Universe, and the Father Melchizedek cannot both be away from Salvington when our Creator is not there present. But they both visited here during the transfiguration of Jesus. The pertinent passages are:

P.385 - §1 In the universe of Nebadon the Father Melchizedek acts as the first executive associate of the Bright and Morning Star. Gabriel is occupied more with universe policies, Melchizedek with practical procedures. Gabriel presides over the regularly constituted tribunals and councils of Nebadon, Melchizedek over the special, extraordinary, and emergency commissions and advisory bodies. **Gabriel and the Father Melchizedek are never away from Salvington at the same time, for in Gabriel's absence the Father Melchizedek functions as the chief executive of Nebadon.**

P.1753 - §4 When the three had been fast asleep for about half an hour, they were suddenly awakened by a near-by crackling sound, and much to their amazement and consternation, on looking about them, **they beheld Jesus in intimate converse with two brilliant beings clothed in the habiliments of the light of the celestial world. And Jesus' face and form shone with the luminosity of a heavenly light.** These three conversed in a strange language, but from certain things said, Peter erroneously conjectured that the beings with Jesus were Moses and Elijah; **in reality, they were Gabriel and the Father Melchizedek.** The physical controllers had arranged for the apostles to witness this scene because of Jesus' request.

**P.1755 - §6 After the formal visitation of Gabriel and the Father Melchizedek, Jesus held informal converse with these, his Sons of ministry, and communed with them concerning the affairs of the universe.**

We could argue that the “visitation” was spiritual, and that Gabriel and the Father Melchizedek were not actually present while Jesus conversed with them through “spirit” channels, but such proposal seems to violate the sense of the statements.

\*\*\*\*\*

(I am aware of other corruptions. But they involve lengthy discussion, not appropriate for this format. As an example, I suggest that the reader examine page 1913, second paragraph, with the surrounding context, and compare to the historical record of the apostles continuing to live in Jerusalem undisturbed for thirty years.)

(I also do not enter into the scientific errors. These have been thoroughly discussed by many other people, including Ken Glasziou and Martin Gardner.)

## CHAPTER THIRTY TWO

### Catalogue of Known Errors and Contradictions

#### In the Urantia Papers

#### Assignable to Caligastia

#### (With Notes)

(Does not include scientific errors which may have been accommodation to understanding current in the 1930's.)

**M**y purpose in the following tabulation is to summarize the types of known errors or contradictions which exist within *The Urantia Papers*. Do they display a method in corruption of the Revelation? Can we get a handle on the limitations imposed upon Caligastia by the Revelators and the mass of the Revelation?

How were the changes implemented, without Sadler becoming aware of them? How was the text modified if the changes came through the mind of Christy when she channeled?

I have ranked them by page number rather than by subject, since the subjects vary. Of the nineteen cases, six are scientific. Nine cases are associated with the revelation about Jesus, in the *Bestowal Paper* or the *Jesus Papers*. Although the data are too slim for hard deductions, the evidence suggests concentration in the scientific Papers and the *Jesus Papers* as areas of corruption.

Since we are a materialistic, scientific-minded social order, the scientific corruptions would be the most susceptible to early discovery, as the record has shown. *The Jesus Papers* would be an area of attack because of Caligastia's hatred for his Creator.

Virtually all of the corruptions are simple-minded, with alteration of single words or small phrases. This suggests a fear of discovery if changes were too massive. It also suggests the possibility of human corruption, which I used as explanation in my paper on *Text Changes in The Urantia Papers*.

On the other hand, the simple forms would have been amenable to alteration through Christy's channeling. A few simple word alterations here and there could have been channeled by her, without her mind intervening in the process. Even if she did not convey the "messages" purely, reiteration could have been employed to correct her pollution.

Two categories of corruption are evident.

One: to cause rejection of the Revelation.

Two: to pervert human thinking.

The first would be designed to retard acceptance, and thus dampen dissemination of the Revelation.



The second would alter human philosophical reasoning for generations to come. The purpose would be to defile attitudes about God, creation, and destiny.

I categorize the corruptions two ways:

First, I classify them according to the type. Then I classify them according to impact.

They are numbered in paragraph sequence in the Tables below for easy reference.

Classified according to type:

A: Single world changes — 1, 9, 10, 12, 16, 17.

B: Insertion of phrases — 6, 11, 13.

C: Insertion of sentences — 7, 8.

D: Simple rework of paragraphs — 2, 5.

E: Insertion of paragraphs — 3, 4, 15, 18.

F: Rework of presentation — 14, 19.

Classified according to impact:

A: Transparent contradictions — 2, 3, 6, 9, 16, 17.

B: Hidden contradictions — 8, 10, 11, 12, 13, 14, 15, 18.

C: Conceptual Perversions — 7, 19.

D: Scientific Errors — 1, 4, 5.

| No. | Page Reference       | Fault                                                                                                                                                                                                                                                                                                                   | Counter Evidence                                                                                                                                                            | History                                                                                                              | Notes                                                                                                                                                                       |
|-----|----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1   | 460, p1<br>Paper 41  | The density of a nearby sun sixty thousand times that of our sun.                                                                                                                                                                                                                                                       | Reasons for change unknown. Sadler may have received advice from some technical person.                                                                                     | Changed by WS in second printing.                                                                                    | Simple change of one word from sixty to forty.                                                                                                                              |
| 2   | 463 - p2<br>Paper 41 | "The surface temperature is almost 6,000 degrees, about 35,000,000 degrees in the central regions. (All of these temperatures refer to your Fahrenheit scale.)                                                                                                                                                          | The sun's interior temperature is reported in scientific literature on the Fahrenheit scale, but its surface temperature of 6,000 is reported on the Kelvin absolute scale. | Uncorrected by Sadler                                                                                                | Required simple reference to Fahrenheit scale, or alteration in one number.                                                                                                 |
| 3   | 477, p1<br>Paper 42  | "Each atom is a trifle over 1/100,000,000th of an inch in diameter, while an electron weighs a little less than 1/2,000th of the smallest atom, hydrogen. The positive proton, characteristic of the atomic nucleus, while it may be no larger than a negative electron, weighs from two to three thousand times more." | Internal contradiction in the numbers assigned to the sizes and masses of atoms, electrons, and protons.<br>Also contradicted by scientific evidence.                       | Changed in second printing by WS.<br>To make statements consistent with following paragraph and scientific evidence. | Required rephrasing of sentences in the paragraph: "more" changed to "less" and phrase altered from "almost two thousand times more" to "two to three thousand times more." |

| No. | Page Reference      | Fault                                                                                                                                                                                                                                                                                                       | Counter Evidence                                                                                                                             | History                                                                                                                                               | Notes                                                                                   |
|-----|---------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| 4   | 478, p1<br>Paper 42 | At the top of the page appears a statement about nuclear stability as more than 100 electrons are introduced artificially into one atomic system. The result is the instantaneous disruption of the central "proton," with wild dispersion of the electrons.                                                | The statement contradicts known science. Elements above 100, with measurable radioactive life-times and appreciable mass, have been created. | The hyphenated term "well-nigh" was added by WS in the second printing, under the assumption that nothing in the physical world can be instantaneous. | Required insertion of a new paragraph, or rearrangement of one given by the Revelators. |
| 5   | 657, p5<br>Paper 57 | "... tidal friction acting as a brake on the rate of planetary-axial revolution until axial revolution ceases, leaving one hemisphere of the planet always turned toward the sun or larger body, as is illustrated by the planet Mercury and by the moon, which always turns the same face toward Urantia." | Bad science. Mercury rotates with a cycle of 3/2. Moon rotates with a cycle of 1/1. Neither Mercury nor Moon have stopped axial revolution.  | Uncorrected by Sadler.                                                                                                                                | Required reconstruction of entire sentence to provide false statements                  |

| No. | Page Reference                                     | Fault                                                                                                                                                                                                         | Counter Evidence                                                                                                                                                                                                                                               | History                                 | Notes                                                           |
|-----|----------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------|-----------------------------------------------------------------|
| 6   | 674: p4<br>Paper 59                                | "The marine life was much alike the world over and consisted of the sea weeds, one-celled organisms, simple sponges, trilobites, and other crustaceans -- shrimps, crabs, and lobsters."                      | The appearance of crustaceans — such as shrimps, crabs, and lobsters — could not have been contemporaneous with the trilobites. The crustaceans appeared much later.                                                                                           | Unknown to Sadler.                      | Required simple insertion of the three words.                   |
| 7   | 799, p1<br>Paper 70                                | "While there is a divine and ideal form of government, such cannot be revealed but must be slowly and laboriously discovered by the men and women of each planet throughout the universes of time and space." | Contradicted by 517 - p5: "The entire universe is organized and administered on the representative plan. Representative government is the divine ideal of self-government among nonperfect beings."<br><br>Contradicted by other statements in other sections. | Unnoticed by anyone until my discovery. | Required placement of a single sentence at the end of Paper 70. |
| 8   | 865, p1<br>Paper 77                                | Midwayers are always used in contacts with human mortals.                                                                                                                                                     | Numerous examples of contact made without the use of the midwayers.                                                                                                                                                                                            | Uncorrected by Sadler                   | Required insertion of a simple sentence.                        |
| 9   | 883, p7<br>Paper 79                                | Migration of the red man over the Bering land straight from east to west.                                                                                                                                     | Denied by history.                                                                                                                                                                                                                                             | Changed by WS in second printing.       | Simple change of one word: "east" to "west."                    |
| 10  | 1024, p2<br>Paper 93<br>and<br>490, p4<br>Paper 43 | The word "Michael" missing in the title "Christ Michael."                                                                                                                                                     | Sadler would not have known this was incorrect.                                                                                                                                                                                                                | Never corrected.                        | Simple removal of one word in each case.                        |

| No. | Page Reference           | Fault                                                                                             | Counter Evidence                                                                                                                                                                                                      | History                                                                                                                                                          | Notes                                      |
|-----|--------------------------|---------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------|
| 11  | 1317, p2<br>Paper<br>119 | Three wise men visited Jesus "in the manger" after the family had moved to another location.      | Subtle use of common mis-conception. The manger is a small feed box attached to the stable framing, not the stable. The three wise men could not have visited him "in the manger" under any circumstance. Cute trick. | Phrase removed by WS in second printing.                                                                                                                         | Simple insertion of 3-word phrase.         |
| 12  | 1319, p2<br>Paper<br>119 | Concerning Part III:<br>"We indited these narratives . . . in the year AD. 1935 of Urantia time." | Contradicted by intemal dates on pages 707 - p7, 710 - p6, 716 - p7 and 828 - p1.<br>Contradicted by Sadler in the <i>History</i> document.                                                                           | Never corrected.<br>Should have been clearly evident to everyone.                                                                                                | Simple change of one number: 1934 to 1935. |
| 13  | 1363, p5<br>Paper<br>123 | "Far to the east they could disceem the Jordan valley and, far beyond, the rocky hills of Moab."  | The rocky hills of Moab were not east of Nazareth but east of the Dead Sea. Not visible from Nazareth.                                                                                                                | Corrected by Sadler in second printing. He modified sentence to make rocky hills of Moab a statement rather than a visual possibility from the hill at Nazareth. | Required insertion of a simple phrase.     |

| No. | Page Reference                                                    | Fault                                                                                                                              | Counter Evidence                                                                                                                                                                                                                                                                                                                                                          | History                                                                                                                                                         | Notes                                                                                                                                                        |
|-----|-------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 14  | 1648, p3<br>Paper<br>147                                          | "Early on the morning of Tuesday, March 30, Jesus and the apostolic party started on their journey to Jerusalem for the Passover." | Evaluation of dates from several sources shows that the latest possible date for the Passover in A.D. 28 was Tuesday, March 30 (beginning with the sunset the previous day, Mon., March 29). Jesus and his apostles set out for Jerusalem on the same day that the Passover began. They arrived at Bethany on April 2, too late for the ceremonies of the Passover Feast. | Never corrected by Sadler. He probably was not reassured by comments from Adams. He may have felt that it would require major rewrite of associated paragraphs. | Required simple alteration of date. Date several days earlier would not conflict with discussion context. The only objection would have been sabbath travel. |
| No. | Page Reference                                                    | Fault                                                                                                                              | Counter Evidence                                                                                                                                                                                                                                                                                                                                                          | History                                                                                                                                                         | Notes                                                                                                                                                        |
| 15  | 1753 - p4<br>1755- p6<br>Paper<br>158<br><br>385 - p1<br>Paper 35 | Gabriel and Father Melchizedek both present on this world in conversation with Jesus                                               | Statement on 1753 could be understood as communication while Gabriel and Father Melchizedek were still resident on Salvington.. 1755 could introduce error.                                                                                                                                                                                                               | Previously unknown                                                                                                                                              | Might have required simple insertion of paragraph on page 1755.                                                                                              |

| No. | Page Reference                                       | Fault                                                                                                                                                                                                                | Counter Evidence                                                                                  | History                                                                                                  | Notes                                                                                    |
|-----|------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------|
| 16  | 1849, p5<br>Paper<br>168                             | Lazarus remained at the Bethany home until the day of the crucifixion of Jesus                                                                                                                                       | Lazarus took hasty flight Wednesday from Bethany to Philadelphia, pages: 1927, p4                 | Changed by WS in second printing.                                                                        | Simple change of one word. "week" to "day."                                              |
| 17  | 1943, p2<br>Paper<br>179                             | Twelve apostles addressed by Jesus after Judas left the group.                                                                                                                                                       | Context clearly evident.                                                                          | Changed by WS in second printing.                                                                        | Simple change of one word: "apostles" to "tweve."                                        |
| 18  | 2041, p2<br>Paper<br>191                             | Jesus returned to Jerusem citizenship on Sunday, the 7th; and entered the embrace of the Most Highs of Edentia on Sunday, the 14 <sup>th</sup> .                                                                     | 2057 states that he began the ascent to the right hand of his Father on May 18.                   | Error unknown until my discovery.                                                                        | Required insertion of paragraph on page 2041, or alteration of dates in that paragraph.  |
| 19  | 2057-60.<br>(Major error)<br>Papers<br>193 to<br>194 | As stated by Benjam in Adams in letter to WS dated March 5, 1959:<br>"The bestowing of the Holy Spirit at Pentecost is represented as occurring on the same day as the ascension and 40 days after the crucifixion." | An obvious error: the word "Pentecost" means 50 and always occurs seven weeks after the Passover. | Sadler was aware of this missing period prior to publication of the Revelation but could not explain it. | Required major modification of text to smooth the continuity between Papers 193 and 194. |

Note to other perversions at 533:

In Chapter 22 I show a remark I made to Martin Gardner:

“Then the perversions began. They received trademark instructions. They received a location for the spiritual pole of the planet. They received an assignment of Norson as Vicegerent Planetary Supervisor. They received Sonsovocton as a character who could approve their actions.

Sonsovocton had the same origin as Norson and the giant Sequoia.”

Although I have no documentation for these actions, tradition carries through the Urantia community concerning these “personalities” and the giant Sherman Sequoia. In my note to Gardner I did not mention the name “Sherman.”

According to that tradition, coming out of Christy’s channeling, the belief was spread that the giant Sherman sequoia tree is the “spiritual pole of the planet.” This is based on statements in the Papers:

P.439 - p1 While planetary space reports are received at noon at the meridian of the designated spiritual headquarters, the transporters are dispatched from this same place at midnight. That is the most favorable time for departure and is the standard hour when not otherwise specified.

P.710 - p1 It was an eventful day on Urantia when our small group gathered about the planetary pole of space communication and received the first message from Salvington over the newly established mind circuit of the planet. And this first message, dictated by the chief of the archangel corps, said:

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These two remarks were combined to create the “spiritual pole of the planet,” although no such phrase is found in *The Urantia Papers*.

The following remark can be found on Internet:

When the ancient Egyptians were building the pyramids, a seed started to grow in the California mountains; today, that seed is the mighty General Sherman sequoia tree. Estimated at between 2,600 to 3,500 years of age, the Sherman tree is one of the largest living things on earth.



Standing 272-feet high, measuring more than 35-feet across its base, and weighing about four-and-a-half million pounds, General Sherman is one of a number of giant sequoias that make up the Giant Forest within the Sequoia-Kings Canyon National Park. The lowest branch on the Sherman sequoia is larger than the majority of trees east of the Mississippi.

Clearly, the giant Sherman sequoia could not have been the “spiritual pole of the planet” in the times of Andon and Fonta, a million years ago. The unthinking minds of the Urantians who inhabited 533, and their equally duped followers, did not recognize that:

First, no “spiritual pole” will be centered around a tree. That is pure fantasy.

Second, the time frames were wildly in disagreement.

But they could not see through such childish deception.

We saw in Chapter 18 how Harold Sherman accepted allegiance to Sonsovocton. He did so because Sadler, Christy, Bill Sadler, Jr., and all the key personalities did also. What a truly sad commentary. This group of intelligent people fell head-over-heels into devotion to a fictional character invented by Caligastia. And how that Devil must have laughed, that he could so easily turn devotion back upon himself.

The same comments apply to the fictional Norson. He now shows up in the current channeling groups as another “spiritual teacher.”

Another appended note:

Meredith Sprunger reacted to my publication of corruptions in the Revelation. He addressed materials I had posted to Urantia Internet discussion groups. I offered the following response:

Date of Email to Meredith: Thursday, December 16, 1999

Dear Meredith:

In your recent issue of the *Spiritual Fellowship Journal* Vol. 9, No. 2, Fall, 1999, you published an editorial you called *Creeping Fundamentalism*.

You referred to recent Internet postings regarding *Corruptions in the Revelation*. Those postings, of course, were from me, and expressed concern over errors and contradictions which had crept into the Revelation.

Your response was to fall back on a view that spiritual inspiration is the important purpose of Revelations, whether Biblical or Urantial, and that “limitations” should be expected in a work deriving from celestial beings who are not “of divine creator status,” and who relied on “thousands of human sources.” You also mentioned that the science of the Papers is dated to the early part of this century, thus indicating another limitation to Revelation, and that “the science and cosmology of the book are not inspired.”

These statements imply that contradictions should not be of great concern for “spiritual inspiration,” and that errors do not “invalidate its spiritual insight and truth.”

You suggest that “fundamentalist” views expect Revelations from God to be literally perfect. Thus the title of your editorial.

Unfortunately, you failed to state that corruptions have nothing to do with fundamentalism, liberalism, new-ageism, inspirationalism, or any other kind of ism. The discovery of corruptions is based on facts, and not on particular views of reality. Whether those corruptions spoil the “inspiration” of the Urantia Papers, or otherwise interfere in our proper understanding of God’s word to us, should be a matter for us to weigh, and not so casually reject.

I shall briefly review.

Through the work of Merritt Horn and Kristen Maaherra we now know that Sadler made changes to the text of the Revelation between the first and second printing. These were more than correction of spelling errors, punctuation, or capitalization. Changes were made because of obvious errors in Revelation “facts,” or equally obvious logical contradictions.

Some of the changes were the result of a letter from Benjamin Adams, Pastor of the Trinity Presbyterian Church in San Francisco, to Sadler in 1959 in which he pointed out contradictions and errors — which Sadler thereupon corrected. Adams felt the corruptions deserved attention.

Sadler corrected other errors and contradictions he personally discovered, or were pointed out to him by other people.

The question then before us is why, if the Revelation was not compromised in its inspirational value, Sadler felt a need to correct those errors and contradictions. By doing so he exposed himself to the charge that he made arbitrary changes in a work which many of us, both inspirationalists and fundamentalists, believe should have been better left alone. We naturally ask if Sadler knew better than the celestial revelators. This observation, of course, is founded on the fact that the Revelation had origins from celestial personalities, with far better understanding of universe processes than what we human mortal possess, and that they should have known the consequent impact of those corruptions on our understanding.

As an author who has written extensively, I understand the care which must be taken in publishing the written word, for fear it will be misunderstood, and with concern that I have my facts correct. I am sure that no human being would assign to immortal beings less care, and that if factual errors or contradictions exist within the Revelation, the celestial authors certainly should have known about them. This conclusion is especially true in light of the fact that revelations from celestial sources could have such a profound impact on the thinking and decisions of human mortals. Immortal beings would be even more careful.

Since Adams, Sadler, and myself were all concerned about the errors and contradictions there is the further question of why the celestial authors did not have that concern. Was Sadler correcting immortal beings? Or did some other process, not under his control or their control, introduce the corruptions?

It seems highly unlikely Sadler would have consciously created those corruptions, since he went to the trouble of correcting them between printings. It seems further unlikely that he would have unconsciously created them during the

transcription phase of the Revelation, since he remarks that his contribution was limited to spelling, punctuation, and capitalization.

When faced with the need to explain the corruptions, Sadler resorted to midwayer fallibility. He did so because he felt the corruptions were due to midwayer influence upon the Revelation. From the record he left in the History document we know a “third presentation” was made after the Revelation was completed and certified in 1935. Ostensibly, this was done under a continuing concern by the celestial authors for “Clarification of Concepts” and the “Removal of Ambiguities.” Sadler’s statements suggest he believed the third series derived from the midwayers, and that the corruptions took place during that period. Hence, his assignment to midwayer fallibility.

Why he believed the corruptions took place during the “third series” is not exactly clear. His anecdotal remarks imply that he recognized they did not occur during the precursor Papers, (first series), nor in the Revelation Papers which were “completed and certified” in 1935, (second series).

Carolyn Kendall verified the three “series” from facts recorded in her father’s diary.

As you can see from my previous remark, it is highly unlikely that immortal midwayers would be caught in such childishly simple errors and contradictions. If we made that assignment we would reduce them to a status inferior to human authors.

The question then becomes one of why Sadler made such an assignment.

Available evidence suggests that the third series began after Lena died in 1939, and probably ended at the time of the Harold Sherman episode in 1942. Refer to Carolyn Kendall’s document: *The Plan for the Urantia Book Revelation*.

People with common sense naturally ask: What other undiscovered factual errors or logical contradictions might exist within the Revelation? How might those errors impact on our understanding of Revelation facts, and how might they compromise the instructional value of the Revelation?

I am sure you will notice that when I use the words “understanding” and “instructional value” I am assigning a status to the Revelation which exceeds its “inspirational value.” Benjamin Adams gave it such importance. Sadler did also.

From study of the logic behind the errors and contradictions I realized they were not due to mere accident in passing the Revelation from celestial beings to the printing press. The corruptions had to be created by an intelligent hand with malicious intent.

This conclusion is warranted by sizing up the relative intelligence and memory power of various orders of sentient beings. As I explained above, we would not expect immortal midwayers to be more in fault than human beings, nor any of their supervisors of even greater celestial status, who certainly must have been observing and approving midwayer activities. Hence, if errors and contradictions crept into the Revelation, and if they were not due to the hand of Sadler, we are left with only one other cause.

From your remarks it appears that you avoided following this train of thought, and that you preferred to slough off causes by assigning such concerns to “fundamentalist” thinking. The “inspiration” of the Revelation was good enough for you.

Your subterfuge was to credit my analysis to a desire for revelation infallibility, regardless of the merits of the study. In other words, you engaged in an age-old common intellectual escape by faulting the messenger, instead of dealing with the facts.

If my assessment was correct we were then left with the task of locating the cause of the corruptions. If they were due to an intelligent hand it was natural to ask the source of that intelligence, and what goal that intelligence had in mind. And why did Sadler not notice those errors and contradictions before he sent the Revelation to press? (He acknowledged awareness of at least one corruption before the first printing, but he justified it through logical maneuvering.)

I personally believe Sadler and the Forum members did not question the third series of changes because all accepted that they came from midwayers. Thus no one paid serious attention to the details of changes in text during that period, or, if they did, the corruptions were effectively buried in other changes. Sadler followed the instruction, without question, that the changes were intended to clarify concepts and remove ambiguities. From evaluation we know that some of the errors and contradictions could slip by Sadler and Forum members because they were based on familiarity in the human mind. For example, the statement of twelve apostles present at the last supper after Judas departed could easily have slipped notice. The migration of the Red man from east to west also might have slipped by unnoticed. One of the outstanding contradictions was scientific, and occurred in two immediately adjacent paragraphs on page 477. Since Sadler and the Forum members were not scientifically trained in nuclear physics they probably would not have detected this contradiction. Other errors and contradictions occurred in such a way that they were not immediately visible. Hence, it seems that the corruptions were introduced in a way that no one noticed.

In other words, the source of the errors and contradictions did not inform Sadler or the Forum members about them, although immortal beings should have been in a position to recognize their hazard to human understanding. In fact, the corruptions were of such form that they distracted from the logical integrity of the Revelation, and any fresh reader might be put off by those corruptions. The scientific errors have had just such impact upon many people. (Because we are a materialistic society, the scientific content received first and most intense attention.)

Hence, it seems safe to conclude that the corruptions were intentional, and designed to denigrate the Revelation. This raises the further prospect that the science of the Urantia Papers was not necessarily limited to the knowledge of the early part of this century, but may also have been affected by the intelligent hand causing the corruptions.

Clearly, celestial beings with awesome intellectual and memory abilities would not engage in such activities if they were loyal to the Revelation. Since Sadler was uninformed about the corruptions, and was unaware of them through his own cognizance, we again are left with one conclusion.

Caligastia was the source of the corruptions.

Then our task devolves to searching for the mechanism by which the corruptions

were introduced.

We now know from the evidence provided by Carolyn Kendall, and from examination of the Forum “messages” given during the period from 1942 to 1955, that a channeling source was present in 533 during that period. As you well know from your co-presentation with Carolyn and Tom Kendall, and Mark Kulieke in Montreal in 1993, Christy continued to receive “messages” well into the 1970’s.

Since we also know that channeling comes only from Caligastia, Christy became the human vehicle by which the corruptions were implanted into the Revelation.

Sadler accepted the channeling because he was told they were midwayer communications. In spite of his extensive background in psychic investigations, he was completely hoodwinked. (I will not discuss the psychology which led to this astonishing deception.) Since he believed the alterations of the third series came from midwayers, when he discovered the corruptions he naturally assigned them to midwayer fallibility.

Hence Sadler defaulted twice: first, when he accepted Christy’s psychic communications as another form of midwayer activity, and second, when he later assigned the corruptions to the midwayers without thinking through the ramifications of such a theory.

You should note that Sadler became subject to the very fundamentalist type thinking you so disparagingly reject. The heroic status you assigned to Sadler in many of your writings is betrayed by his attitudes. He became unthinking in following the pattern of the Revelation process, and accepting “midwayer communications” without a critical eye.

I emphasize that fundamentalist thinking causes persons to blindly accept religious theories which do not accord with reality. This is the implication of your use of the word. However, it is abundantly evident from my work that I have employed considerable thought and research in my attempt to understand the corruptions which took place in the Revelation, and on those grounds cannot be classified as fundamentalist. Since I joined the ranks of Adams, Sadler, and many others, I cannot be classified as a fundamentalist on the further grounds of my desire for Revelation perfection; I merely desire to understand what could have caused errors and contradictions which appear entirely human. My labors do not preclude my acceptance of Revelations limitations conditioned by the realities of time and space. But you chose to throw all those considerations into the “fundamentalist” basket.

I believe you did so because of your own personal fears. It is my estimate that you were greatly disturbed to learn of the corruptions, and sought a way to justify the fact of their existence in a way that would preserve the value of the Revelation.

I could engage in a lengthy dissertation of Christian theological developments over the past century, and how mainline Church theologians fell into the deadly trap of disbelief — simple because they were awed by their own intellectual powers. They went from rejection of biblical infallibility, to a logical disbelief in the

primary Christian tenet that Jesus died and resurrected for the salvation of mankind. The Bible then became merely “inspirational” and lost its literal significance. You came out of the era, with your extensive training in modern theological developments. Thus you have a tendency to classify all matters religious from inspirationalist or fundamentalist perspectives. But you do a great disservice to yourself and to others when you resort to such simplistic mechanisms in order to cling to your fond desires.

Isn't it time to put aside such simplistic views, and engage the world of reality, with all of its intense spiritual struggles, and its mighty challenge to the spiritual integrity of us all?

Ernest

## POSTSCRIPT

This book is a report on my research into the origins of the Urantia Papers, and the elements which affected their transmittal to the world. Much of the history of the Forum is missing from the public record. Perhaps individuals may come forth who can add to our knowledge, but thus far few have appeared.

I limit my work to those records which tell us of events prior to publication of *The Urantia Papers* in 1955. Except for peripheral material, I do not consider the great distrust, dissensions, conflicts, and law suits which took place in the Urantia community after 1955. This bitter struggle resulted from reliance on the commercial secular vehicles of copyright and trademarks, rather than upon God. I also do not consider the arrogant presumption of individuals who believed they could personally dictate public policy on dissemination and control of a divine Revelation. That bitter and acrimonious history derived from the influence of Caligastia and from Sadler's poor judgment. My purpose was not to report on events after 1955.

Therefore, I do not provide a history of the Urantia Foundation, and the institutions of the Urantia Brotherhood and Urantia Fellowship. Much of that information may be obtained from the Fellowship web site, with a few pieces published by Good Cheer Press.

I am truly sad that William Sadler, human agent for the Revelation, was betrayed by his own intellect when he presumed that he had final answers to spiritualism. He did not understand how the Devil works to betray God's plans for human salvation.

Perhaps, in the long run, Harold Sherman did us all a favor. His interaction with Sadler and the Forum in 1942 probably brought a halt to the corruptions then creeping into the text.

In spite of those dangers, and regardless of how the Devil got his hands into them, *The Urantia Papers* offer a Great Revelation. Future generations will come to appreciate their value far more than the present generation can begin to grasp.

I personally believe our Planetary Supervisors recognized the ultimate impact of the corruption. They threw the burden of the Revelation upon our shoulders. We cannot now accept divine gifts without using our own minds and judgments. It is time we matured spiritually, rather than depending upon Jesus to do it all.

My prayers go with each of you, my brothers and sisters who seek truth, and God's will.

APPENDIX A  
Sadler's Published  
Articles and Books

ARTICLES

AMERICAN MAGAZINE

- August, 1924: "Ways To Work Out Your Own Mind Cure"  
July, 1924: "How The Mind Causes And Cures Disease"  
October, 1924: "Pep" April, 1925: "Stop A Minute"  
October, 1925: "Do People Get On Your Nerves?"  
November, 1925: "Dinner Table Is No Place For Speed  
Or Endurance Records"  
March, 1926: "Six Fundamentals of Happiness"  
April, 1926: "Joy Killers" (With Lena Sadler.)  
May, 1926: "What You Need To Know About Your Blood Pressure"  
June, 1926: "Seven Causes of Sleeplessness"  
July, 1926: "Whew! But It's Hot!"  
October, 1926: "Ouch"  
November, 1926: "How's Your Appetite?"  
December, 1926: "Watch Out For Health Fads"  
March, 1927: "Are You Over-Working Your Conscience?"  
June, 1927: "Getting Away From The Grind"  
October, 1927: "Headaches"  
November, 1927: "Getting Ready For Winter"  
April, 1928: "When You Feel Yourself Coming Down With A Cold"  
February, 1929: "They're Your Feet But Stop Abusing Them"  
March, 1929: "Lost Your Pep?"  
July, 1929: "Don't Fool With Tonics, They May Fool You"  
August, 1929: "What To Do At Your Age To Protect Your Health"  
September, 1929: "Stop Coddling Yourself"  
November, 1930: "What You Can Do About Your Heredity"  
March, 1931: "Are You Committing Suicide On The Installment plan?"

SUBURBAN LIFE

- February, 1910: "Suburban And The City Child"

THE NERVOUS CHILD

- 1952: "Juvenile Manic Activity"



## LADIES HOME JOURNAL

September, 1911: "Can We Really Stop Worrying?"

April, 1922: "College Women And Race Suicide"

August, 1911: "Curing Sick People Without Medicine"

November, 1911: "Making A Child What We Want Him To Be"

(With Lena Sadler)

October, 1911: "What Wears Thousands Of Us Out"

May to September: 1911: "Why We Get Fat And What To Do About It"

## THE LYCEWRITE

September, 1907: "The Sadler Lectures: Popular Health Lectures, Unique Slum Lectures"

June, 1909: "For Health At The Chautauquas"

August and October, 1909: "For A Long Life In The Lyceum"

January, 1910: "Give Your Audience Fresh Air"

August, 1912: "The Sadler's: A Whole Chautauqua In Themselves"

## THE LYCEUM NEWS

September, 1912: "When Doctors Disagree"

## PARENTS MAGAZINE

January, 1931: "Cause And Cure Of Colds"

## COLLIERS

June 15, 1929: "We're All Afraid Of Something"

## AMERICAN JOURNAL OF PHYSIOLOGIC THERAPEUTICS

May, 1910: "The Influence Of The Oxygen Bath On Blood Pressure"

## ILLINOIS MEDICAL JOURNAL

September, 1918: "The Practice Of Preventive Medicine"

February, 1919: "The Treatment Of Internal Stasis" (Speech)

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**SADLER'S PUBLISHED BOOKS**

The Central Bible Supply Company, 1909: *Soul Winning Texts or Bible Helps For Personal Work*

A. C. McClurg, 1910: *The Science Of Living or The Art Of Keeping Well*

A. C. McClurg, 1912: *The Physiology Of Faith And Fear*

A. C. McClurg, 1914: *Worry And Nervousness or The Science Of Self-Mastery*

Press Of Winship, 1916: *The Chicago Therapeutic Insititute: The Reliance Baths*

A. C. McClurg, 1916: *The Mother And Her Child* (With Lena Sadler)

Press Of Winship, 1917: *Measuring Men*

A. C. McClurg, 1918: *Long Heads And Round Heads or What's The Matter With Germany*

A. C. McClurg, 1920: *How To Reduce And How To Gain* (With Lena Sadler)

A. C. McClurg, 1922: *Race Decadence*

A. C. McClurg, 1923: *The Truth About Spiritualism*

American Health Book, 1924: *Personality And Health*

American Publishers, 1925: *What Every Salesman Should Know About His Health*

American Health Book, 1925: *The Elements Of Pep*

American Health Book, date unknown: *Health Hints*

McMillan, 1925: *Americanitis — Blood Pressure And Nerves*

McMillan, 1925: *The Essentials Of Healthful Living*

American Health Book, 1926: *How You Can Keep Happy*

A. C. McClurg, 1927: *The Truth About Heredity*

A. C. McClurg, 1928: *The Truth About Mind Cure*

Funk & Wagnalls, 1929: *Mental Mischief And Emotional Conflicts*

Funk & Wagnalls, 1929: *The Mind At Mischief*

Thomas S. Rockwell, 1930: *Cause And Cure Of Colds*

Funk & Wagnalls, 1931: *Piloting Modern Youth*

C. V. Mosby, 1936: *Theory And Practice Of Psychiatry*

C. V. Mosby, 1937: *Psychiatric Nursing* (With Lena Sadler)

American Publishers, 1938: *The Woman And The Home* (With Lena Sadler)

American Publishers, 1938: *The Quest For Happiness*

American Publishers, 1938: *Cause And Cure Of Headaches*

American Publishers, 1938: *Truth About Mental Healing* (With Lena Sadler)

American Publishers, 1938: *Diet And Food Values* (With Lena Sadler)

American Publishers, 1938: *Mastery Of Worry And Nervousness* (With Lena Sadler)

American Publishers, 1938: *The Sex Life* (With Lena Sadler)

Funk & Wagnalls, 1940: *Growing Out Of Babyhood*

William F. Ayers Foundation, 1941: *The Evolution Of The Soul* (Lecture)

Wilcox & Follett, 1944: *Prescription For Permanent Peace*

C. V. Mosby, 1945: *Modern Psychiatry*

Wilcox & Follett, 1946: *Living A Sane Sex Life*

C. V. Mosby, 1948: *Adolescence Problems: A Handbook For Physicians, Parents And Teachers*

C. V. Mosby, 1948: *A Doctor Talks To Teenagers*

McMillan, 1952: *Courtship And Love*

C. V. Mosby, 1953: *Practice Of Psychiatry*

APPENDIX B  
 Seventh Day Adventist Church  
 General Conference Bulletins  
 References to  
 William S. and Lena Sadler

Note: References in GCBQ are fairly complete, although not exhaustive. I did not include several lists of workers. I also did not attempt an exhaustive search of all Committee meetings but include several to show nature of Sadler's status among hierarchy of SDA.

GCBQ = General Conference Quarterly Bulletin  
 GCBD = General Conference Daily Bulletin  
 GCCM = General Conference Committee Meeting  
 PUC = Pacific Union Conference

| CHURCH STATUS |      |     |            |                     |              |                                 |
|---------------|------|-----|------------|---------------------|--------------|---------------------------------|
| Bulletin      | Vol. | No. | Date       | Activity            | Person       | Notes                           |
| GCCM          | -    | -   | 12-20-1897 | Ministerial License | W. S. Sadler | Granted                         |
| GCBQ97        | II   | 5   | 1Q - 1898  | Licentiates         | W. S. Sadler | Among 41 listed                 |
| GCBQ97        | II   | 5   | 1Q - 1898  | Missionary Nurses   | Lena Sadler  | Among approx. 180               |
| GCBQ99        | III  | 1   | 1Q - 1899  | Licentiates         | W. S. Sadler | Among 26 listed                 |
| GCBD99        | VIII | 14  | 3-1-1899   | Ministerial License | W. S. Sadler | Worcester Mass. Among 20 listed |

| CHURCH STATUS                                                                                                                                                    |      |     |           |                        |              |                              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|------|-----|-----------|------------------------|--------------|------------------------------|
| Bulletin                                                                                                                                                         | Vol. | No. | Date      | Activity               | Person       | Notes                        |
| GCBD01                                                                                                                                                           | IV   | 19  | 4-23-1901 | Ministerial License    | W. S. Sadler | Battle Creek Among 26 listed |
| GCBQ01                                                                                                                                                           | IV   | 3   | 3Q 1901   | Ministers              | W. S. Sadler | PUC - Among 25 listed*       |
| GCBQ01                                                                                                                                                           | IV   | 6-7 | 2-3Q 1902 | Ministers              | W. S. Sadler | PUC - Among 27 listed*       |
| GCBQ01                                                                                                                                                           | IV   | 6-7 | 2-3Q 1902 | Missionary Licentiates | Lena Sadler  | PUC Among 10 listed          |
| * List includes M. H. Brown, B. F. Richards, and D. T. Fero, all of whom were part of Ministerial committee to remove Sadler from his position in San Francisco. |      |     |           |                        |              |                              |

| ORGANIZATIONS |      |     |         |                                                             |                         |                                                 |
|---------------|------|-----|---------|-------------------------------------------------------------|-------------------------|-------------------------------------------------|
| Bulletin      | Vol. | No. | Date    | Activity                                                    | Person                  | Notes                                           |
| GCBQ99        | III  | 3   | 3Q 1899 | Chicago Mission Instructors                                 | W. S. Sadler            | <i>Principles and Methods of Christian Work</i> |
| GCBQ99        | III  | 3   | 3Q 1899 | Mission Departments                                         | W. S. Sadler, In Charge | Life Boat Mission 436 State St.                 |
| GCBQ99        | III  | 6   | 2Q 1900 | W. S. Sadler same as above.                                 |                         |                                                 |
| GCBQ99        | III  | 8   | 4Q-1900 | W. S. Sadler same as above.                                 |                         |                                                 |
| GCBQ99        | III  | 8   | 4Q 1900 | Mission Instructors                                         | Lena Sadler             | <i>Physical Culture</i>                         |
| GCBQ01        | IV   | 3   | 3Q 1901 | International Medical Missionary and Benevolent Association | W. S. Sadler Trustee    | One of nine                                     |

| ORGANIZATIONS                                                                   |      |     |               |                                                                   |                                           |                                                        |
|---------------------------------------------------------------------------------|------|-----|---------------|-------------------------------------------------------------------|-------------------------------------------|--------------------------------------------------------|
| Bulletin                                                                        | Vol. | No. | Date          | Activity                                                          | Person                                    | Notes                                                  |
| GCBQ01                                                                          | IV   | 3   | 3 Q 1901      | European General Conference<br>451 Holloway Rd<br>London, England | W. S. Sadler<br>Comm ittee                | One of three<br>Helping Hand and<br>Medical<br>Mission |
| Same as above, San Francisco Union Home -- Sadler one of three on committee     |      |     |               |                                                                   |                                           |                                                        |
| Same as above, San Francisco Training School -- Sadler one of five on committee |      |     |               |                                                                   |                                           |                                                        |
| GCBQ01                                                                          | IV   | 6-7 | 2-3 Q<br>1902 | San Francisco Sanitarium                                          | W. S. Sadler<br>Board of<br>Directors     | One of eight                                           |
| GCBQ01                                                                          | IV   | 6-7 | 2-3 Q<br>1902 | San Francisco Sanitarium                                          | W. S. Sadler<br>Comm ittee                | One of five                                            |
| GCBQ01                                                                          | IV   | 6-7 | 2-3 Q<br>1902 | San Francisco Sanitarium                                          | W. S. Sadler<br>Advisory Board            | One of three                                           |
| GCBQ01                                                                          | IV   | 3   | 3 Q 1901      | PUC                                                               | W. S. Sadler<br>Comm.<br>Member           | Sabbath School                                         |
| GCBQ01                                                                          | IV   | 3   | 3 Q 1901      | PUC<br>Educational<br>Dept                                        | W. S. Sadler<br>Superintendent            | Young People's Work                                    |
| GCBQ01                                                                          | IV   | 6-7 | 3 Q 1902      | PUC                                                               | W. S. Sadler<br>Educational<br>Comm ittee | One of seven                                           |
| GCBQ01                                                                          | IV   | 6-7 | 3Q 1902       | PUC<br>Educational<br>Dept                                        | W. S. Sadler<br>Superintendent            | Young People's Work                                    |
| GCBQ01                                                                          | IV   | 6-7 | 3Q 1902       | Healdsburg<br>College,<br>Healdsburg,<br>CA                       | W. S. Sadler<br>Board of<br>Trustees      | One of seven                                           |

| PUBLICATION ACTIVITIES |      |     |           |                                                         |              |                                     |
|------------------------|------|-----|-----------|---------------------------------------------------------|--------------|-------------------------------------|
| Bulletin               | Vol. | No. | Date      | Activity                                                | Person       | Notes                               |
| GCBQ99                 | III  | 1   | 3Q 1899   | <i>Life Boat</i>                                        | W. S. Sadler | Member of Editorial Comm. 1 of 5    |
| GCBQ99                 | III  | 6   | 2Q 1900   | <i>Life Boat</i>                                        | W. S. Sadler | Member of Editorial Comm. 1 of 3    |
| GCBQ99                 | III  | 8   | 4Q 1900   | <i>Life Boat</i>                                        | W. S. Sadler | Editor with David Paulson           |
| GCBQ01                 | IV   | 3   | 3Q 1901   | <i>Life Boat</i><br>451 Holloway Rd.<br>London, England | W. S. Sadler | Editor with David Paulson           |
| GCBQ01                 | IV   | 3   | 4Q 1901   | <i>The Pacific Health Journal</i>                       | W. S. Sadler | Business Manager with T. A. Kilgore |
| GCBQ01                 | IV   | 6-7 | 2-3Q 1902 | <i>The Life Boat</i>                                    | W. S. Sadler | Editor with David Paulson           |

| MINUTES OF MEETINGS |      |     |                       |                                                                                                        |              |                                                                                                |
|---------------------|------|-----|-----------------------|--------------------------------------------------------------------------------------------------------|--------------|------------------------------------------------------------------------------------------------|
| Bulletin            | Vol. | No. | Date                  | Activity                                                                                               | Person       | Notes                                                                                          |
| GCCM                | -    | -   | 4-1-1900              | Motion to grant proceeds of E. G. White book, <i>The Parables of Jesus</i> , to denominational schools | W. S. Sadler | One of 28 persons listed, including Kellogg, Sutherland, Paulson, and U. Smith.                |
| GCCM                | -    | -   | 10-14-1900            | General Church Policies                                                                                | W. S. Sadler | One of 13 persons listed, with General Conference Comm. and Presidents of 24 local Conferences |
| GCBQ01              | IV   | 2   | 4-3-1901              | General Conference<br>Battle Creek<br>(Meetings ran two weeks)                                         | W. S. Sadler | Among list of 25 Attendees plus District Superintendents and Conference Presidents             |
| GCBQ01              | IV   | 3   | 4-4-1901              | General Conference                                                                                     | W. S. Sadler | Voted Member Committee on Education                                                            |
| GCBQ01              | IV   | 6   | 4-9-1901              | Battle Creek Sanitarium<br>(Meetings ran parallel with General Conference)                             | Lena Sadler  | New Members<br>J. K. Kellogg<br>reads list of persons                                          |
| GCBQ01              | IV   | 7   | 4-10-1901             | General Conference Report of Activities                                                                | W. S. Sadler | On work in Chicago, Sadler on evangelical work                                                 |
| GCBQ01              | IV   | 7   | 4-17-1901             | General Conference Report on Activities                                                                | W. S. Sadler | Report by David Paulson on catalogue of Life Boat Mission                                      |
| GCBD09              | V    | 10  | 5-13 to<br>6-6-1909   | Medical Missionary Department Ninth Meeting                                                            | W. S. Sadler | Medical advice<br>Report on benefits of oxygen                                                 |
| GCBD13              | ??   | 8   | 1913<br>No date given | General Conference Medical Dept                                                                        | W. S. Sadler | Seventh Meeting<br>General Policy Discussions                                                  |

APPENDIX C

William S. Sadler

Number of Contributions to SDA Publications

Mostly Articles, Some Sermons, Some Reports

| YEAR OF CONTRIBUTION | ADVENT REVIEW & SABBATH HERALD | YOUTH INSTRUCTOR |
|----------------------|--------------------------------|------------------|
| 1899                 | 14                             | --               |
| 1900                 | 5                              | 10               |
| 1901                 | 13                             | 20               |
| 1902                 | --                             | --               |
| 1903                 | --                             | --               |
| 1904                 | 1                              | --               |
| 1905                 | 2                              | 4                |

**THE LIFE BOAT**

First issue March, 1898

Founded by W. S. Sadler, with introductory editorial.

First editorial Committee: W. S. Sadler, M. E. Olsen, Luther W. Warren, Mina Rumery.

Circulation reported by David Paulson, Co-Editor:

July 1901, approximately 7,000 per month

Jan to May 1902, average of 15,000 per month

June 1902, 25,000/mo.

Feb 1903, 80,000/mo.

Operations moved to Hinsdale, Illinois between March and April, 1905.

W. S. Sadler and David Paulson continue to be co-editors through 1902.

Sadler is listed as co-editor into 1905, Associate Editor in 1907.

Sadler was heavy contributor of editorials and articles through 1902.



## COLLEGES ATTENDED BY WILLIAM S. SADLER

### INFORMATION ON BATTLE CREEK COLLEGE

Notes from summary account provided by Trustees of Andrews University in 1974, one hundredth anniversary of Battle Creek College.

Battle Creek College was precursor to Andrews University, denominational school now located in Berrien Springs, Michigan.

First started as a select private school in 1868 by G. H. Bell, who later became an instructor on the staff.

School was adopted as a General Conference project in May, 1872.

Enrollment in 1873 was more than 100.

Legally incorporated in March, 1874, under direction of Sidney Brownsberger.

1877-1878 school year enrollment was 413, but included many part time students and courses of study for missionary training, not merely academic studies.

Due to lack of boarding and confused policy academic college enrollment dropped to 43 in 1879.

In 1880 enrollment was 490 (for all departments) with instruction given by G. H. Bell, Uriah Smith, and J. H. Kellogg.

During this early period the College was not Bible oriented, Bible instruction being limited to voluntary attendance at a series of daily lectures by Uriah Smith.

College continued to suffer because of lack of residence facilities; "most students boarded in private homes, some banded together into clubs for group feeding, and many boarded themselves." A new three-story boarding hall was occupied in 1883 and a second dormitory with improved dining facilities was built in 1886. William Prescott, President, who succeeded Wolcott Littlejohn in 1885, set a pattern of etiquette with his wife when they dined regularly with the students.

"The early 1890's, (the years when Sadler was attending the college), were years of deepening spiritual emphasis at the college. By 1894-1895 all students were required to take at last one year of Bible, and all classes were given a more spiritual tone."

A bulletin for 1892-1893 shows 30 students in the college department in 1890, 19 in 1891. A schedule of instruction for the college has four years, with both a Classical and a Scientific curriculum. Courses included Latin, Greek, German, mathematics, (including calculus), astronomy, history, logic, literature, advanced physics, mineralogy, mental science, moral science, and political science. Many text books and reference books are listed.

In 1894 drastic curricular changes were made under Edward A. Sutherland, to remove the worldly academic emphasis and to replace it with Bible oriented classes.

A survey made in 1897 showed that 38 per cent of all ordained ministers in the SDA had received some schooling at Battle Creek college.

By 1899 SDA had 130 church schools, with two-thirds of their teachers having studied at Battle Creek. In 1901 the school moved to Berrien Springs.

### INFORMATION ON AMERICAN MEDICAL MISSIONARY COLLEGE

The American Medical Missionary College was formally organized as the Medical Missionary Training School in Battle Creek in 1883, under the auspices of the Battle Creek Sanitarium. Emphasis was on practical training for medical services of various kinds. An 1898 school Announcement makes the following opening remark:

“This is an institution for the training of young men and women to engage in various lines of medical and other philanthropic works on a gospel and Christian basis, under the direction of regularly organized missionary boards.”

“The first systematic educational work began in 1877, in the organization of a School of Hygiene, which a few years later developed into a Nurses Training School, the organization of which was complete in 1884.”

This effort continued to add courses from year to year until it could encompass a formal program leading to the licensing of Medical Doctors. The Battle Creek operation showed more than forty students in the Medical course in 1896-97, more than seventy in 1897-98, and approximately 100 in 1898-99. Twenty-four were graduated in 1899.

The 1898-99 Announcement includes the following auxiliary courses of study:

Missionary Nurses Training School 2 years

Health Teachers' Course 1 year

Missionary Mother's Course 2 years

School of Scientific Cookery 6 months

Other assorted courses of reduced length.

A Chicago division was incorporated on July 3, 1895.

A school *Announcement* for the Chicago division for 1898-99 lists a faculty of 14 MD's including J. H. Kellogg and David Paulson, long associate of Sadler. An opening statement makes the following remark:

“This institution, while separately incorporated, is nevertheless maintained by the Battle Creek Sanitarium, and is conducted in harmony with the principles of that institution.”

The course covered four years of forty weeks each.

A school *Announcement* for 1904-05, a year in which Sadler and Lean attended, included the following courses:

First Year: General, Organic and Physiological Chemistry, Physiology, Anatomy, Biology, Histology, and Embryology.

Second Year: Psychology, Medicine and Pathology, Physiological Therapeutics, Dietetics, "Materia Medica" and Toxicology.

Third Year: Theory and Practice of Medicine, Pathology, Surgical Anatomy, Gynecology, Obstetrics, Eye and Ear, and Physical Diagnosis.

Fourth Year: In addition to senior levels of above courses, included were Sanitary Science and Nervous and Mental diseases.

In the 1904-05 and 1905-06 *Announcements* William S. and Lena Sadler were listed as Juniors. In the 1906-07 *Announcement* they were listed as Seniors.

In a letter to Willie White, Sadler remarks that he found the academic work at AMMC more arduous than at Cooper College in San Francisco.

After J. H. Kellogg and 100 medical doctors were disfellowshipped in 1907 the college was dropped from the denominational *Yearbook*. The college was closed in 1910.

APPENDIX D  
Sadler Letters to the Whites  
1901 to 1912

**From archives of E. G. White Estate  
Seventh Day Adventist World Headquarters  
12501 Old Columbia Pike  
Silver Spring, Maryland**

E. P. Moyer Original Tabulation November 12, 1993

Revised Tabulation, January 24, 1997

All letters are to William C. (Willie) White, unless indicated otherwise.

Trivial letters not included except to show Sadler status.

The data are listed in the order of DATE, NUMBER OF PAGES, LOCATION OR LETTERHEAD, SADLER'S POSITION, and SUBJECT OR NOTES

YPW = Young Peoples' Work

SFMMABS = San Francisco Medical Missionary and Benevolent Society

Sec = Secretary who typed the letter

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Aug. 6, 1901, 2-pgs., California Conference

971 Howard St., San Francisco, Sec=HR, Supt.YPW

A policy statement by Sadler for the youth organization. He wants to remove administrative burdens from the youth group by making them auxiliary to the Sabbath School. Expresses concern about previous statements by E. G. White, who apparently wants her hand in decisions. Sadler indicates "take charge" attitude.

May 15, 1902, 1-pg., California Conference

995 McAllister, San Francisco, Sec=HWR, Supt. YPW

Urging Willie to urge Sanderson to move to Honolulu. Shows "take charge" attitude again when he states he believes Willie is "the right man to push it thru." Done in tone of brotherly advice, rather than autocratic manner.

May 29, 1902, 1-pg., San Francisco Medical Missionary and Benevolent Society, (SFMMABS), 995 McAllister, General Notice
No Sec., President

Directed to SDA youth throughout California for contributions toward fund to start Dispensary and Treatment Rooms in the basement of SF Church. Also note urging them to join Correspondence School. Shows desire to organize around Medical Mission work when he refers to youth operations being under SFMMABS, a branch of the California Medical Missionary and Benevolent Society.

July 18, 1902, 1-pg., California Conference
995 McAllister, Sec=RE, Supt. YPW

Cover for copy of letter to a sister, suggesting line of young peoples' work.

July 18, 1902, 1-pg, SFMMABS
995 McAllister, Sec=RE, President SFMMABS

E. G. had requested via Willie that Sadler place in writing his proposed dealings with "old offenders" in the Church. Does so and justifies himself. He has "*settled my purpose for life*" and "*is hungering and thirsting for knowledge how best to do that which God has entrusted to my hands.*" Tone of letter suggests concern by Ellen and Willie White of Sadler's "take charge" manner, and shows Sadler's sensitivity to their concerns.

Aug. 17, 1902, 1-pg., SFMMABS
995 McAllister, Sec=HR, President SFMMABS

Indicates busy schedule, and pressures upon him from E. G. and Willie to remove cases of those "*who long ago have given up the truth.*" They want to review what "*has been written*" before he acts. Shows that he is defending himself against psychological pressure.

April 20, 1903, 2-pgs., SFMMABS
2315 Jackson, Sec=HWR, President SFMMABS

Discusses giving room to "Ella" for \$15/mo plus a few hours a week toward responsibilities about the house.

May 20, 1903, 2-pgs., SFMMABS
2315 Jackson, Sec=HWR, President SFMMABS

Various urgings on Willie: A Dr. Winegar to spend part of her time in health propaganda; Mae Coker to head the Signs movement; Ella is doing nicely in Kindergarten work; heartfelt appeal to accommodate Dr. J. H. Kellogg as a strong and quickly decisive personality.

May 25, 1903, 1-pg., SFMMABS

2315 Jackson, Sec=HR, President SFMMABS

Responding to Willie's copy of letter from J. H. Kellogg. Now understands Willie's reasons for not going to Medical Missionary Board for handling of Kellogg problem. Willie apparently is trying to win Sadler over to Medical Mission "problems" as perceived by the ministerial body.

June 3, 1903, 3-pgs., SFMMABS

2315 Jackson, Sec=HWR, President SFMMABS

Discussion of several medical professionals and their contribution to the SFMMABS work, their weaknesses and strengths, their adherence to SDA rules, and movement of individuals in and out of jobs to improve operations according to Church goals. Concerned about relations with secular medical professionals within the city. Expresses desire for "first class, elegantly equipped treatment rooms, in the heart of the city (treatment rooms only)."

Undated, 1-pg., SFMMABS

2315 Jackson, President SFMMABS

Hand written: obvious follow-up on previous letter. Suggestions for movement of professional personnel to improve operations. Concludes with "There is hope for S.F. in sight!"

Sept. 9, 1903, 1-pg., SFMMABS

2315 Jackson, Sec=HW, President SFMMABS

Plans for Ella to move out. Kindergarten did not work out because she could not get help she expected. Expresses concern to get Ella into right situation.

Sept. 23, 1903: A letter from Willie White to A. G. Daniells, then president of the Church General Conference, expressing concern for various diverging views developing within different districts of the Church, regarding the Medical Mission work. Worried over contradiction to his mother's Testimonies. He wishes to have Church leaders "...present to our people ways of getting a medical education without taking these long courses." "...The Lord is calling for evangelists, and that nurses can be successful evangelists quite as efficiently and perhaps more freely than certificated physicians." Also discusses J. H. Kellogg's *Living Temple*, and the contradictions to Church doctrines. His mother refused to look at the book, but listened to passages as he read them to her. She saw letter from David Paulson in which Paulson proposed to substantiate all the theories in the *Living Temple* by extracts from her writings. Urges Daniells to get Elders Haskell and Butler "to express themselves through the Review regarding those theories which undermine the pillars of our faith."

Oct. 12, 1903, 2-pgs., California Conference

2315 Jackson, Sec=WR, Supt. YPW

Pleading for help from Willie to oppose Bro. Richards policy to destroy the Medical Mission work. Discusses techniques being used. Fero, Brown, Richards, Kellogg are committee. Letter reproduced in full at end of this list.

Willie replies — Oct. 13, 1903 — 1-pg., Sec=G

He does not believe California Conference Committee will tolerate policy of destruction. Letter reproduced in full at end of this list.

Oct. 25, 1903, 1-pg., California Conference

2315 Jackson, Sec=HWR, Supt. YPW

Again seeking help from Willie. Intrigue by Richards to take control away from Sadler. Needs help to hold down two churches. Richards launched enterprise in church last Sabbath. Kellogg and Conference Committee are standing behind Richards. Letter reproduced in full.

Oct. 26, 1903 — 1-pg. — Willie replies — (Letter is lacking right hand text.)

Willie expresses surprise at Sadler's accusations. Letter reproduced in full at end of this list.

Nov. 11, 1903, 1-pg., California Conference

2315 Jackson, Sec=HR, Supt. YPW

He had couple of remarkable letters from Dr. Kellogg. Thinks fighting disposition has departed from Kellogg. For the first time in five years Sadler thinks the battle is over. Urges Willie and others to be friendly with Kellogg. He will be depressed; the enemy will try to discourage him.

Nov. 18, 1903, Handwritten

2315 Jackson, Status Unknown

Thanks Willie for budget of Mrs. Reed. Is thinking over Willie's attitude about Life Boat. Just rec'd good letter from Dr. Kellogg, which breathes a good spirit. Kellogg hopes that E. W. can come to Battle Creek and "help them all get into that position where the work will rightly represent the Master."

Dec. 25, 1903, 7 pgs., Handwritten, Chicago Branch Battle Creek Sanitarium
Enroute to Battle Creek from Chicago, None.

Sadlers arrived in Chicago Tuesday. Spent all day with Dr. Paulson. Spoke to the workers that evening. Paulson discouraged, thought his work was done, (i.e., no longer useful to the church), etc. "*The more we talked over the past, the more we both could see where we had been wrong.*" Sadler had meeting with Dr. Hunter, Dr. Mortensen, and heads of Depts in Chicago Xmas eve. Discussed specific points in the TESTIMONIES. Expresses loyalty to Willie and EW. Sees his work now as of a personal nature. He and Lena will take rooms in Battle Creek. Chi-

ago Sanitarium will move out to Hinsdale in May. Rumors that EW was shown complete collapse of Battle Creek work and buildings falling down. Expresses dismay that Medical work is not helped out of its wrongs but is to be crushed because of its mistakes.

Willie Letter — Dec. 31, 1903 — 4 pgs — Inquires briefly of Sadler's personal plans. Urges report on spiritual climate at Battle Creek. Describes Kellogg's apparent effort to align himself spiritually with Church work, yet Kellogg aggressively advertises *The Living Temple* and shows two different sides. Conference Committee has reorganized responsibilities in San Francisco. Elder Taylor will become Chaplain of the Sanitarium, (apparently taking over Sadler's assignment), and also general oversight of the Young People's Work. Comments show that E. W. lives with him.

Willie replies to Sadler's Dec 25 letter — Jan 5, 1904 — 3 pgs — Was joyful to hear of Sadler's address to ministers and doctors in Chicago, exhorting them to faithfulness. He states, "*I hope our ministers in Illinois will learn to work with the Doctors, and that the Doctors will learn how to work with the ministers.*" Again expresses his concern for Kellogg's mendacity. Defends his mother against false charges about her "visions" concerning God bringing judgment down on Battle Creek operations.

Jan 12, 1904, 15-pgs., Battle Creek Letterhead

Sec=FCD, None, His name handwritten beneath listing of medical staff.

He is starting back to school, (AMMC). Rcv'd ltr of 12-31 plus another from Willie. WCW wants to know his impression of BC environment. He came to BC "*fifteen years ago this summer.*" He is deeply involved in the great conflict of Testimonies which attack Kellogg and the Medical Mission Work, and his respect for the Testimonies, attempting to ameliorate both sides. He describes great controversy then at BC over these issues. He expresses dedication to both the Testimonies and the Sanitarium work under Kellogg. He "*could not turn his back on either of those.*" It is a "*great relief to work for a while without responsibilities*" as a simple medical student. He and Lena are located in what used to be Old West Hall of the College on the first floor. He is dedicated to the work that has absorbed his life and will continue in dedication.

Jan. 26, 1904, 6-pgs., Battle Creek Letterhead

Sec=HWR, None, His name handwritten beneath listing of medical staff.

Again reviews controversy at Sanitarium and conflict within Testimonies. He is exuberant that people are dedicated more than ever to God and the Church. Gives examples of revival meetings, etc. Pleads to keep things out of the secular press. Seems unable to believe that EW and Willie are already affirmed to destroy Kellogg and the Medical Mission work.

Willie White to J. H. Kellogg — Jan 15, 1904 — 3 pgs — Emphasizes new tone of San Francisco medical mission work. Shows that the Whites and ministerial body greatly reassured that work is now in proper hands. *“While Dr. and Mrs. Evans and Dr. Upson have less experience than their predecessors, they have kindness of heart, and have cultivated the faculty of working in harmony with their fellow-laborers.”* Work in San Francisco still surrounded with many perplexities. *“The faithful work done by Brother Sadler before he left, and by Dr. Evans, with my earnest assistance, has forewarned the Conference Committee and other brethren who might have been deceived regarding the character of some of the movements in San Francisco which were opposed to the organized (medical mission) work.”* *“I know that our San Francisco work will be crippled without Brother Sadler.”* Describes other activities to impress upon Kellogg the Lord’s blessing. (Emphasis is mine — EPM. Note White’s interposition of his “earnest assistance.”)

Willie White to J. H. Kellogg — Jan 17, 1904 — 2 pgs — Acknowledges receipt of Kellogg letter in which Kellogg refers to Brother Sadler, and Willie’s letters to the latter, regarding Kellogg’s insincerity about the *Living Temple* controversy. Letter is a carefully styled reprimand for insincerity on the part of Kellogg, and the effect of his insincerity on the secular medical profession, but more importantly, the effect on the body of the Church.

Willie White to Sadler — Jan 19, 1904 — 2 pgs — Expresses regret over Kellogg’s professed sincerity on one hand, and continued promotion of the *Living Temple* on the other. States that he believes Kellogg’s sincerity and that someone in BC is betraying him. Brings further complaint that Sr. Rouff reported that Sr. Sadler said that his mother *“was not a prophet, had never been a prophet, and had never claimed to be a prophet.”* He believed someone had misunderstood what Sr. Sadler has said.

Editorial Note: In the following lengthy letter, and others, the importance Willie White held for Sadler and Sadler’s possible influence upon the Church can be seen. He would not have spent so much time and space if he did not hold Sadler in high regard.

Willie White to Sadler — Jan 20, 1904 — 19 pgs — Extended reply to Sadler’s letter of Jan 12. Is solicitous to Sadler. Reviews various “rumors” then running through the Church, and defends his mothers efforts to provide spiritual direction to Battle Creek and the Church. Lengthy justification for the White and ministerial position regarding the battle then raging. Cites various policies, such as *“it had been presented to her that the Sanitarium ought to be farther away from the city, in a location where it could be surrounded with fields and orchards and gardens.”* *“A serious mistake has been made in the plans for rebuilding (the Sanitarium, which burned to the ground in 1902), in the size of the building, and in some of the methods for getting means...”*

"For more than fifteen years, the Lord has been giving Mother warnings regarding the evils which could come to our cause as the result of our centering too much in Battle Creek. She has been instructed to warn our people against the placing of too much interests in Battle Creek; against the overdevelopment of the institutions already there; and against the gathering together of a large number of people in one place, making it a Jerusalem-center. These things have been written, and many of them published; but our people seem to ignore the existence of these warnings."

Goes on further to explain apparent contradiction between his mothers earlier blessing on Battle Creek work, and her more recent statements against the policies expressed there. Reviews efforts at the General Conference in 1901 "to harmonize, and to unite in brotherly effort..." Discusses purchase of Battle Creek College buildings for the use of the Medical School, while it would have been better to

"...be removed to some country place, where it would be freed from the detrimental influences which had developed around it in Battle Creek on account of its proximity to the city, and on account of the conflicts and the controversies among the managers of our institutions and in the Battle Creek Church."

"When our International Medical Missionary College has recovered from the detrimental influences of the philosophical theology which have taken such deep hold there during the last year or two..." He would then expect his mother to use "her influence to encourage our medical students to take their training at that institution."

Willie goes on to the *Living Temple*: *"The book was never endorsed by the General Conference; and when it came up for consideration in November, 1902, it was criticized, objected to, and withdrawn by Dr. Kellogg, and afterwards pushed by him, and by the Medical Mission."*

"It has been the determination to push this book, and to make prominent its teachings, that have undone the efforts toward reconciliation that have been repeatedly made... ..this effort has been repeatedly frustrated by the determination to push the teachings of "The Living Temple," and to interest all our young people in circulating the book and promulgating its doctrines... ..that at the very time when Dr. Kellogg is endeavoring to take his stand on the side of truth and harmony, the enemy of truth should succeed in leading his fellow workers to send out hundreds of copies of a circular which contains such glaring falsehoods..."

Willie goes on, exhorting Sadler to remain true to the faith.

Jan. 26, 1904, 6-pgs., Battle Creek Letterhead

Sec=HWR, None, His name handwritten beneath listing of medical staff.

Reports on Revival then in progress and its positive effects on strengthening the faith at the Sanitarium. Many nurses and workers who had been advised to leave the Sanitarium were aroused to stay after their fresh spiritual experience. Sadler does not believe the mighty efforts of the past thirty years, with the toil and self-sacrifice of thousands of people, will be lost. He believes the Lord is behind the work as much as ever. The Lord is not fitful; he does not change his mind. "I do not think that because we change, the Lord changes." He prays every day that something will happen to bring this thing (warfare) to an end.

“I believe, Brother White, that we all must go to the Lord, and ask Him to deliver us from this miserable situation. I believe there are grave faults to be corrected, and dangerous things to be righted, but I fear that if we do not succeed in accomplishing this work with more of the Spirit of Christ, and more prayer, and more brotherly love, in the end we will have done the Message as much harm as the original wrongs that we are seeking to correct.”

Jan 26, 1904, 3-pgs, Battle Creek Letterhead

Sec = HWR, None, His name handwritten beneath listing of medical staff. Response to Mrs. Roouf who offered report undermining Lena’s credibility about EW as a prophet. Quotes passage where EW said she was not a prophet or prophetess, but a messenger with a message. He illustrates his strong defense of EW. Explains his methods in teaching and preaching. Defends Dr. Kellogg.

Jan. 31, 1904, 10-pgs, Battle Creek Letterhead

Sec=HWR, None, His name handwritten beneath listing of medical staff. More defense of the Testimonies, and his personal labors in support of EW. *“I do not believe you and your mother are working against things here.”* He does not regard rumors brought by Willie’s inquiry. He works to obtain God’s favor while others criticize and stand idly by. He repeats criticisms, such as “BC too large.” Continues to defend Kellogg. Believes that Willie, in long letters, is trying to win him over.

Willie to Sadler — Feb 10, 1904 — 2 pgs — Willie is joyful over Sadler’s honesty. *“I will only tell you that I have been cheered by what you write, and that I esteem it a great privilege to permit Brethren Daniells, Prescott and others to read what you have written.”*

Willie to Sadler — Feb 14, 1904 — 1 pg — *“... I can assure you of my hearty interest in whatever affects your welfare. I should be pleased to see you complete your medical course at Johns Hopkins in Baltimore...”* Exclaims over wonderful possibilities there (Baltimore) for medical missionary work. *“Please tell me, when you have time, more about your plans, and how much it will mean to you to additional expense. If I can do anything to help you secure the necessary means, I shall be glad to do it. ...I think I would take pleasure in mentioning it to one or two personal friends who might become interested to help you carry out plans that would be a blessing to you and to others.”* (Shows Sadler’s uncertainty of location for continuing medical education.)

Feb. 15, 1904, 1-pg., Battle Creek Letterhead

Sec=R, None, His name handwritten beneath listing of medical staff.

Acknowledges letter from Willie. Does not respond directly to Willie's offer. Will help Willie to "*counteract the influence of any such methods.*"

Feb. 21, 1904, 1-pg., Battle Creek Letterhead

Sec=P, None, His name handwritten beneath listing of medical staff.

Sadler response to Willie's report of complaints against Bro. Tenney. After inquiry Sadler does not believe they have any foundation. Illustrates visit by Dr. Van Sommeren from Venice and his charm with BC Sanitarium. Is doing his best to help medical students fight battles.

March 9, 1904, 1-pg., Battle Creek Letterhead

Sec=P, None, His name handwritten beneath listing of medical staff.

Continues to reassure Willie of good spirit at BC. He will leave for Chicago in a few weeks. Was in Chicago last Sabbath. They are going to rent a place on the West Side. Whole class will live with Lena and him. He and his wife are trying to make up lost time at medical school but find work at AMMC twice as hard as Cooper in SF. Letter shows he now has concrete plans.

April 7, 1904, 3-pgs, Battle Creek Memo head,

Handwritten, None.

New tone in writing. He came up to BC from Chicago Monday night (4-4-04) because Lena had pneumonia. He is returning to Chicago Sunday (4-10-04). He has no doubt the Lord wanted them to return to BC. "*In San Francisco I fear my standards and policies would never have been acceptable.*" "*Will always be glad to hear from you and know how the work goes at St. Helena and on the coast.*" Is a definite demarcation in attitude. Apparently Sadler's decision in life direction has now crystallized.

On August 1, 1904 Ellen White addressed a letter to David Paulson, William Sadler, A. T. Jones, and Brother Waggoner. It was a maneuver on her part to deflect the growing dangers within the Church. She represents "visions of the night," and singles out Paulson and Sadler. "*You are beloved of God but have not been making straight paths for your feet.*" "*The one to whom you have yielded respect (Kellogg) has refused to accept, and follow the counsel of God...*" "*With legal bonds he has bound up the interests of My cause. These bonds must be broken, and you must use your influence to see that they are broken.*" (Kellogg had created a corporation for the rebuilding of the Sanitarium which effectively prevented the Church from controlling that Battle Creek operation.) Speaking from her "vision" she goes into a tirade against Kellogg and the *Living Temple*, and urges those men to "cut loose."

Aug. 31, 1904, 2-pgs., Life Boat Mission, Chicago,

Sec=R/S, Treasurer, Pastor.

Response to Ellen White “communication.” He has not been in Battle Creek since April. He would prefer to talk with her personally; he hardly knows how to write it. *“Experiences of the recent past have been such as to make me wish I were off on a farm somewhere and forever delivered of it all.”* He and Lena desired to complete their medical studies within a year, but when they saw the needy fields in the city, decided to postpone their medical studies for another year to give them more time to gospel work.

Mar. 23, 1905, 3-pgs, Life Boat Mission Chicago,
Sec=R/S, Treasurer, Pastor, To EW.

This one is warm, with brief account of their work. He illustrates her advice to live in the country while working in the city. They now live in La Grange and commute via train to Chicago for nine cents each way. Hinsdale building under renovation, to be completed May 1st. Life Boat Mission to move May 1st. “Mrs. Sadler sends love, and neither of us has forgotten the many little pleasant visits we had at your home while working on the Coast. You will never know how much they meant to us.”

Nov. 21, 1905, 1-pg, 38 Calendar Ave., La Grange.
Handwritten, None.

Sadler discovers from the Herald that Willie will be in College View and requests that he stop in. He has many things to discuss.

Jan. 24, 1906, 6-pgs, 38 Calendar Ave., La Grange.

Handwritten on memo pad at dispensary between seeing patients, None, Met with Willie in Chicago a few weeks ago. Willie questioned the wisdom of two years in surgery and postgraduate work. They turned down an offer at Hinsdale because they could not accept the conditions. Are borrowing money to complete medical studies within one year. Other medical opportunities are opening. Dr. Sarah Hackett Severson arranged for Lena to spend some time with Dr. Kelly at Johns Hopkins in Baltimore. After graduation they want to be free to go where the Lord may direct. Lena’s sister Anna Kellogg will remain with them. She has admirable qualifications.

Feb. 19, 1906, 5-pgs, 38 Calendar, La Grange.
Handwritten, None.

He has excellent surgery opportunities in Chicago, otherwise they would have gone to Baltimore for one year. Will not provide medical support for Hinsdale. Thinking of self-supporting medical missionary work in some new field. Did not “consider such a course until all of our recent troubles.” “I really have seen so much trouble and friction over medical work that I would like to get away from it all if possible.”

March 30, 1906 — Another Ellen White letter TO THOSE WHO ARE PERPLEXED REGARDING THE TESTIMONIES RELATING TO THE MEDICAL MISSION WORK: Claims she recently saw in vision a large crowd of people which included Dr.

Kellogg and Elders Jones, Tenney, Taylor, Paulson, Sadler and Judge Arthur with many of their associates. Another attempt to persuade minds to bring their allegiance fully to herself and the Testimonies.

Willie to Sadler — April 11, 1906 — 1 pg — Again inquires of Sadler's plans, and urges him to Paradise Valley Sanitarium. "It is far away from the turmoil, and needs the very work that you and Sister Sadler could do."

Apr. 26, 1906, 14-pgs, 38 Calendar, La Grange
Sec=HWR, None.

Celebrated pleading letter to EW. Pours out his heart about the Testimonies and the challenges which have been brought against them. Definite change in thinking about their validity. Letter reproduced in full in following chapter.

Apr. 30, 1906, 3-pgs, 38 Calendar La Grange.
Sec=R, None.

Sr. White wrote above letter, mentioning Sadler among others, asking, if they had difficulties, to write to her. He was unaware of this letter until he saw a copy at Battle Creek. He explains this to Willie. He is troubled by the manner of EW. He would not respond except his name was explicitly mentioned. He is contracted for one year in La Grange, and will not separate from that commitment. Otherwise he might "leave the continent and get away from all this thing." If his response forces him out of the "organization" he will go quietly into private practice. He will withdraw sorrowfully, without malice, and work for his fellowman. He cannot understand how he was drawn into this. (Clearly shows that he wants to distance himself from Church warfare.)

From Ellen White to David Paulson and Elder W. S. Sadler — June 14, 1906 — Once again she attempts to justify her position. "*I am glad that these (California) sanitarium properties have come into the possession of our brethren and sisters of the Southern California Conference. For year we worked at a disadvantage; but now I am so thankful that in the providence of God man facilities have been placed within our reach.*" (Meaning out of the hands of the Medical Missions.) She goes on to complain about the "twistings and connivings and misrepresentations of the Word," and of "false science."

July 5, 1906, 3-pgs., 38 Calendar La Grange.
Sec=R, None.

Response to EW limited response of June 14. It reached the Sadler's right at the time of their graduation exercises. She feared responding for the possible trouble it might make. He wrote as he did because she requested it. No one knew of his response except Dr. Paulson. He is firm that they are awaiting opportunities for advanced work in the medical institutions of Chicago. He also has offer for work at Johns Hopkins in Baltimore. He "*spent two years in Mr. Moody's Chicago school ten years ago,*" where he met some of those people.

Willie to Sadler — Two letters — July 10, 13, 1906 — Willie attempts to explain corrections to E.G. book, *Christ Our Savior*. He apologizes for failure to provide Sadler with copy of EW June 14 letter. Willie is surprised that his mother would write defending herself. It has always been her policy not to do so. Again he urges Sadler to “*get away entirely from old surroundings and the old controversies which seem to center at Battle Creek and in Chicago.*” He goes on, “*No, my brother, these controversies will never drive you out of the denomination.*”

Jan 11, 1907, 2-pgs, 100 State St.

Handwritten, None.

He is sending manuscript of HEALTH AND HEALING. He wants Willie's response on “any passages that may not be clear on ‘theological’ lines.” Chapter 1 is Miracles, Marvels and Mysteries.

Feb. 7, 1907, 2-pgs., 38 Calendar.

Sec=R, None.

Willie replied to the Jan 11 with a long letter dated Jan 24. Sadler work well under way at 100 State Street in Chicago. Some practice in La Grange. Regular office hours at Dispensary in the Stock Yard district. Bro. Van Dorn will stay with the Mission another year. He (Sadler) won't have anything to do with the Medical School unless he has a free hand. Hinsdale is full. He is just about isolated from the denominations as if he were dead except for letters from Willie and Bro. Wilcox. God knows in his heart he did not turn his back on the work he started years ago, of the Third Angel's Message to the world. He is doing more and more surgery each month without loss of a case. Prospects are that he will be doing more and more through the coming year. Yesterday he saw the State Board examination; much to his surprise he was secured the highest grade, 89, except for three others of that grade, all from Rush Medical College. His prospects for the Chautauqua lecture circuit look good.

Aug. 28, 1907, 1-pg., 100 State St

Handwritten, None.

He is requesting Willie to respond to mss. if at all possible.

Sept. 11, 1907, 2-pgs., 100 State St.

Handwritten, None.

Confirms that they will spend the summer outside the city on Chautauqua Circuit. He and Lena each teach a class at Medical College, otherwise work is entirely with “Gentiles.” They are no longer connected with work at Hinsdale. In two weeks he begins his Hydratic Clinic.

Oct. 16, 1907, 2-pgs., 100 State St.

Sec=PW, None.

“By December first if all goes well we hope to be rich and increased in goods in our neighborhood.” Expecting a new chair of hydrotherapy in the Post Graduate Medical School of Chicago. This attracts about half of all physicians who come to Chicago for post-graduate work. He begins a regular course Nov. 1. Today he starts a course in hygiene at the Dunkard’s School of Chicago. 50 hrs a year. Other Drs. took over his duties at Hinsdale; he is now completely in private practice. His office time is regular but he wishes to concentrate on the educational work which has opened. Next summer is contracted for Chautauqua, and Lyceum for the winter.

Jan. 5, 1908, 2-pgs., 100 State St.

Sec=PW, None.

Discusses mss for book; awaits response. Wants it to be theological sound as well as scientific. Feels it is unique. Three weeks ago today they had nine-pound baby boy. On Dec. 14 he was elected Professor of Hydro and Physiologic Therapeutics at the post-graduate school of Chicago. Time is taken up with practice, lecturing in the city, and teaching.

Nov. 12, 1909, 1-pg., 100 State St.

Sec=EEU, Director, Chicago Institute of Physiologic Therapeutics.

Thanks Willie for religious books and *Ministry of Healing and Steps to Christ*. Nothing could have been more important for religious welfare.

April 5, 1910, 1-pg., 100 State St.

Sec=EU, Director.

Sends copy of *The Science of Living* to Willie, with his compliments.

Nov. 6, 1910, 2-pgs., 100 State St.

Sec=HCF, Director.

He is pretty much isolated from the denomination family. Chautauqua keeps him busy in the summer. He expects to attend General Conference in the Spring before summer lectures begin. His work is becoming more and more surgical. Some difficult cases but has not lost one. **“I have had a very exceptional, and to me, a very remarkable experience.”**

(Editorial note: This was a major moment in Sadler’s life. He was now convinced he was dealing with more than a mere psychological phenomenon in the Sleeping Subject.)

Dec. 18, 1910, 7-pgs., 100 State St.

Sec=HCF, Director.

Plea for Dr. Paulson who, in spite of his outspoken manner, is a true servant in the denomination. Willie characterized him as a “freak of Providence.” Sadler feels *“this denomination can do without my services alright and for that reason I think the Lord has set me on the outside.”* In his isolated position he will keep in touch with his brethren even though they do not keep in touch with him. But Paulson needs the denomination. Sadler is anxious that “our people” treat Paulson differently from the way they treated him. He was little loss to the work, but Paulson would be a bigger loss.

Jan. 23, 1911, 3-pgs., 100 State St.
Sec=HCF, Director.

Willie responded Jan 16, requesting permission to use portions of Sadler’s reflections on Paulson which he sent Willie in confidence. He felt his communication was too intimate to pass around, but opens restricted use. Sadler just completed work on *“The Physiology of Faith and Fear.”* Those who know the Third Angels Message cannot permit Dowie and Mrs. (Mary Baker) Eddy and their kin to deceive the world in wholesale fashion. Advance sales look good.

May 25, 1912, 2-pgs., 32 N. State St.
Handwritten.

Still shows interest in SDA work. Wants to contribute. Busy since return from Europe. In response, Willie wants Sadler to contribute to Loma Linda school.

~ ~ ~ ~ ~

**Letter from Sadler to W. C. White
On California Conference Letterhead
301 San Pablo Avenue**

2315 Jackson St.
San Francisco
Oct 12, 1903
Elder W. C. White
Sanitarium, Cal.
Dear Brother White,

I wish you would go up and have a talk with Dr. Evans. I talked with him today, but learned more about the things we talked over, after he had gone. Elder Fero was over in the city and had a long talk with Dr. Buchanan and Dr. Brighthouse, and we learned still more about Bro. Richards’ policy of destruction concerning our organized work in San Francisco.

It is very apparent that he has worked up a strong influence on the Conference Committee and over in Oakland, against our work; in fact, Fero told the doctors that he had gotten a lot of influence behind him. He has declared war on Dr. Buchanan, Dr. Brighthouse, myself, in fact all who are in any way in sympathy with the Association’s work.

Now you know the history of his being at Laguna St. ever since the dispensary was opened, and the facts are that he has never done one thing to help the dispensary and to get our people working in connection with it. The doctors both declare this to be true, and I know it to be so. There has been a silent conspiracy on the part of some people to kill this work off, simply because it is affiliated with our organized movement and was not left in the hands of the elders of the church to manage entirely. Now, after having done all they can to kill this work, they go to the Conference Committee and state that it is doing nothing, the Branch is not doing any medical missionary work, the Dispensary is a failure, and they will take it, and make it a success financially. Now the Conference cannot do anything with the Branch, and all they can do with the Dispensary is to cut the nurse's salary; and this undoubtedly, is what they propose to do first, to see if that will force us to surrender the Dispensary into the hands of Richards, Lamb, and Company.

Richards is working to have the Conference do something to recognize Lamb's work as the work, and otherwise it is very evident to all of us that Richards proposes to lead an aggregation in a desperate conflict to force our organized work out of San Francisco.

Now, I have suspected this thing for sometime, but I would not allow myself to judge my brother. Now I have no doubt of it. Richards is against us. I write to you as a friend and as a member of our Board, asking you what advice you can give me. One of the first things Richards did when he was put on the Conference Committee, was to stir up this agitation about San Francisco. He seems to ignore all that anyone has ever done, and all that is being done, today, and he got a Committee appointed, consisting of himself, Fero, Kellogg, Brown, I think, to come over here, and stand by him while he inaugurated his policy of destruction. This Committee was to meet with our San Francisco Committee at 10 AM Oct 19, at the church. (Editor's note: Oct 19 was a Monday.)

Now I don't like this war; I had enough of it back east, and as a medical student I am not going to engage in it out here. I would rather go back east and finish my medical course. I thought the Lord had led me to California, and I had longed to work for our truth in the field; but if my brethren propose to put Richards here with authority to persecute and kill off our work, I think I can be in bigger business than trying to go to medical school and fight this thing. Bro. Richards seems to have no idea of anything but his own plans and work. Now you know our Dispensary is affiliated with the State Association, and all the equipment there belongs to the State Association, or is held in trust by them as long as our work is not incorporated. Now, what shall we do about the nurse? You probably know that we are expecting Sr. Speedie to arrive any day, and take up the work she so successfully carried on single-handed and alone several years ago. If you could have read her letter you would see that it was quite a Providence which had led her to return to this field. She almost made her own work self-supporting when she was here before, Bro. Parlin informs me.

Now, really, Bro. White, don't you think we had just better leave the Conference out of our calculations, and take this thing as a Medical Missionary Association, and carry it through? Surely we ought not to be afraid to face a little proposition like this. It begins to seem to me that there is no such thing as a Conference working with the medical missionary work. I can't understand it. It seems that one man can get on to a Committee, and turn everything topsy-turvy. I am truly glad the St. Helena Sani-

tarium today does not have to fall in the hands of this present administration of affairs. If we try to continue to work with the Conference, it will mean a protracted war, and Richards has declared war, and he will fight it to a finish. For my part, I am sick and weary of this warfare. If my fellow-workers want to stand by Richards' policy of destruction, I feel like getting out of their way, and letting them have a free swing. You know this whole story from some time back. Now write me what you think I can do and ought to do in this present situation. Your letter will be treated as personal advice, and not spread before the public. I ask you to pray for us here, that we may know our duty and have courage to perform it.

In haste, your brother

W. S. Sadler

Personal Letter, no letterhead

From W. C. White to Sadler

Reply to above

Sanitarium, Napa Co., Cal.

Oct. 13, 1903

Elder W. S. Sadler

2315 Jackson St.,

San Francisco, Cal.

Dear Brother, —

I have just received your letter of October 12, telling me of some of your difficulties and perplexities, and of the meeting to be held next Monday in San Francisco. I think I shall come to Oakland next Sunday to confer with Brother H. H. Hall regarding reading matter to be prepared for our missionary conventions in November. I will try to run over Sunday evening or Monday morning and have a chat with you. I think I will arrange to attend the council of the Conference Committee. There are a number of matters which I wish to lay before them, and this will be my most favorable opportunity. I do not think that any policy of destruction to any part of our work will be sanctioned by the California Conference Committee. They are liable to neglect certain parts of the work for a time because of lack of knowledge; but we must labor earnestly, patiently, and in hope to keep them informed regarding those parts of the work with which we are especially connected. If everybody will do the same, they will have a good understanding of what is going on.

With kindest regards and in great haste, I am

Yours very truly,

(Signed) W. C. White

The following was Sadler's second appeal:

On California Conference Letterhead

301 San Pablo Avenue

2315 Jackson St.
San Francisco
Oct 25, 1903

Elder W. C. White
Sanitarium, Cal.

Dear Brother,

I write to let you know how the battle goes on. Notwithstanding Bro. Richards' earnest declaration that he would never go into private work, before he went to bed that night he formed a partnership with Dr. Lamb to fight us. He has begun it in earnest. He launched his enterprise in church last Sabbath. Kellogg and the Conference Committee are standing right behind him. And now they propose to take Hibbard away from me, and send him to Humboldt Co., and thus, you see, by not sending me any help in the city, and leaving me all alone, I cannot attend to both churches, at once, and Richards will necessarily have the field and the spoils. (Editor's note: "In church last Sabbath would have been either Oct 17 or 24.)

Now Hibbard would never think of going, but he must do something for his son and daughter, for he wants to encourage them to go into the work, and he feels that he would go anywhere where they could have a chance of succeeding in the canvassing work. Now Hibbard will be satisfied to stay by me here, if his son can find work with you folks at St. Helena. I had a talk with Bro. Bowen an Evans when they were down here, and it seems to me there is a place there that young Hibbard might fill. I think we ought to give him a show. This would satisfy Bro. Hibbard, and I think he will stand by me here. He sees the situation. In fact, he told me some things today that showed me that some of those fellows had this thing absolutely cut and dried over in Oakland. They told him so. They denied it during the meeting and then they declared it again after the meeting. Now they say if the thing can't be arranged from this side, they will arrange it by their Committee in Oakland.

Now, Bro. White, it is this way: If I have got to be here all alone, I have got to have an open combat with this thing. If Hibbard can stay by me here, two of us together can hold things down, and in a few months the Providence of God will develop things to open the eyes of those who do not see the real situation at present. I have written for Dr. Evans about this matter, and hope you folks will counsel together and do something to help me out in this situation. I pray God for wisdom to help me and guide me in this present difficulty and I promise to stand by our organized work, and do all I can to save our churches from being pillaged and plundered for private gain and glory.

Yours in haste,
(Signed) W. S. Sadler

W. C. White reply dated Oct. 25, 1903

Unfortunately, the copy of the letter in the SDA Archives is illegible down the right side. However, some sense can be obtained from the remaining text.

Sanitarium, Napa Co., ...
Oct. 25, ...

Elder W. S. Sadler
2315 Jackson St.,
San Francisco, Cal.

Dear Brother, —

I am much surprised at what ...
write us about the situation in San Francisco. ...
I ought to be very sorry, but if I tell you t...
truth, I must confess that I believe it is bet...
this thing to work out as it is working than ...
If you and I and Drs. Buchanan and Brighous ...
kind, trusting God to vindicate the right, ...
duty day by day in a hopeful, Christian way, ...
may work out so as to be a valuable lesson ...
people in San Francisco and throughout Califor...

I regard it as a matter of much imp...
that Elder Hibbard should continue his work ...
Francisco, and I will do everything I can to ...
plans to that end. I do not know Charley H...
I am not sure that the Sanitarium is the best place ...
for him, but it may be right to give the matt...
I will talk with Evans and Bowen about it.

Yesterday Mother had a good letter ...
and today a most excellent letter from Eld...
Lord has been working for them in Washington...

Yours in haste,
(Signed) W. ...

APPENDIXE — PART I

The Matthew Block Discoveries — Part I

On September 22, 1992, occurred one of the most startling disclosures in the history of the Urantia movement. That was the date on which Matthew Block, a young, devout, hopelessly naive Urantian who lives in Chicago, distributed an eye-opening four-page release titled “A Bibliographic Essay on Some Human Books Used in *The Urantia Book*.”

With that statement Martin Gardner broadcast to the world the information that *The Urantia Papers* contained material which had origins in man, and not exclusively in immortal beings.

See his *Urantia, the Great Cult Mystery*, Prometheus Books, Amherst, NY, 1995.

Matthew’s release cited fifteen books which, according to his statement,

“were used in the inditement of some of *The Urantia Papers*. Each of these books contains sentences, paragraphs or even whole chapters whose phrasing and organization of thought or information are so closely paralleled in the Urantia Papers as to be unmistakable sources.”

Subsequent releases by Matthew gave nineteen, (December, 1992), twenty, (1994), and twenty-seven, (1997). Matthew spoke at numerous Urantia meetings and conferences; he may have published more sources.

I asked Matthew about the circumstance and date of his first discovery. This is the information he gave me on March 1, 1999:

In the early 90’s I decided to delve into the non-fiction of the early 20th century, to see how the teachings of the UB related to what was already here. I wasn’t expecting to find really close parallels, just general ones. But in the spring of 1992 I found at least 3 obvious source books, all on the same day. When I first discovered that I’d found an obvious source (Hopkins’ “Origin and Evolution of Religion”), I experienced a swirl of mixed emotions: delight and shock. Delight that my years-long desire to find sources was finally being fulfilled. Shock that the parallels were so apparently plagiaristic (although I immediately saw that it wasn’t JUST plagiarism, but a creative and ingenious reworking of the material done by an extraordinary type of mind). I knew these finds marked a turning point in my life and a milestone in the Urantia movement. I knew that in a few short years many more sources would be found and that this new knowledge

would ultimately be beneficial to the understanding and application of the UB's teachings, despite an initial and inevitable period of disillusionment and confusion on the part of many readers.

All of my initial hopes and fears about the effects of these source finds have turned out to be true. I hope my books will contribute to a more informed understanding of the Urantia Papers as well as dispel some wrong interpretations of my findings.

Well, Matthew certainly had the situation assessed correctly. He let loose a storm of controversy and doubt about the authenticity of a divine Revelation.

My Personal Discovery

I had personally encountered parallels through my studies. In my paper on *Predestination* (1984) I had published these similarities. (In the following list the earth source is first, the divine source is second. Each item is separated from the following by a wavy line. Unless indicated otherwise the numbers refer to *The Urantia Papers*.)

~~~~~

I saw eternity the other night,  
Like a great ring of pure and  
endless light,  
All calm as it was bright;  
And round beneath it Time,  
In hours, days, years,  
Driven by the spheres,  
Like a vast shadow moved.  
Henry Vaughan (1622 - 1695)

Even time itself becomes but the shadow of eternity cast by Paradise realities upon the moving panoply of space. pg 1117

Physical matter is the time-space shadow of the Paradise energy-shining of the absolute Deities. pg 648

. . . the living God is the divine light whose interruptions constitute the creation shadows of all space. pg 1124

~~~~~

Now the nature of the Creator was everlasting, but to bestow this attribute in its fullness upon a creature was impossible. Wherefore he resolved to have a moving image of eternity. When he set the universe in order he caused it to move according to number. The image is not eternal, for it moves by number, while eternity itself rests in unity. This image we call time. There were no days and months

and years before the universe was created but when God formed it he created them also. They are all parts of time.

Time, then, was framed after the pattern of the eternal nature, for the pattern exists from eternity, and the Creator has been, is, and will be in all time. Such was the mind and thought of God in the creation of time.

Plato, in Timaeus

How long before you will regard time as the moving image of eternity and space as the fleeting shadow of Paradise realities? pg 2021

~~~~~

Although I was conscious of these parallels when I first did my paper I chalked it up to coincidence in expression. It did not occur to me that the Revelators had built upon these specific human expressions. Not until I saw Block's work did I recognize that I had inadvertently stumbled on concepts from human sources other than those catalogued by him.

These few examples illustrate a profound manipulation of the human sources into divine expression.

Compare these parallels.

~~~~~

"time . . . like a vast shadow moved" (beneath eternity)

"time . . . becomes but the shadow of eternity "

"physical matter is the time-space shadow"

"the creation shadows of all space"

"a great ring of pure and endless light"

"the Paradise energy-shining of the absolute Deities"

"the living God is the divine light"

"a moving image of eternity"

"the moving image of eternity"

Consider also "a great ring of pure and endless light" with"

pg 47

". . . The light and energy of the eternal God thus swing on forever around his majestic circuit . . .

pg 34

No thing is new to God, and no cosmic event ever comes as a surprise; he inhabits the circle of eternity. He is without beginning or end of days. To God there is no past, present, or future; all time is present at any given moment. He is the great and only I AM.

The manner in which the Revelators used human sources shows that they did not necessarily need human words; rather they saw the efficiency of human concepts in forms that were familiar to us. They built their expressions around mental images and verbal phraseologies which were comfortable to us.

Curiously, they used a common English translation of Plato, and one with which I was familiar.

On page 364 we find the human concept of eternity as “a ring of pure and endless light” developed more fully:

As regards an individual life, the duration of a realm, or the chronology of any connected series of events, it would seem that we are dealing with an isolated stretch of time; everything seems to have a beginning and an end. And it would appear that a series of such experiences, lives, ages, or epochs, when successively arranged, constitutes a straightaway drive, an isolated event of time flashing momentarily across the infinite face of eternity. But when we look at all this from behind the scenes, a more comprehensive view and a more complete understanding suggests that such an explanation is inadequate, disconnected, and wholly unsuited properly to account for, and otherwise to correlate, the transactions of time with the underlying purposes and basic reactions of eternity.

To me it seems more fitting, for purposes of explanation to the mortal mind, to conceive of eternity as a cycle and the eternal purpose as an endless circle, a cycle of eternity in some way synchronized with the transient material cycles of time. As regards the sectors of time connected with, and forming a part of, the cycle of eternity, we are forced to recognize that such temporary epochs are born, live, and die just as the temporary beings of time are born, live, and die.

I had elsewhere published discussions about the eternal nature of our Creator, who must exist in all time.

As Plato stated:

“the Creator has been, is, and will be in all time”

As *The Urantia Papers* state:

Michael Sons seem to be able to operate relatively independent of time. A Creator Son is not handicapped by time, but he is conditioned by space;

Michael of Nebadon acts timelessly within his own universe and by reflectivity practically so in the superuniverse. He communicates timelessly with the Eternal Son directly. pg 377

But on to Matthew Block’s discoveries.

Matthew Block’s Background

Who is Matthew Block?

In a private letter he stated he was born in Philadelphia in 1958, and raised in a suburb of that city.

He wrote this brief autobiography about himself:

I first came across *The Urantia Book* in early 1976, while sitting in on a metaphysical class my mother was taking. My mother actually had little interest in metaphysics; she was more interested in the marketing potentials of “pyramid power.” I, on the other hand, was obsessed with the esoteric, and as I sat in that class I found

myself in my element. At that time, I was a tortured, searching, eighteen-year-old college dropout, (I'd started at sixteen), on my third psychiatrist, and working as a Boy Friday for a well-known Philadelphia psychic.

I don't remember what the lecturer was talking about, but I recall that at one point he held up a copy of *The Urantia Book* and invited us to look through it after class. At first sight I was lured by its encyclopedic size; I've always viewed encyclopedias and dictionaries as radiant repositories of knowledge. Flipping through the pages, though, I was more repelled than attracted. It seemed to be written too dryly. I was put off by the rosters of superhuman personalities and the neologisms, and cringed at the bizarre chapter titles like "Melchizedek's Teaching in the Occident." The lecturer noticed my reactions and advised me not to dismiss the book too rashly.

Several weeks later, while haunting the bookstores in a new suburban mall, I found it again and decided to delve into it further. Its analytic of style prose still put me off; I'd always supposed that a revelation would real like the Upanishads or Kahlil Gibran's *The Prophet*. But certain passages about God and religious experience -- written with a unique combination of eloquence, fervor, rational intelligence and powerful authoritativeness -- began to appeal to me. Despite my fascination with the occult, and despite the fact that I'd rejected the Judaism of my childhood when I was twelve, I retained a very strong, liberal Judaeo-Christian sensibility. I never gave up craving communion with a personal God. Since childhood I'd felt drawn to Jesus, but was never able to get a good grasp on him from my Catholic relatives or from reading the New Testament. *The Urantia Book* was one of the very few books I'd come across that seemed to be written in a Judaeo-Christian vein and yet had something urgently new to say. I remember feeling a dim excitement at the prospect that *The Urantia Book* might help lead me to God and perhaps even to Jesus.

In the weeks that followed I kept going back to that mall, since it was the only place I knew that carried the book. After four or five visits, I finally rushed back to buy a copy after realizing that beneath its stark exterior, the book carried intensely beautiful and inspiring messages about God, life and destiny. The deciding factor, I think, was the "Rodan of Alexandria" paper, one of the few that didn't presuppose familiarity with Urantia terminology. I was inspired by its sound, affirmative, God-centered philosophy, and its message about the precious value of friendship.

Once I'd bought it I felt a tremendous sense of relief. The book seemed to glow as it rested on my desk. But it took several months to integrate the book into my life and thoughts. The pull of astrology and psychic phenomena was still quite strong; I kept thinking of Jesus as a Leo and had trouble squaring Edgar Cayce's account of Jesus with *The Urantia Book*. Nevertheless, the Urantia philosophy beamed its way through the occult haze, and I gradually stopped thinking in terms of astrology and reincarnation. Though I thumbed through the book every day, it took me about a year and a half to actually read it from cover to cover. Ironically, the stumbling block for me was the Jesus Papers; while I was intensely interested in Jesus, I simply wasn't ready to follow such a detailed narrative and was somewhat put off by the biblical references. For years my favorite part was Part III; but since 1991, as a result of a quiet, Jesus-centered spiritual experience, Part IV is now my preferred "literary gateway" to God.

In 1977 I decided to return to school, choosing a university in Chicago to be near the Urantia headquarters. Thus began a twenty-plus-year association with the Urantia movement, during which I worked as a volunteer and later, as a paid employee of

Urantia Brotherhood (now called the Urantia Fellowship). Since 1992 I've been doing research into the revelator's use of human sources, an endeavor which has immeasurably enriched my understanding of the revelation and of the revelatory process.

What the Revelation Has To Say About Human Sources

All serious students of the book should have been alerted to the fact that it used human sources in the formulation of its revelations. It clearly states that it did so, in two separate passages.

The following remark is made on pages 16 and 17:

ACKNOWLEDGMENT

In formulating the succeeding presentations having to do with the portrayal of the character of the Universal Father and the nature of his Paradise associates, together with an attempted description of the perfect central universe and the encircling seven superuniverses, we are to be guided by the mandate of the superuniverse rulers which directs that we shall, in all our efforts to reveal truth and co-ordinate essential knowledge, give preference to the highest existing human concepts pertaining to the subjects to be presented. We may resort to pure revelation only when the concept of presentation has had no adequate previous expression by the human mind.

Successive planetary revelations of divine truth invariably embrace the highest existing concepts of spiritual values as a part of the new and enhanced co-ordination of planetary knowledge. Accordingly in making these presentations about God and his universe associates we have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings. Wherein these human concepts, assembled from the God-knowing mortals of the past and the present, are inadequate to portray the truth as we are directed to reveal it, we will unhesitatingly supplement them, for this purpose drawing upon our own superior knowledge of the reality and divinity of the Paradise Deities and their transcendent residential universe.

The reader may note that this acknowledgment pertains only to Part I of the *Papers*.

As the revelator's said:

"We have selected as the basis of these papers more than one thousand human concepts representing the highest and most advanced planetary knowledge of spiritual values and universe meanings."

They did not say where they found these human concepts, but we would hope that those concepts had public expression, and were not merely the product of private human rumination. Matthew has now confirmed that hope for us. As they further state:

"These human concepts (were) assembled from the God-knowing mortals of the past and the present."

Here is a very important remark. They did not use human expressions which were secular, or from minds which did not know God. Their human sources all knew God; those human mortals gave expression to their highest concepts of God. The Revelators built on a body of Godly expression from human mortals, as a foundation for further revelations about God and Creation.

The Revelators also state that they were under mandate:

“. . . of the superuniverse rulers which directs that we shall, in all our efforts to reveal truth and co-ordinate essential knowledge, give preference to the highest existing human concepts pertaining to the subjects to be presented.”

An intriguing question is posed by this remark: Why did the Revelators place such importance on existing human concepts?

If we examine this remark we find that the Revelators actually had two purposes. One, to reveal truth. Two, to co-ordinate essential knowledge. We certainly recognize why they would be moved to reveal truth. But why would they have a desire to co-ordinate knowledge?

Several primary reasons exist for using human concepts.

First, it is not possible to formulate revelations which use the vocabulary and conceptual structures of future ages. Suppose that the Old Testament prophets, or Jesus, had used the scientific vocabulary and conceptual frameworks of the twentieth century. Their audiences would have been more than puzzled; they would have regarded those expressions as weird gibberish. They would have rejected those revelations as nonsense. Hence, all revelations are conditioned by the mental orientation and thought structure of the age in which they are given. If Melchizedek wanted to reveal events about the end of the age, and destruction from nuclear warfare, he could not say it would come from rocket missiles. He was forced to find expression in the vocabulary and intellectual framework of the sixth century BC. He said, “They leap over the tops of the mountains.” Jesus used the phrase “abomination of desolation.” Then we, who have wider views of expression, might see those old revelations as antique, or even superstitious. But all revelation must be founded on the human concepts and language of the age in which given.

As a corollary we should note that modern minds, insensitive to truth, and conditioned by the godless conceptual orientations of this age, reject such truth. Interestingly, in this manner revelation may be used to attract those with a more sensitive awareness of God, while repelling more godless minds. Millions of people living today welcome the old-fashioned expressions because they know those expressions carry God’s truth. If godless minds given any credit to those old revelations it is merely as “curious religious poetry.” Thus old revelations become a vehicle for screening mankind in the decisions processes of today.

One can see this process by noting Matthew’s remarks. He had difficulty first accepting the Revelation because it did not fit with his conceptual orientations.

Second, we humans do not have the sense, or maturity, to cull deposits in our libraries to preserve the highest and most essential spiritual wealth of humanly created concepts from the past. We are so purely moved to each preserve his own personal creations we do not reach the level to be able to judge the importance of created expressions, or to preserve them in compendiums. We may compile encyclopedias, or anthologies, but we do not have perspectives to judge enduring religious, moral, ethical or social creations. In the twentieth century, priorities are given to secular and materialistic developments. Thus we have libraries overloaded with useless productions, of no lasting value.

I recall a remark Jonathan Swift once made. In paraphrase, "If all the libraries of Europe were burned there would be little loss."

The Urantia Papers serve to compile the most important human spiritual concepts from this planetary age in one body of work.

From the illustration above you can how they reached into Plato and Henry Vaughan from the seventeenth century.

Third, if the present godless social order will be destroyed, we need some vehicle to preserve the most valuable human intellectual creations of the past. We should have some method to preserve the cultural developments from our present civilization, on which future cultures must necessarily depend if they are to continue to build. If our civilization is doomed, and all institutions and repositories of knowledge are destroyed, how do we protect those human creations? The Revelators looked forward to such prospect and used the Revelation as a vehicle for just such preservation. When the survivors of the nations escape to other lands, (the wilderness), for practical reasons they will be able to carry with them only the most precious documents. The two most precious are the Bible and *The Urantia Papers*.

These purposes are seen in another remark about human sources on page 1343:

Acknowledgment: In carrying out my commission to restate the teachings and retell the doings of Jesus of Nazareth, I have drawn freely upon all sources of record and planetary information. My ruling motive has been to prepare a record which will not only be enlightening to the generation of men now living, but which may also be helpful to all future generations. From the vast store of information made available to me, I have chosen that which is best suited to the accomplishment of this purpose. As far as possible I have derived my information from purely human sources. Only when such sources failed, have I resorted to those records which are superhuman. When ideas and concepts of Jesus' life and teachings have been acceptably expressed by a human mind, I invariably gave preference to such apparently human thought patterns. Although I have sought to adjust the verbal expression the better to conform to our concept of the real meaning and the true import of the Master's life and teachings, as far as possible, I have adhered to the actual human concept and thought pattern in all my narratives. I well know that those concepts which have had origin in the human mind will prove more acceptable and helpful to all other human minds. When unable to find the necessary concepts in the human records or in human expressions, I have

next resorted to the memory resources of my own order of earth creatures, the midwayers. And when that secondary source of information proved inadequate, I have unhesitatingly resorted to the superplanetary sources of information.

The memoranda which I have collected, and from which I have prepared this narrative of the life and teachings of Jesus — aside from the memory of the record of the Apostle Andrew — embrace thought gems and superior concepts of Jesus' teachings assembled from more than two thousand human beings who have lived on earth from the days of Jesus down to the time of the inditing of these revelations, more correctly restatements. The revelatory permission has been utilized only when the human record and human concepts failed to supply an adequate thought pattern. My revelatory commission forbade me to resort to extrahuman sources of either information or expression until such a time as I could testify that I had failed in my efforts to find the required conceptual expression in purely human sources.

While I, with the collaboration of my eleven associate fellow midwayers and under the supervision of the Melchizedek of record, have portrayed this narrative in accordance with my concept of its effective arrangement and in response to my choice of immediate expression, nevertheless, the majority of the ideas and even some of the effective expressions which I have thus utilized had their origin in the minds of the men of many races who have lived on earth during the intervening generations, right on down to those who are still alive at the time of this undertaking. In many ways I have served more as a collector and editor than as an original narrator. I have unhesitatingly appropriated those ideas and concepts, preferably human, which would enable me to create the most effective portraiture of Jesus' life, and which would qualify me to restate his matchless teachings in the most strikingly helpful and universally uplifting phraseology.

In behalf of the Brotherhood of the United Midwayers of Urantia, I most gratefully acknowledge our indebtedness to all sources of record and concept which have been hereinafter utilized in the further elaboration of our restatement of Jesus' life on earth.

Again we can see how the midwayer used human knowledge which

“embrace thought gems and superior concepts of Jesus' teachings, assembled from more than two thousand human beings who have lived on earth from the days of Jesus down to the time of the inditing of these revelations.”

If one were to perform an exhaustive search of all human sources created down through the centuries, and compare them painstakingly with the text of *The Jesus Papers*, one might expect to find nearly two thousand of such expressions.

The most amazing phenomenon is how Matthew Block was able to find more than seventy-five sources, as he reports. (Many of these he keeps close to his chest.) He must have an extraordinary relationship with God to become so productive in finding those human sources.

His work is far more than the accidental stumbling across old books in old book stores. He must have a sensitivity to quickly grasp the conceptual center of the human work, perhaps from the title, or from rapidly scanning the themes

expressed in the book. But far more, Matthew has an exceptional ability to pour over endless pages of text, while recognizing phrases, words, paragraphs or other segments which he uncannily remembers from the Revelation.

His ability truly is profound and, frankly, incredible.

Martin Gardner described Matthew as “hopelessly naive.” I would not so classify Matthew. I have had frequent exchanges with Matthew on concepts, with debates about origins. I met with him on several occasions. For all the amazing talents Matthew displays, for his excellent vocabulary and mastery of English expressions, and for all these discoveries, he also displays an inability to adequately grasp the practical processes of the real world. He assigns causes and relationships which more experienced and mature individuals would reject.

But, like the rest of us, Matthew is human.

I shall now go on to illustrate one of the more spiritually insightful, and more intellectually advanced, parallels from Matthew’s discoveries.

A Striking Example From Matthew Block

In 1941 the Chicago firm of Willett, Clark and Company published a book by the philosopher, Charles Hartshorne, entitled *Man’s Vision of God*. Hartshorne had been one of Martin Gardner’s teachers at the University of Chicago, (where Matthew Block later went to school), and a well-known advocate of what has been called “process theology” — the view that God is in time and evolving along with the universe. On page 8 of his book Hartshorne lists seven possible meanings of “absolute perfection.”

~ ~ ~ ~ ~

From Hartshorne

Absolute perfection in *all* respects.

Absolute perfection in *some* respects, relative perfection in all others.

Absolute perfection, relative perfection, and “imperfection” (neither absolute nor relative perfection), each in *some* respects.

Absolute perfection in *some* respects, imperfection in all others.

Absolute perfection in *no* respects, relative in all.

Absolute perfection in *no* respects, relative in some, imperfection in the others.

Absolute perfection in *no* respects, imperfection in all.

From page 3 of *The Urantia Papers*

1. Absolute perfection in all aspects.

2. Absolute perfection in some phases and relative perfection in all other aspects.

3. Absolute, relative, and imperfect aspects in varied association.

4. Absolute perfection in some respects, imperfection in all others.

- 5. Absolute perfection in no direction, relative perfection in all other manifestations.
- 6. Absolute perfection in no phase, relative in some, imperfect in others.
- 7. Absolute perfection in no attribute, imperfection in all.



Clearly, the seven meanings of perfection from Hartshorne are reprinted almost word for word in *The Urantia Papers*.

As Gardner reported:

Hartshorne assured me in a letter that his seven sentences were not published in any form prior to his 1941 book.

I personally reviewed many of the more relevant writings by Hartshorne, including his Doctoral Thesis published in 1921. I could find no previous expression of these seven meanings of perfection in Hartshorne’s work. He was a highly productive writer; between 1934 and 1962 eight of his books were published. He also edited the collected works of Charles Sanders Pierce, and wrote more than one hundred and fifty papers published in professional journals during his career.

His list appears in Chapter One of his book, entitled *The Formally Possible Doctrines*. He engaged in a lengthy discussion of the evolution of philosophy about God, and that a revolution in thinking was underway in the first part of the 20th century. Thoughts about God were becoming more rigorous and more systematic. However, in response to the continuing confusion he found among philosophers, Hartshorne engaged in a rigorous classification of the ways God can be described in terms of his perfection. Theologians confused these by unconsciously describing different aspects of God’s perfection but assigning it to only one. In the paragraph preceding his list, he elaborates on the conceptual foundation to his classification of seven levels of perfection. As is evident, his is purely human reasoning.

“ . . . Thus it is proved that the question, Is there a perfect being? is six distinct questions rather than one. Has anyone a right to assure us, in advance of exploration of the other five, that the Anselmian (unconscious) selection of one among the six — as the faithful rendering either of the religious question or of the most fruitful philosophical one — is safely established by the fact that the choice has been repeated no less unconsciously by multitudes of theologians? If anyone asserts this, I must doubt his understanding of tile elementary requirements of good reasoning.”

He presented his seven cases in Table form.

“The seven cases can be arranged, in several different ways, into three main groups. The following of the possible triadic arrangements seems the most useful”:

GROUP	SYMBOL	CASE	SYMBOL	INTERPRETATION
I	(A)	1	A	Absolute perfection in <i>all</i> respects.
II	(AX)	2	AR	Absolute perfection in <i>some</i> respects, relative perfection in all others.
		3	ARI	Absolute perfection, relative perfection, and “imperfection” (neither absolute nor relative perfection), each in <i>some</i> respects.
		4	AI	Absolute perfection in <i>some</i> respects, imperfection in all others
III	(X)	5	R	Absolute perfection in <i>no</i> respects, relative in all.
		6	RI	Absolute perfection in <i>no</i> respects, relative in some, imperfection in the others.
		7	I	Absolute perfection in <i>no</i> respects, imperfection in all.

“EXPLANATION OF SYMBOLS: “A” stands for absolute perfection, “R” for relative perfection, “I” for the joint negative of “A” and “R,” “X” for the negative of “A” (and thus for the disjunction of “R” and “I”), and (“A”) or (“X”) for the factors occurring throughout a group.”

Hartshorne goes on to remark:

“So far as I know, this is the only rigorous *formal* classification (which as formal and a mere classification is beyond intelligent controversy) of possible doctrines about God — except mere dichotomies (e.g., God is or is not eternal, one with all reality, etc.), which are never very helpful because only one of the two classes has positive content. Yet, though formal, the classification is relevant to religion, if religion believes in an unsurpassable being. And it certainly is relevant to philosophy; for the seven cases (as formal possibilities) follow automatically from concepts which philosophy is bound to use.

Hartshorne indicates that he here summarizes and clarifies all previous human discussions on doctrines about God’s perfection. In other words, he is a leading philosopher, in the forefront of intellectual exploration, for systematizing these thoughts and concepts about God.

We can understand why the Revelators might want to use Hartshorne's developments. They are placing into the revelatory record, to be carried into the future, elements which may serve future human philosophers the opportunity to build on these cultural developments. They used the most advanced twentieth century human thought, as expressed by Hartshorne.

However, you can see the shifting of concepts by using the words "phases," "attributes," and "manifestations" not used by Hartshorne. By these choice of words the Revelators condition the nature of Hartshorne's expression, and thus condition all future reasoning by their choice of words. The statements in the Revelation will be carried to the future; Hartshorne's work will not. Future philosophers will have a great respect for these choices by the Revelators. The choices show an ability by the Revelators to redirect the nature of human thoughts which engage in reflection on these philosophies.

The Urantia Papers introduce their list with this statement:

"When we attempt to conceive of perfection in all phases and forms of relativity, we encounter seven conceivable types:

Here the Revelators further condition future philosophical developments. Intellectual advances, founded on respect for the Revelation, will depend upon looking at *perfection* by *relativity* to creation; not by God's absoluteness, per se, devoid of his creative act. In other words, God perfection cannot be absolute in relation to creation which must be, by inherent necessity, be less than what he himself is. Thus God's perfection can only be relative with respect to creation. This was the center of Hartshorne's discussion but Hartshorne himself did not make this distinction. The Revelators expanded upon Hartshorne's human limitations in thinking.

Thus, Hartshorne's developments, and the way in which the Revelators expand upon and further develop these conceptual kernels, are really part of the discussions on the origins of reality, part of the definitions of God. Hartshorne's developments and the Revelator discussions must be understood in such a higher context. Hence you will find in *The Urantia Papers* that these definitions of absolute perfection fall under sections on DEITY and DIVINITY. Consider, for example, these remarks.

DEITY is personalizable as God, is prepersonal and superpersonal in ways not altogether comprehensible by man. Deity is characterized by the quality of unity — actual or potential — on all supermaterial levels of reality; and this unifying quality is best comprehended by creatures as divinity.

What is meant by prepersonal and superpersonal? What is the difference between actual and potential unity? Have these concepts found prior human expression, or were they offered in the *Papers* for the first time in human history?

And what do they tell us about the methods used by the revelators in expanding our conceptual horizons? Consider, as further example, the following descriptions of functional Deity.

Total Deity is functional on the following seven levels:

1. Static — self-contained and self-existent Deity.
2. Potential — self-willed and self-purposive Deity.
3. Associative — self-personalized and divinely fraternal Deity.
4. Creative — self-distributive and divinely revealed Deity.
5. Evolutional — self-expansive and creature-identified Deity.
6. Supreme — self-experiential and creature-Creator-unifying Deity. Deity functioning on the first creature-identificational level as time-space overcontrollers of the grand universe, sometimes designated the Supremacy of Deity.
7. Ultimate — self-projected and time-space-transcending Deity. Deity omnipotent, omniscient, and omnipresent. Deity functioning on the second level of unifying divinity expression as effective overcontrollers and absonite up-holders of the master universe. As compared with the ministry of the Deities to the grand universe, this absonite function in the master universe is tantamount to universal overcontrol and supersustenance, sometimes called the Ultimacy of Deity.

Again, unless we find human sources, we must assume that these intellectual constructs are of divine origin, offered to influence future human philosophers, and not dependent upon human sources. The Revelators were reaching into human achievements as foundation for their revelation, but only as an aid, and not as a necessity.

The Revelators continue to build on conceptual structures before listing the seven absolute perfections.

Deity may be existential, as in the Eternal Son; experiential, as in the Supreme Being; associative, as in God the Sevenfold; undivided, as in the Paradise Trinity.

Deity is the source of all that which is divine. Deity is characteristically and invariably divine, but all that which is divine is not necessarily Deity, though it will be co-ordinated with Deity and will tend towards some phase of unity with Deity-spiritual, mindal, or personal.

DIVINITY is the characteristic, unifying, and co-ordinating quality of Deity.

Divinity is creature comprehensible as truth, beauty, and goodness; correlated in personality as love, mercy, and ministry; disclosed on impersonal levels as justice, power, and sovereignty.

Divinity may be perfect-complete-as on existential and creator levels of Paradise perfection; it may be imperfect, as on experiential and creature levels of time-space evolution; or it may be relative, neither perfect nor imperfect, as on certain Havona levels of existential-experiential relationships.

Clearly, these classifications of the attributes of God reach beyond the conceptual range of previous human constructs. And Hartshorne's list serves to complement and extend those classifications. Did the other attributes find previous human expression? We will not know unless some one makes that discovery.

The Revelators found the work from Hartshorne as a convenience to fill out these presentations on Deity and Divinity. Hartshorne was on the way to developing greater intellectual philosophies centered on God. But how many of us could use his work as benefit to our understanding of God?

Morontia Mota

One of the more curious neologisms in *The Urantia Papers* is the word “morontia.” It denotes a state of existence between the purely material and the purely spiritual. This state is the celestial body to which we will awake on the mansion worlds. See Paul’s discussion in I Cor 15. Also see the remarks of Jesus in John 14: 2. This state was previously unrevealed; the Revelators needed a word to designate it.

As part of the discussion on the morontia state of existence we are informed that part of our training will be in “morontia mota.”

On this third mansion world the survivors really begin their progressive morontia culture. The chief purpose of this training is to enhance the understanding of the correlation of morontia mota and mortal logic, the co-ordination of morontia mota and human philosophy. Surviving mortals now gain practical insight into true metaphysics. This is the real introduction to the intelligent comprehension of cosmic meanings and universe interrelationships. Page 536.

Then, on page 556, the following remarks are made.

On the first mansion world it is the practice to teach the less advanced students by the parallel technique; that is, in one column are presented the more simple concepts of mota meanings, and in the opposite column citation is made of analogous statements of mortal philosophy.

Not long since, while executing an assignment on the first mansion world of Satania, I had occasion to observe this method of teaching; and though I may not undertake to present the mota content of the lesson, I am permitted to record the twenty-eight statements of human philosophy which this morontia instructor was utilizing as illustrative material designed to assist these new mansion world sojourners in their early efforts to grasp the significance and meaning of mota. These illustrations of human philosophy were:

I shall now list these twenty-eight statements in parallel with Matthew Block’s discovery in human literature.

Matthew published these parallels in 1993 in a document entitled *Morontia Mota* with his copyright notice provided at the beginning of his list. He stated that he had obtained these parallels from *The New Dictionary of Thought*, originally compiled by Tryon Edwards. Matthew used a 1954 reprint of a 1936 edition, that had revisions and enlargement by C. N. Catrevas and Jonathan Edwards. I compared Matthew’s selections from an earlier 1927 edition I found in my local library, also revised and enlarged by Catrevas. The book has seen many editions; I found one reference dated 1966.

The *Dictionary* is an anthology of brief quotes of human attributes and relationships from many different authors, both ancient and modern, listed in alphabetical order. The first few are “ability,” “absence,” “abstinence,” and so on. Many authors are quoted repeatedly with different sentiments under different categories. The 1927 edition is 750 pages.

Martin Gardner reported these parallels in his review of Matthew’s work.

The Urantia Papers vs. New Dictionary of Thought

1. A display of specialized skill does not signify possession of spiritual capacity. Cleverness is not a substitute for true character.

1. We should be on our guard against the temptation to argue directly from skill to capacity, and to assume when a man displays skill in some feat, his capacity is therefore considerable. Tom H. Pear (p. 1)

Curiously, this quote does not appear in the 1927 edition. Furthermore, the human remark does not capture the spirit of the revelation statement. “Spiritual capacity” is emphasized. The idea of “true character” does not appear in the human expression. Thus the Revelators once again expand upon the limited human expression.

2. Few persons live up to the faith which they really have. Unreasoned fear is a master intellectual fraud practiced upon the evolving mortal soul.

2. The ablest men in all walks of modern life are men of faith. Most of them have much more faith than they themselves realize. Bruce Barton (p. 1)

3. Inherent capacities cannot be exceeded; a pint can never hold a quart. The spirit concept cannot be mechanically forced into the material memory mold.

3. A pint can’t hold a quart — if it holds a pint it is doing all that can be expected of it. Margaretta W. Deland (p. 1)

Again the revelation statements provide far more than the human. The human expressions were used merely as a key to open the door to greater spiritual perception.

Again, these two parallels do not exist in the 1927 edition. The use of a 1954 (1936) edition shows that the Revelators resorted to material which was not catalogued when the Revelation was “completed and certified” in 1934 and 1935.

I shall not add further comment about the difference between the highly spiritual emphasis of the statements from *The Urantia Papers* when compared with the human expressions. You may note them as you proceed through the list.

4. Few mortals ever dare to draw anything like the sum of personality credits established by the combined ministries of nature and grace. The majority of impoverished souls are truly rich, but they refuse to believe it.

4. Men are often capable of greater things than they perform.--They are sent into the world with bills of credit, and seldom draw to their full extent. Horace Walpole (p. 1)

5. Difficulties may challenge mediocrity and defeat the fearful, but they only stimulate the true children of the Most Highs.

5. Afflictions sent by providence melt the constancy of the noble minded, but confirm the obduracy of the vile, as the same furnace that liquefies the gold, hardens the clay. P. Sidney (p. 7)

6. To enjoy privilege without abuse, to have liberty without license, to possess power and steadfastly refuse to use it for self-aggrandizement - these are the marks of high civilization.

Neither Matthew, Gardner, nor myself were able to find a similar quote in our respective editions of the *Dictionary*.

Matthew noted a similarity to statements made on page 613 of *The Urantia Papers*.

p. 613 "Unbridled self-will and unregulated self-expression equal unmitigated selfishness, the acme of ungodliness. Liberty without the associated and ever-increasing conquest of self is a figment of egoistic mortal imagination. Self-motivated liberty is a conceptual illusion, a cruel deception. License masquerading in the garments of liberty is the forerunner of abject bondage."

p. 614 "True liberty is the associate of genuine self-respect; false liberty is the consort of self-admiration. True liberty is the fruit of self-control; false liberty, the assumption of self-assertion. Self-control leads to altruistic service; self-admiration tends towards the exploitation of others for the selfish aggrandizement of such a mistaken individual as is willing to sacrifice righteous attainment for the sake of possessing unjust power over his fellow beings."

7. Blind and unforeseen accidents do not occur in the cosmos.

Neither do the celestial beings assist the lower being who refuses to act upon his light of truth.

7. What men call accident is the doing of God's providence. Longfellow (p. 3)

8. Effort does not always produce joy, but there is no happiness without intelligent effort.

8. Heaven never helps the man who will not act. Sophocles (p. 3)

Action may not always bring happiness; but there is no happiness without action. Disraeli (p. 3)

9. Action achieves strength; moderation eventuates in charm.

9. Only actions give to life its strength, as only moderation gives it its oration eventuates in charm. Richter (p. 3)

10. Righteousness strikes the harmony chords of truth, and the melody vibrates throughout the cosmos, even to the recognition of the Infinite.

10. Every action of our lives touches on some chord that will vibrate in eternity. P. Francis(p. 5)

A right act strikes a chord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of God! T. Binney (p. 4)

Matthew notes that the Binney quote was deleted in later editions. Therefore, it would appear that the 1936 edition was used for these human sources. This fact confirms the supposition that the Revelators used a human source which post dates the 1934-1935 closing of the Revelation.

11. The weak indulge in resolutions, but the strong act.

Life is but a day's work - do it well.

The act is ours; the consequences God's.

11. I have never heard anything about the resolutions of the apostles, but a great deal about their acts. Horace Mann (p. 4)

Life, though short, is a working day. Hannah More (p. 4)

Actions are ours; their consequences belong to heaven. P. Francis (p. 5)

12. The greatest affliction of the cosmos is never to have been afflicted. Mortals only learn wisdom by experiencing tribulation.

12. The greatest affliction of life is never to have been afflicted. Anonymous (p. 5)

13. Stars are best discerned from the lonely isolation of experiential depths, not from the illuminated and ecstatic mountain tops.

13. Stars may be seen from the bottom of a deep well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of. Spurgeon (p. 6)

14. Whet the appetites of your associates for truth; give advice only when it is asked for.

Give every man thine ear, but few thy voice; take each man's censure, but reserve thy judgment. Shakespeare (p. 9)

Matthew could find no direct quote to No. 14. Gardner quoted the above, which I found in the 1927 edition. Gardner also quoted the following two:

14. Advice and reprehension require the utmost delicacy; painful truths should be delivered in the softest terms' and expressed no farther than is necessary to produce their due effect. A courteous man will mix what is conciliating with what is offensive; praise with censure; deference and respect with the authority of admonition, so far as can be done in consistence with probity and honor. The mind revolts against all censorian power which displays pride or pleasure in finding fault; but advice, divested of the harshness, and yet retaining the honest warmth of truth, is like honey put round the brim of a vessel full of wormwood.--Even this, however, is sometimes insufficient to conceal the bitterness of the draught. Percival (p. 9)

14. Giving advice is sometimes only showing our wisdom at the expense of another. Shaftesbury (p. 9)

Matthew also referred to Rosilind Fergusson's *Penguin Book of Proverbs*:

14. Give neither counsel nor salt till you are asked for it. English proverb.

However, none of these reflect the divine exhortation to whet the appetites of our associates.

15. Affectation is the ridiculous effort of the ignorant to appear wise, the attempt of the barren soul to appear rich.

15. All affectation is the vain and ridiculous attempt of poverty to appear rich. Lavater (p. 9)

16. You cannot perceive spiritual truth until you feelingly experience it, and many truths are not really felt except in adversity.

16. That which thou dost not understand when thou readest, thou shalt understand in the day of thy visitation; for many secrets of religion are not perceived till they be felt, and are not felt but in the day of calamity. Jeremy Taylor (p. 11)

Gardner offered the following:

16. Adversity is the trial of principle. Without it a man hardly knows whether he is honest or not. Fielding (p. 6)

You can see how the Revelators edited the human expression to make it more succinct, pithy, and spiritual.

17. Ambition is dangerous until it is fully socialized. You have not truly acquired any virtue until your acts make you worthy of it.

17. We should not be so taken up in the search for truth, as to neglect the needful duties of active life; for it is only action that gives a true value and commendation to virtue. Cicero (p. 4)

18. Impatience is a spirit poison; anger is like a stone hurled into a hornet's nest.

18. The sharpest sting of adversity it borrows from its one impatience. George Horne (p. 7)

Anger is as a stone cast into a wasp's nest. Malabar Proverb (p. 24)

Matthew noted how the Revelators pulled from separated subjects, ADVERSITY and ANGER, to associate the thoughts of impatience and anger.

19. Anxiety must be abandoned. The disappointments hardest to bear are those which never come.

19. One of the most useless of all things is to take a deal of trouble in providing against dangers that never come. W. Jay (p. 26)

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come. J. R. Lowell (p. 26)

Neither Matthew nor Gardner note the parallel from Jay. It may be that it did not occur in the 1936 or 1957 editions of the *Dictionary*.

20. Only a poet can discern poetry in the commonplace prose of routine existence.

20. You will find poetry nowhere unless you bring some with you. Joubert (p. 28)

20. Gardner quotes a similar remark on page 488.

21. The high mission of any art is, by its illusions, to foreshadow a higher universe reality, to crystallize the emotions of time into the thought of eternity.

21. The highest problem of any art is to cause by appearance the illusion of a higher reality. Goethe (p. 31)

22. The evolving soul is not made divine by what it does, but by what it strives to do.

22. 'tis not what man does which exalts him, but what man would do! Browning (p. 33)

Personally, I am continually impressed by the manner in which the Revelators took a human expression, then uplifted it and ennobled it to far loftier perspectives of time and eternity. I don't know that there is a parallel to "the emotions of time into the thought of eternity." What human mortal would achieve such lofty sweeps of vision?

23. Death added nothing to the intellectual possession or to the spiritual endowment, but it did add to the experiential status the consciousness of survival.

24. The destiny of eternity is determined moment by moment by the achievements of the day by day living.

The acts of today are the destiny of tomorrow.

24. The acts of this life are the destiny of the next. Lavater (p. 5)

Act well at the moment, and you have performed a good action for all eternity. Eastern proverb (p. 4)

Neither Matthew nor Gardner nor I were able to locate a parallel to No. 23.

In his *Morontia Mota* paper Matthew remarks, "NOT FOUND - for obvious reasons; mortal survival is not part and parcel of human philosophy as we know it!" He then refers to page 1136 in *The Urantia Papers*.

But this remark is simply untrue. Two thousand years of Christianity have emphasized mortal survival. Paul offered discussions on "celestial bodies," I Cor 15:40, foreshadowing presentations in the *Papers*. Jesus mentioned "many mansions" he was preparing that human mortals might be where he was, John 14:3. The philosophies and theologies of a multitude of Christians over the centuries have centered on speculations of the next life. Even the ancient Egyptians looked forward to survival on seven mansions. Refer to my papers on *The Egyptian Book of Life* and the Christian parallels.

This is an example of what I meant earlier about Matthew's inability to connect with the practical processes of the real world.

Matthew later expostulated with me about my assessment of his statement. He felt I did not accurately portray his meaning. In attempt to extract from him exactly what he meant, I finally determined that his reference was to the phrase, "Death . . . did add to the experiential status the consciousness of survival," where no human philosopher had previously expressed that thought. With that I agree. That is why we not could find an exact parallel.

25. Greatness lies not so much in possessing strength as in making a wise and divine use of such strength.

25. Greatness lies, not in being strong, but in the right use of strength.--Bryant (Page 249). [On page 251 the same statement is credited to Henry Ward Beecher.]

26. Knowledge is possessed only by sharing; it is safeguarded by wisdom and socialized by love.

26. If you would thoroughly know anything, teach it to others.--Tryon Edwards (p. 333)

I could not confirm Gardner's assertion that the same statement is credited to Henry Ward Beecher on page 251. Neither is the statement by Bryant found in the 1927 edition.

Matthew noted that the first twenty-four statements were based on human expressions found in the first thirty-two pages of the *Dictionary*. This is the first case which went so far into the *Dictionary*.

Does this fact have significance?

I believe it does. First, a wealth of instruction is available from simple terms. Complex or sophisticated intellectual insights are not necessary to gain lofty spiritual values. If this kind of instruction is available from such little suggestion, what might be plumbed from further stretches of teaching?

Second, one might believe the Revelators awaited the discovery of these connections by Matthew or some other human mortal. Why not make it easier for discovery, while providing such masterful spiritual insights? Thus they would not only be following their mandate to use human concepts wherever possible, but also working hand in glove with us human mortals to come to recognize the manner in which they expanded upon human developments.

This method would then give us a clue to how they estimate the limitation of our abilities. They smoothed the path for us, so to speak. Then all they needed was a Matthew Block to come along and make the connection.

27. Progress demands development of individuality; mediocrity seeks perpetuation in standardization.

27. Individuality is either the mark of genius or the reverse. Mediocrity finds safety in standardization. Frederick E. Crane (p. 728)

28. The argumentative defense of any proposition is inversely proportional to the truth contained.

28. He who establishes his argument by noise and command, shows that his reason is weak. Montaigne (p. 29)

Gardner cited page 302 on #27 but I could find no reference in the 1927 edition. Matthew noted that this reference was in an Appendix to the *Dictionary*. He asked if it was included this way in pre-1935 editions. The answer is yes; it was included in an Appendix to the 1927 edition.

The Urantia Papers go on to note:

Such is the work of the beginners on the first mansion world while the more advanced pupils on the later worlds are mastering the higher levels of cosmic insight and morontia mota.

We would be amiss of the mark if we did not note an important element to the mota list.

All of the examples, except for two or three, are drawn from known human sources. In most cases the expressions are ennobled and uplifted to higher spiritual perceptions.

This means that current advanced human thought approaches the teachings of the first mansion world. Many human mortals of ages past, and of today, may have approached these levels of religious, moral, and spiritual insight. Therefore, it is possible that their term of schooling on the first mansion world may be

cut short. On the opposite extreme, many deficient human mortals who survive to the mansion worlds may need this compensation to reach the level of their more advanced human compatriots.

Furthermore, if the schooling of the later mansion worlds is designed for “mastering the higher levels of cosmic insight and morontia mota” we probably have not approached those levels on our world. Future ages will do so, but for now the mansion world regime is necessary to take the current citizens of this world to those levels.

APPENDIXE — PART II

The Matthew Block Discoveries — Part II

To provide you with a better estimate of the value of Matthew's discoveries I shall now review eight additional human authors who were used by the Revelators to provide a foundation for presentations within *The Urantia Papers*. Three of those were reviewed by Martin Gardner. I shall excerpt from his review, with expansion on his commentaries. Three were presented by Matthew Block in his 1997 document. I shall repeat Matthew's work as he showed it, with minor comment. Two were drawn out by myself, based on Matthew's references.

After Pentecost

In a book by Rufus M. Jones, "*A Preface to Christian Faith in a New Age*," Macmillan Co., New York, 1932, Matthew discovered close parallels with Paper 195 in *The Urantia Papers*. According to his statement:

Paper 195, "After Pentecost," sections 5-10. Every chapter of the book is used in the revelators' discussions of Christianity's struggle to awaken to its spiritual mission in the face of modern secularism and its own institutional shortcomings. Virtually every paragraph of Section 10, "The Future," is drawn consecutively from the last half of this book.

I did not personally verify the parallels, but Martin Gardner investigated. What follows is his summary with my comments.

I offer this example to show how Gardner failed utterly to grasp the methods of the Revelators, and their purpose in using human concepts on which to build a Revelation. His mind was befogged with his contempt for revelation, his disbelief in a real living God, and his inability to accept that celestial beings work intimately with us today. He was unable to perceive their purpose.

I do not take the brief clips from *The Urantia Papers* used by Gardner, which he selected to support his theory of human borrowing from human sources to write the text of the *Papers*, and which hid the techniques of the Revelators. I offer expanded quotations to show their methods more vividly.

The first numbers show the Paper No., Section, and paragraph number from *The Urantia Papers*. The numbers in parentheses show the page of the human source.

The Urantia Papers and Rufus Jones

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195:10:4 “The kingdom of God is within you” was probably the greatest pronouncement Jesus ever made ...

The great saying: “The Kingdom of God is in you,” has been called by a modern Hindu the greatest revelation that any person has ever made. (130)

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195:10:10 If the Christian church would only dare to espouse the Master’s program, thousands of apparently indifferent youths would rush forward to enlist in such a spiritual undertaking, and they would not hesitate to go all the way through with this great adventure. p. 2085

If the Church is to recover its commanding place of influence in the life of the world today it must give a larger share of leadership to those who are young. The entire Church must be penetrated with a new spirit of adventure, and that spirit is peculiarly a characteristic of youth. (163-164)

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What a magnificent call! Yet the Christian world languishes in darkness because it espouses Pauline theology instead of the teachings of Jesus.

You can see the great difference between the statements in *The Urantia Papers*, and in the thoughts of Jones. Here a challenge is put forth by the Revelators, while Jones expresses only a fond hope. Jones saw the organized institutions, the “Church,” as the vehicle for salvaging the present social order. On the contrary, the *Papers* state that this social order is destined for destruction, pages 2081, 2082, 1086. Hence, the *Papers* offer this challenge to the youth of the world to espouse the Master’s program, and not devote themselves to the institutionalized Church in the hope of formulating social reorganization.

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195:10:11 The living Jesus is the only hope of a possible unification of Christianity. The true church - the Jesus brotherhood - is invisible, spiritual, and is characterized by unity, not necessarily by uniformity.

There has been a curious and yet widespread tendency manifested to confuse unity with uniformity. They are totally different . . . (143)

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While Jones may have recognized, and discussed, the difference between unity and uniformity, he did not express the vision we find in *The Urantia Papers*. The true church — the Jesus brotherhood — is invisible and spiritual. It is not characterized by formal institutions, or legal organizations. Therefore, if Christianity is to become unified it must do so from the inside, from the spiritual experiences of its people, and not from some social effort. This great unification can come about only if there is such a transformation of experience, some spiri-

tual awakening so dramatic, that the adherents of the visible organizations will abandon their sectarian desires and will far more readily seek the living Jesus. Then the world will experience unity, but not necessarily theological uniformity.

This great expectation is foreshadowed by statements in the *Papers*.

p.1732 (155:6:9) The religions of authority can only divide men and set them in conscientious array against each other: the religion of the spirit will progressively draw men together and cause them to become understandingly sympathetic with one another. The religions of authority require of men uniformity in belief, but this is impossible of realization in the present state of the world. The religion of the spirit requires only unity of experience - uniformity of destiny making full allowance for diversity of belief. The religion of the spirit requires only uniformity of insight, not uniformity of viewpoint and outlook. The religion of the spirit does not demand uniformity of intellectual views, only unity of spirit feeling. The religions of authority crystallize into lifeless creeds; the religion of the spirit grows into the increasing joy and liberty of ennobling deeds of loving service and merciful ministration.

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195:10:11 The visible church should refuse longer to handicap the progress of the invisible and spiritual brotherhood of the kingdom of God. And this brotherhood is destined to become a living organism in contrast to an institutionalized social organization.

The heart of Christianity would seem to be one that approached as closely as possible to a living, growing *organism*. (146)

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Again we can see how the Revelators went beyond the expectations of Jones to offer a call to God's people. Only unfolding events will determine how we will respond to that call. Only a dramatic change in world conditions will bring about that living organism, devoid of an institutionalized "church."

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195:10:17 The purpose of all education should be to foster and further the supreme purpose of life, the development of a majestic and well-balanced personality. There is great need for the teaching of moral discipline in the place of so much self-gratification. Upon such a foundation religion may contribute its spiritual incentive to the enlargement and enrichment of mortal life, even to the security and enhancement of life eternal.

In speaking favorably, as has been done, of certain modern types of education, nothing should be said that would imply sympathy with any methods of education that neglect mental or moral discipline. (194)

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We can easily see how Gardner, in his attempt to show that William Sadler created *The Urantia Papers* by borrowing wholesale from human authors, condemns the inspiring messages of the Revelation. The Revelators, in all cases, built upon human concepts to provide powerful exhortation and instruction. The spiritual vision of the Revelation far exceeds that expressed by Jones.

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195:5:7 As you view the world, remember that the black patches of evil which you see are shown against a white background of ultimate good. You do not view merely white patches of good which show up miserably against a black background of evil.

The central faith of the chapter is . . . that in the ultimate nature of things the black squares are on a white background and not the white squares on a black one. (70)

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As Gardner stated:

Many other phrases and ideas from Jones’s book have found their way into the *UB* “The world needs more firsthand religion” (*UB* 2083). “First-hand religion” is the title of Jones’s third chapter. The *UB* (2083) tells how Christianity has “dared to lower its ideals.- Jones (page 36) also bemoans the fact that Christianity has “lowered its ideals.”

“The stream of modern Christianity drains many an ancient pagan swamp and many a barbarian morass; many olden cultural watersheds drain into this present-day cultural stream as well as the high Galilean tablelands which are supposed to be its exclusive source.” — So says the *UB* on page 2083. Compare this with Jones’s *A Preface to Christian Faith in a New Age* (page 284): “Christian civilization is, therefore, by no means a river with a single source. On the contrary, it drains swamps and morasses and remote watersheds as well as that high Galilean tableland from which the original stream emerged.”

Jones writes on his first page that “disciples of a crucified carpenter . . . conquered the Roman Empire.” The *UB* (2086) says: “disciples of a crucified carpenter... conquered the Roman World.

The interested person can examine the Revelation passages for their content and spiritual instruction.

Gardner’s attempt to denigrate the Revelation speaks volumes for his lack of relationship with a real living God. Were these not noble truths to be preserved against loss in a deteriorating social order that no longer believes in God? Did the Revelation speak falsely? Why should such great teaching not be preserved for future, God-loving people? Gardner failed utterly to recognize the purpose behind the Revelators, and their design to support God’s people in the grand reorganization of the world.



## The Religion of Jesus

A similar failure by Gardner can be found in his presentation of the parallels with two books by Walter E. Bundy.

Two widely read books of the time, both by Walter E. Bundy, a professor of English Bible at DePauw University, had an enormous influence on the UB's final Paper 196. The books were *The Religion of Jesus* (Bobbs Merrill, 1928) and *Our Recovery of Jesus* (same firm, 1929). Block estimates that about 95 percent of the Paper's preamble and first two sections derive from those two books. "The last sections differs in tone and content," Block adds, "and may be original with the midwayers."

In the twenties the phrase "religious experience" was a popular one with writers on religion. Bundy must have used it more than a thousand times. William James titled his classic work on religion *The Varieties of Religious Experience*. William Ernest Hocking called his major book on religion *The Meaning of God in Human Experience* (1912). The phrase is used repeatedly in the Jesus Papers, especially in Paper 196.

The importance of religious experience, rather than an intellectualized theology, or a doctrine derived from narrow apostolic views, is emphasized time and again in *The Urantia Papers*.

98:7:4 As the original teachings of Jesus penetrated the Occident, they became Occidentalized, and as they became Occidentalized, they began to lose their potentially universal appeal to all races and kinds of men. Christianity, today, has become a religion well adapted to the social, economic, and political mores of the white races. It has long since ceased to be the religion of Jesus, although it still valiantly portrays a beautiful religion about Jesus to such individuals as sincerely seek to follow in the way of its teaching. It has glorified Jesus as the Christ, the Messianic anointed one from God, but has largely forgotten the Master's personal gospel: the Fatherhood of God and the universal brotherhood of all men.

192:4:8 And so, under the vigorous leadership of Peter and ere the Master ascended to the Father, his well-meaning representatives began that subtle process of gradually and certainly changing the religion of Jesus into a new and modified form of religion about Jesus.

195:4:4 Christianity exhibits a history of having originated out of the unintended transformation of the religion of Jesus into a religion about Jesus. It further presents the history of having experienced Hellenization, paganization, secularization, institutionalization, intellectual deterioration, spiritual decadence, moral hibernation, threatened extinction, later rejuvenation, fragmentation, and more recent relative rehabilitation. Such a pedigree is indicative of inherent vitality and the possession of vast recuperative resources. And this same Christianity is now present in the civilized world of Occidental peoples and stands face to face with a struggle for existence which is even more ominous than those eventful crises which have characterized its past battles for dominance.

Such words certainly did not derive out of a Christian religionist. They portray a condemnation of Christianity as it now stands, but express an expectation that Christianity is the cocoon out of which will blossom forth a new invigorated and dynamic belief in a real, living Jesus. No longer will mere theologies about Jesus dominate this world.

195:9:9 The world needs more firsthand religion. Even Christianity - the best of the religions of the twentieth century - is not only a religion about Jesus, but it is so largely one which men experience secondhand. They take their religion wholly as handed down by their accepted religious teachers. What an awakening the world would experience if it could only see Jesus as he really lived on earth and know, firsthand, his life-giving teachings! Descriptive words of things beautiful cannot thrill like the sight thereof, neither can creedal words inspire men's souls like the experience of knowing the presence of God. But expectant faith will ever keep the hope-door of man's soul open for the entrance of the eternal spiritual realities of the divine values of the worlds beyond.

How could Gardner possibly assign such magnificent statements to the deduced plagiarisms of misshapen men?

But this is the way he presented his condemnation:

This distinction between religion about Jesus, and the religion of Jesus, is made over and over again in Bundy's two books. I will cite a few examples, keeping the italics of the original as I have done with *UB* quotes.

Page 2091: "You may *preach* a religion *about* Jesus, but, perforce, you must *live* the religion *of* Jesus."

Page 2090: the *UB* recommends that "religion about Jesus" be replaced by the "living religion of Jesus."

Page 2089: "Jesus does not require his disciples to believe in him, but rather to believe *with* him.

#### From *The Religion of Jesus*:

"[H]istorical Christianity has demanded first of all the sharing of a *faith about Jesus* rather than a sharing of *Jesus' own personal faith*." (253).

"Jesus did not demand that his followers believe *in* or *on* him, but that they believe *with* him" (264).

"Christianity from the moment of its birth was a *religion about Jesus* rather than *the religion of Jesus*" (277).

"A religion about Jesus may fit the pious patterns of the past... but only the religion of Jesus can recommend and prove itself in the life and experience of modern men." (325).

"The hope of Christianity. . . is not a rigorous restriction of what may or may not be believed *about* Jesus, but is an unreserved release of all our powers to believe *with* him" (329).

"Jesus not only challenged his followers to believe *what* he believed, but also to believe *as* he believed (264). The *UB*'s statement (2089) is extremely close in wording: 'Jesus most touchingly challenged his followers, not only to believe what he believed, but also to believe as he believed.'"

"The common idea is that Jesus founded a religion--Christianity. But it is better history to say: *Jesus became a religion*" (277).

As Gardner stated:

The UB (2092) says it this way: "But the greatest mistake was made in that, while the human Jesus was recognized as having a religion, the divine Jesus (Christ) almost overnight became a religion." I see no improvement in the way the *UB* expands Bundy,

Of course Gardner would see no improvement on the way *The Urantia Papers* expanded on Bundy. His mind was so befogged with his condemnation he could not see any religious or spiritual value in the magnificent teachings founded on, and expanded from, human concepts

As he continues:

From Bundy's *Our Recovery of Jesus*:

"Christianity as a religion about Jesus has almost totally obscured Christian vision for the religion of Jesus" (2).

"Is a *religion about Jesus*, such as Christianity has always been, to furnish the body of our faith, or are we to turn to *the religion of Jesus*?" (7).

"He [Jesus] did not require that his disciples believe certain things *about* him, but that they believe *with* him.... It is not difficult to believe in Jesus, but to believe *with* him, to believe *what* and as he believed . . . is a religious task that lays hold on the deepest sources of human life" (10).

The UB (2092) has harsh words about Paul for having replaced the religion of *Jesus* with a religion *about* Jesus. This, too, is stressed by Bundy. In *Our Recovery of Jesus* he describes Paul's religion as a "different world," one "quite distinct from the religious experience of Jesus," and, "In the Christian experience of Paul the Christ of faith, not the Jesus of history, is the supreme religious authority" (32).

We should keep in mind that Paul was chosen by Jesus for his mission to the nations. We should not neglect that fact.

"*The Apostle Paul experienced just such a sudden and spectacular conversion that eventful day on the Damascus road.*" Page 1099. This conversion came about because he was visited by Jesus, in glorious celestial light.

196:2:1 Some day a reformation in the Christian church may strike deep enough to get back to the unadulterated religious teachings of Jesus, the author and finisher of our faith. You may preach a religion about Jesus, but, perforce, you must live the religion of Jesus. In the enthusiasm of Pentecost, Peter unintentionally inaugurated a new religion, the religion of the risen and glorified Christ. The Apostle Paul later on transformed this new gospel into Christianity, a religion embodying his own theologic views and portraying his own personal experience with the Jesus of the Damascus road. The gospel of the kingdom is founded on the personal religious experience of the Jesus of Galilee; Christianity is founded almost exclusively on the personal religious experience of the Apostle Paul. Almost the whole of the New Testament is devoted, not to the portrayal of the significant and inspiring religious life of Jesus, but to a discus-

sion of Paul's religious experience and to a portrayal of his personal religious convictions. The only notable exceptions to this statement, aside from certain parts of Matthew, Mark, and Luke, are the Book of Hebrews and the Epistle of James. Even Peter, in his writing, only once reverted to the personal religious life of his Master. The New Testament is a superb Christian document, but it is only meagerly Jesusonian.

Gardner continues with his condemnation:

On page 2093 of the *UB* we read: "Jesus did not share Paul's pessimistic view of humankind . . . he viewed man positively, not negatively. He saw men as weak rather than wicked, more distraught than depraved."

Compare this with Bundy's words on pages 170-71 of *Our Recovery of Jesus*:

"He [Jesus] shared nothing of that Christian pessimism concerning humankind that has run like a strong stream from the thought of Paul down to the present.... Jesus' estimate of humankind is positive, not negative.... Jesus worked on the assumption that men are weak rather than wicked. . . . Jesus found men distracted and distraught rather than depraved and doomed."

Many other phrases in Paper 196 come straight from Bundy. The very first sentence of *The Religion of Jesus* is "Jesus was God's Galilean." The *UB* (2088) calls Jesus "God's Galilean." Bundy writes (*Our Recovery of Jesus*, page 16): "He [Jesus] was one of them, a layman." The *UB* (2090-91): "The people heard him gladly because he was one of them, an unpretentious laymen.

The author of Paper 196 (*UB* 2089) writes: "Jesus most teachingly challenged his followers, not only to believe *what* he believed, but also to believe *as* he believed. This is the full significance of his one supreme requirement, 'Follow me.'" Here is how Bundy says the same thing (*Our Recovery of Jesus*, page 10): "Jesus had no creed . . . no confession that he required of his disciples. The one great command of Jesus was, 'Follow me.' "

On page 2089 of the *UB* are two paragraphs about how Jesus' faith in God was like that of a child trusting his or her parents. The sentences are derived from a 20-page section of Bundy's *The Religion of Jesus*, a section headed "The Child Mind" (218ff). The *UB* also calls the mind of Jesus a "child mind." Bundy writes: "A final feature in the child mind is a singular lack of pretense" (226). The *UB* says: "There was no hesitating pretense in his [Jesus] religious experience." Bundy stresses the child's sense of "wonder in the world," and how the "wonder-world" is part of all religious experience. The *UB* speaks of the child's response to the "wonder of the universe." Bundy stresses the child's "unreserved trust." The *UB* speaks of "the purity of a child's trust." Bundy stresses the child's "sense of security." The *UB* speaks of the child's "assurance of absolute personal security." Bundy emphasizes the child's "wholesome and sunny optimism." The *UB* speaks of the child's "trusting optimism."

Gardner serves as an excellent example of how an unbelieving mind will twist, distort, and destroy the precious words given to us from God, built from the highest and most noble human concepts of the past, for the future growth of this world.

Only godless minds would engage in such rapacious spiritual destruction.

I shall now offer three other examples of the use of human sources, directly from Matthew's manuscript dated 1997, with my commentary.

## God and Ourselves

The first is from Edwin Lewis, *God and Ourselves; a Plea for the Reality, Adequacy and Availability of God*, Cincinnati, The Abingdon Press, 1931.

The Library of Congress lists twelve books by Lewis, from 1927 to 1953, all on religious themes: *The Biblical Faith and Christian Freedom, A Manual of Christian Beliefs, A Philosophy of the Christian Revelation*, and so on. You can see the concentration of Lewis on his concerns about Christianity, rather than on a spiritual brotherhood.

The parallels are all from Paper 3, Section 5, pages 50-52 of *The Urantia Papers*. The corresponding parallels in Lewis are from Chapter 3, *The Inevitabilities of Life*, beginning on page (73).

Matthew's numbers from *The Urantia Papers* refer to the Paper Number, the Section in that Paper, and the paragraph number in that Section. The numbers in parentheses are the page numbers from Lewis, as reported by Matthew.

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3:5.5 The uncertainties of life and the vicissitudes of existence do not in any manner contradict the concept of the *universal sovereignty* of God.

All evolutionary creature life is beset by certain *inevitableities*. Consider the following:

3:5.6 1. Is *courage* — strength of character -desirable?

Then must man be reared in an environment which necessitates grappling with *hardships* and reacting to disappointments.

3:5.7 2. Is *altruism* - *service* of one's fellows - desirable?

Then must life experience provide for encountering situations of social *inequality*.

3:5.8 3. Is *hope* — the grandeur of trust desirable?

Then human existence must constantly be confronted with insecurities and recurrent *uncertainties*.

3:5.9 4. Is *faith* — the supreme assertion of human thought — desirable?

Then must the mind of man find itself in that troublesome predicament where it ever *knows less than it can believe*.

3:5.10 5. Is the *love of truth* and the willingness to go wherever it leads, desirable?

Then must man grow up in a world where error is present and *falsehood always possible*. There is no necessary antagonism between the conditions of life and the *Sovereign Goodness* of God (74).

Life is full of *inevitableities* . . . (83).

Is *courage* desirable? (93).

Then man must encounter *hardship* (93).

Is *service* of one's kind desirable? (93).

Then there must be *inequalities* in the human lot (93).

Is *hope* desirable? (93).

Then life must be beset by *uncertainties* (93).

Is *faith* desirable? (93).

Then the mind must *know less than it is able to believe* (93).

Is *truth* desirable? (93).

Then *one must be able to lie*, since truth is possible only in the same conditions in which a lie is possible; just as heroism is possible only where one could be a coward, or virtue only where one could be vicious, or purity only where one could be impure (93).

~~~~~

This is a numbered list, as in the Morontia Mota list, or in the structured "Absolute Perfection" list.

Again note the difference between the human truth, and the divine transformation of that truth.

"universal sovereignty of God" vs. "Sovereign Goodness of God"

"courage — strength of character" vs. "courage"

"grappling with hardships and reacting to disappointments" vs. "encounter hardship"

"altruism — service of one's fellows" vs. "service of one's kind"

"hope — the grandeur of trust" vs. "hope"

"insecurities and recurrent uncertainties" vs. "uncertainties"

"faith — the supreme assertion of human thought" vs. "faith"

"the love of truth and the willingness to go wherever it leads" vs. "truth"

"where error is present and falsehood always possible" vs. "one must be able to lie"

(Note that Lewis intended *potential* to falsehood in the phrase "one must be able to.")

The Urantia Papers then present the following list, but offer no parallels to Lewis, as reported by Matthew. Apparently Lewis did not reach to these conceptual heights. The Revelators saw the benefit of adding these concepts for our further enlightenment.

3:5.11 6. Is idealism - the approaching concept of the divine - desirable? Then must man struggle in an environment of relative goodness and beauty, surroundings stimulative of the irrepressible reach for better things.

3:5.12 7. Is loyalty - devotion to highest duty - desirable? Then must man carry on amid the possibilities of betrayal and desertion. The valor of devotion to duty consists in the implied danger of default.

3:5.13 8. Is unselfishness - the spirit of self-forgetfulness - desirable? Then must mortal man live face to face with the incessant clamoring of an inescapable self for recognition and honor. Man could not dynamically choose the divine life if there were no self-life to forsake. Man could never lay saving hold on righteousness if there were no potential evil to exalt and differentiate the good by contrast.

3:5.14 9. Is pleasure - the satisfaction of happiness - desirable? Then must man live in a world where the alternative of pain and the likelihood of suffering are ever-present experiential possibilities.

The *Papers* then pick up with other parallels to Lewis.

(In the following tabulations the bold face indicates sections noted by Matthew as revelatory material not devised by human mind.)

3:5.15 Throughout the universe, every unit is regarded as a part of the whole. Survival of the part is dependent on co-operation with the plan and purpose of the whole, the wholehearted desire and perfect willingness to do the Father's divine will.

The only evolutionary world without error (the possibility of unwise judgment) would be a world without free intelligence.

**In the Havona universe there are a billion perfect worlds with their perfect inhabitants,**

but evolving, man must be fallible if he is to be free.

Free and inexperienced intelligence cannot possibly at first be uniformly wise.

The possibility of mistaken judgment (evil) becomes sin only when the human will consciously endorses and knowingly embraces a deliberate immoral judgment.

3:5.16 The full appreciation of truth, beauty, and goodness is inherent in the perfection of the divine universe. The inhabitants of the Havona worlds do not require the potential of relative value levels as a choice stimulus; such perfect beings are able to identify and choose the good in the absence of all contrastive and thought-compelling moral situations. But all such perfect beings are, in more! nature and spiritual status, what they are by virtue of the fact of existence. They have experientially earned advancement only within their inherent status.

Mortal man earns even his status as an ascension candidate by his own faith and hope. Everything divine which the human mind grasps and the human soul acquires is an experiential attainment; it is a *reality* of personal experience and is therefore a unique possession in contrast to the inherent goodness and righteousness of the inerrant personalities of Havona.

In a system, the parts are as they are and where they are because of the requirements of the whole (96).

This surrender to the spins and needs of the whole is the price the part must pay for its own existence (96).

The only world in which there could be no error would be a world in which there was no free intelligence (112).

The purpose requires that men shall be fallible because it requires that they shall be free(113).

Intelligence that is free and inexperienced and under necessity of learning is bound to go astray (113).

The possibility of moral evil necessarily goes with human life: sin is the responsible actualizing of this possibility (106).

As a matter of theory, it might be admitted...that God could have created a universe in which there were no conflicts, and that in this perfect setting he could have placed intelligent beings whose minds would have functioned automatically and infallibly. Perhaps “angels” are such beings.

But if they are, what man who appreciates the meaning of his own manhood would want to be an angel? It were better to be able to make mistakes and to make them than not to make them because we were not able (113)

~~~~~

You can see how the Revelators expanded on the concepts offered by Lewis.

The *Papers* follow this with further expansion of the concept of perfect beings who may possess attributes of character but who are deprived of earning growth through evolutionary experience.

Clearly, the development of these concepts reaches far beyond the human limits of Lewis, or the rest of us.

True Religion

I shall now show the parallels Matthew found in Paper 101, Section 1, with a work by John Baillie, *The Interpretation of religion: An Introductory Study of Theological Principles*, New York, C. Scribner’s Sons, 1928.

This book was revised and republished by Scribner in 1977. The later edition includes bibliographical references and index. The Library of Congress lists thirty-two books by Baillie including, *The Belief in Progress*, 1951, *The Idea of Revelation in Recent Thought*, 1956, and so on.

Bold face indicates revelatory insertion into the sequence of thought.

~~~~~

101:1.2 The Thought Adjuster has no special mechanism through which to gain Self-expression; there is no mystic religious faculty for the reception or expression of religious emotions. These experiences are made available through the naturally ordained mechanism of mortal mind.

**And therein lies one explanation of the Adjuster’s difficulty in engaging in direct communication with the material mind of its constant indwelling.**



101:1.3 The divine spirit makes contact with mortal man, not by feelings or emotions, but in the realm of the highest and most spiritualized thinking. It is your *thoughts*, not your feelings, that lead you Godward.

The divine nature may be perceived only with the eyes of the mind. But the mind that really discerns God, hears the indwelling Adjuster, is the pure mind. "Without holiness no man may see the Lord." All such inner and spiritual communion is termed spiritual insight.

**Such religious experiences result from the impress made upon the mind of man by the combined operations of the Adjuster and the Spirit of Truth as they function amid and upon the ideas, ideals, insights, and spirit strivings of the evolving sons of God.**

101:1.4 Religion lives and prospers, then, not by sight and feeling, but rather by faith and insight. It consists not in the discovery of new facts or in the finding of a unique experience, but rather in the discovery of new and spiritual *meanings* in facts already well known to mankind.

~~~~~

102:7.10 Of God, the most inescapable of all presences, the most real of all facts, the most living of all truths, the most loving of all friends, and the most divine of all values, we have the right to be the most certain of all universe experiences.

[The best mystics] have indeed made it abundantly clear that there is here no question of a special sense or a special faculty of perception, or of any other activity of the soul than its own intelligence (227).

The central contention for which mysticism stands is certainly that of the direct and intimate nature of God's presence to our souls, but it has also been of the very essence of its case that it is not to our senses that He is thus present but to our thoughts. That in our thoughts we can get closer to God than we can get to the things of sense by seeing and touching and tasting them ... (227).

It is all summed up in Plato's own saying that God is indeed visible, but visible to the mind alone . . . (227) . . . but only to the eyes of the pure mind to the eyes, as eve might put it, of the good conscience (228) . . . "Without holiness no man may see the Lord." . . . This state of the case has been very frankly recognized by a number of recent writers who have nevertheless continue to use the language of sense-perception for the delineation of religious insight (229).

Perhaps, indeed, the main principle to be grasped in this whole matter is that religion lives not by sight but by insight. A man is religious not in so far as he stumbles on certain new facts but in so far as he discovers a new meaning in facts that are already known to us all (232).

Yes! As to God, the most inescapable of all presences, the most real of all facts, we have the right to be certain (42).

~~~~~

The last citation is from Edwin Lewis, not Baille, but introduced into the list of *Paper 102*.

I must again express my amazement at Matthew’s uncanny ability to discover these parallels.

You can note for yourself the nature of the parallels, and the methods employed by the Revelators to frame and restate the human concepts to such superb ideals.

### Teaching About Prayer and Worship

Another example offered by Matthew is found in a book by William Ernest Hocking, *The Meaning of God in Human Experience; A Philosophic Study of Religion*, New Haven, Yale University Press, 1912. Hocking was another prolific writer. The Library of Congress lists thirty-seven books under his authorship, including *Man and the State*, *Living Religions and a World Faith*, and so on. This man was so popular that many of his works were reprinted posthumously.

The italics indicate word or phrase parallels.

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143:7.1 At the evening conferences on Mount Gerizim, Jesus taught many great truths, and in particular he laid emphasis on the following:

143:7.2 True religion is the act of an individual soul in its self-conscious relations with the Creator; organized religion is man’s attempt to *socialize* the worship of individual religionists.

143:7.3 Worship — contemplation of the spiritual — *must alternate with service, contact with material reality*. Work should alternate with play; religion should be balanced by humor. Profound philosophy should be relieved by rhythmic poetry. The strain of living — the time tension of personality - should be relaxed by the restfulness of worship. The feelings of insecurity arising from the fear of personality isolation in the universe should be antidoted by the faith contemplation of the Father and by the attempted realization of the Supreme.

We customarily think of the religious institution as a way of arranging for the *social side* of worship(529).

If worship has any vital function to perform, it *must alternate with other things*, the necessity of rhythm lies somehow in the nature of my practical attention (395).

~~~~~

143:7.4 Prayer is designed to make man less thinking but more *realizing*; it is not designed to increase knowledge but rather to expand insight.

143:7.5 Worship is intended to *anticipate the better life ahead* and then to reflect these new spiritual significance back onto the life which now is.

Mystic insight has been compared by William James with our occasional experiences of *realizing*, more or less suddenly, the meaning of words, sayings, points of view, which may have been familiar and empty possessions for a long time (428)

. . . in proportion as our prayer is honest, we shall find ourselves less thinking, and more seeing; and we can turn again to meet experience with so much better poise and understanding (439).

But the meaning of the mystic experience is prophetic. *It anticipates an attainment* still to be won; it can be held only by proceeding to that winning. Worship is false unless it is sanctioned in turn by the life that follows it (439).

~~~~~

Prayer is spiritually sustaining but *worship is divinely creative*.

143:7.6 Worship is the technique of looking to the *One* for the inspiration of service to the many.

Worship is the yardstick which measures the extent of the *soul's detachment* from the material universe and its simultaneous and secure attachment to the spiritual realities of all creation.

143:7.7 Prayer is *self-reminding* — sublime thinking; worship is self-forgetting - superthinking.

Worship is *effortless attention*, true and ideal soul rest, a form of restful *spiritual exertion*.

143:7.8 Worship is the act of a part *identifying itself with the Whole*; the finite with the Infinite; the son with the Father; time in the act of striking step with eternity.

Worship is the act of the son's personal communion with the divine Father the assumption of refreshing, creative fraternal and *romantic* attitudes by the human

The second sanction of *worship* is, that the worshiper does not merely sustain but *creates* (440).

The mystic has reverted to the *One* and now returns to the many [i.e. the multiplicity of things] (440).

The effort of worship measures the soul's *power of detachment*. And my power of detachment measures the whole of my freedom, the whole of my possibility of happiness the whole of my possible originality, the whole depth and reach of my morality and of my human contribution (365).

A great part of what we commonly know as prayer is in effect, just such a process of *self-reminding* (376).

The contrast between mystic experience and 'life' is at the same time a *contrast between effortless attention and effortful attention* (413).

All good things do doubtless belong together; but each good thing we recognize, is to be pursued separately. The difficulty lies in inferring from the *parts to the whole* . . . (405). Changing conceptions admit some union of the infinite with the finite . . . (376).

. . . our responsible temper finds nothing in the present that satisfies it. It is alienated from its present moment: it is *romantic*, in the sense that it seeks its good elsewhere, far away, in a place very different from what it finds in experience (416).

~~~~~

This section in the Papers ends with this remark:

143:7.9 Although the apostles grasped only a few of his teachings at the camp, other worlds did, and other generations on earth will.

### Origin and Evolution of Religion

I shall now provide two other examples, both of which derive from *The Origin and Evolution of Religion*, E. Washburn Hopkins, Yale University Press, New Haven, 1923.

The first set comes from Chapter II, *The Worship of Stones, Hills, Trees, and Plants*. The parallels may be found in Paper 85, *The Origins of Worship*.

I determined these passages for myself, using Matthew’s references. I did not attempt an exhaustive evaluation; merely an indication of how the concepts were drawn out.

The parallels are in sequential order by page, (except for rearrangement of the sentences or phrases on a page, shown in parenthesis), with a statement in *The Urantia Papers* coming from a corresponding remark in *Origins*, a following second statement from a following remark, and so on. The Revelators greatly condensed the presentation, often extracting isolated sentences from Hopkin’s lengthy text sufficient to illustrate their teachings.

#### *The Urantia Papers vs, Origin and Evolution of Religion*

~~~~~

85:0:4 At one time or another mortal man has worshiped everything on the face of the earth, including himself.

He has also worshiped about everything imaginable in the sky and beneath the surface of the earth.

Primitive man feared all manifestations of power;

he worshiped every natural phenomenon he could not comprehend. The observation of powerful natural forces, such as storms, floods, earthquakes, landslides, volcanoes, fire, heat, and cold, greatly impressed the expanding mind of man.

The inexplicable things of life are still termed “acts of God” and “mysterious dispensations of Providence.” (13)

Man has worshipped everything on earth, including himself . . .

He has worshipped everything he could think of beneath the earth, Finally, he has worshipped everything between earth and heaven . . . the sky itself . . .

(Yet with all this bewildering jumble to his discredit, man to his credit has never really worshipped anything save what he imagined behind these phenomena the thing he sought and feared, power.)

(. . . stones, hills, flowers, trees, streams, wells, ocean, animals . . . metals, caves, serpents, and under-world ghosts . . . and everything in the heavens above, mist, wind, cloud, rainbow, stars, moon, sun . . .)

though only in part has he worshipped the spirits of all these objects.

~~~~~

85:1:1 1.

#### WORSHIP OF STONES AND HILLS

The first object to be worshiped by evolving man was a stone.

Today the Kateri people of southern India still worship a stone, as do numerous tribes in northern India.

Jacob slept on a stone because he venerated it; he even anointed it. Rachel concealed a number of sacred stones in her tent. (14)

#### *The worship of stones and hills:*

Stone-worship may be addressed to a mere stone, a fetish, a totem, an idol, or a symbol . . .

At the present day the inhabitants of Kateri in South India worship a stone, which if neglected will turn into a wild ox, and in Northern India not only the wild tribes but recognized castes of civilized society worship stones which they believe to be alive and possessed of volition . . .

Among the Semites, the Canaanites especially, and, among the Aryans, the Kelts worshipped and anointed stones.

Similarly, Jacob after using a stone as a pillow anointed it, and Rachel concealed stones in the tent, probably "witness stones" (Gen. 28:11-22; 31:34).

~~~~~

85:1:2

Stones first impressed early man as being out of the ordinary because of the manner in which they would so suddenly appear on the surface of a cultivated field or pasture. Men failed to take into account either erosion or the results of the overturning of soil. Stones also greatly impressed early peoples because of their frequent resemblance to animals. The attention of civilized man is arrested by numerous stone formations in the mountains which so much resemble the faces of animals and even men.

But the most profound influence was exerted by meteoric stones which primitive humans beheld hurtling through the atmosphere in flaming grandeur. The shooting star was awesome to early man, and he easily believed that such blazing streaks marked the passage of a spirit on its way to earth. No wonder men were led to worship such phenomena, especially when they subsequently discovered the meteors. And this led to greater reverence for all other stones. In Bengal many worship a meteor which fell to earth in A. D. 1880. (14-15)

The notion that stones are the children of earth interchanges with the belief that they are the bones of earth, both views presupposing the assumption that earth is an organic whole and stones are part of the earth-mother . . .

Different in origin are the betyls or heavenly stones, whose divinity derived from their origin. A blazing stone striking the earth would always inspire fear and subsequent religious regard or worship, as in the case of many betyls (probably the Kaaba stone at Mecca is of this sort).



85:1:3

All ancient clans and tribes had their sacred stones, and most modern peoples manifest a degree of veneration for certain types of stones-their jewels.

A group of five stones was revered in India; in Greece it was a cluster of thirty; among the red men it was usually a circle of stones.

The Romans always threw a stone into the air when invoking Jupiter.

In India even to this day a stone can be used as a witness.

In some regions a stone may be employed as a talisman of the law, and by its prestige an offender can be haled into court.

But simple mortals do not always identify Deity with an object of reverent ceremony. Such fetishes are many times mere symbols of the real object of worship.

(16-17)

Stone-worship is not racial nor is it merely primitive in time. At this hour is worshipped in Bengal a stone which fell in 1880; it is at present " the miraculous god" . . .

A group of five stones in India (thirty in Greece) is sometimes found as a religious unit similar to the stone circles of Europe and to the groups of stones set by the Amerinds, though not always numbered or placed precisely in a circle . . .

The ceremony of throwing a stone among the Romans involved the invocation of Jupiter, and it has thence been supposed that Jupiter himself was originally a stone . . .

Here may be mentioned the common practice in India of taking up a stone as a witness.

If one wishes to hale an offender to court one seizes a stone and calls it an officer . . .



85:1:5

Hill worship followed stone worship, and the first hills to be venerated were large stone formations. It presently became the custom to believe that the gods inhabited the mountains, so that high elevations of land were worshiped for this additional reason. As time passed, certain mountains were associated with certain gods and therefore became holy.

The ignorant and superstitious aborigines believed that caves led to the underworld, with its evil spirits and demons, in contrast with the mountains, which were identified with the later evolving concepts of good spirits and deities.

(19)

The lone stone to the villager is a guardian god. And what the rock is to the villager the hill is to the larger community. It is a being, alive and capable of aiding or injuring. It was not at first to the spirits of the hills that Chinese offered sacrifice but to the hills themselves as powers. There is, so to speak, only a quantitative difference between stone and hill. Only the higher intelligence regards the holy hill as holy because a spirit lives in it or gives oracles there . . .

~~~~~

From this point *The Urantia Papers* do not follow the sequence of Hopkins' presentation.

~~~~~

85:2

Worship of Plants and Trees

Plants were first feared and then worshiped because of the intoxicating liquors which were derived therefrom. Primitive man believed that intoxication rendered one divine. There was supposed to be something unusual and sacred about such an experience. Even in modern times alcohol is known as "spirits."

Early man looked upon sprouting grain with dread and superstitious awe. The Apostle Paul was not the first to draw profound spiritual lessons from, and predicate religious beliefs on, the sprouting grain.

The cults of tree worship are among the oldest religious groups.

All early marriages were held under the trees, and when women desired children, they would sometimes be found out in the forest affectionately embracing a sturdy oak.

Many plants and trees were venerated because of their real or fancied medicinal powers. The savage believed that all chemical effects were due to the direct activity of supernatural forces.

Ideas about tree spirits varied greatly among different tribes and races. Some trees were indwelt by kindly spirits; others harbored the deceptive and cruel.

The Finns believed that most trees were occupied by kind spirits. The Swiss long mistrusted the trees, believing they contained tricky spirits. The inhabitants of India and eastern Russia regard the tree spirits as being cruel. The Patagonians still worship trees, as did the early Semites. Long after the Hebrews ceased tree worship, they continued to venerate their various deities in the groves. Except in China, there once existed a universal cult of the tree of life.

(22ff) - Worship of Trees and Plants

Plants or grains yielding an intoxicant have generally been deified, as in India, Persia, and Mexico. The Soma, or Hom, plant, which produces intoxication, is thus regarded as a divine power. (27)

To our religious sense the idea of resurrection is associated with St. Paul's appeal to the analogous resurrection of grain. All around the Mediterranean and far north in Central Europe this resurrection of plant life had been made the centre of religious ritual long before Paul's day. (30)

The cult of trees is one of the oldest, as it is one of the most widely extended forms of worship. (22)

In India, tree-marriages are common . . . Thus, in the Hindu epic, a woman who wants children embraces a tree. (23)

But the tree *per se* is also beneficent or maleficent and is treated as such. It gives a welcome shade or fruit or it is poisonous or lacerates. (22)

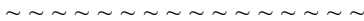
The same epic treats the trees as sentient beings having volition, though elsewhere they are regarded not as themselves holy beings but as abodes of spirits. (23)

Whether wood-spirits are kind or not depends on circumstances. The Finns regard them as gentle; they call the forest-spirit "gentle god of the wood" and give him the "honey goddess" as wife. The Amerinds' spirit was ferocious, like themselves, a cruel demon, and the Russian forest deity was brutal and misleading, though this type appears also in Sweden and Japan, while in Switzerland the wood-spirits are tricky rather than cruel, stealing milk and children, yet recovering for man the cow he has lost. (25)



At this point direct parallels break down, although some of the thoughts in the Revelation were obviously based on the discussions by Hopkins.

I also found that the parallels between *The Urantia Papers on Growth of the Trinity Concept* and the triad and trinity discussions by Hopkins in his chapters on *The Triad* and *The Hindu Trinity* were slim. Following is what I was able to determine, not privy to Matthew's discoveries.



104:0:1 THE Trinity concept of revealed religion must not be confused with the triad beliefs of evolutionary religions.

The ideas of triads arose from suggestive relationships but chiefly because of the three joints of the fingers, because three legs were the fewest which could stabilize a stool, because three support points could keep up a tent; furthermore, primitive man, for a long time, could not count beyond three.

104:0:2 Aside from certain natural couplets, such as past and present, day and night, hot and cold, and male and female,

man generally tends to think in triads: yesterday, today, and tomorrow; sunrise, noon, and sunset; father, mother, and child. Three cheers are given the victor. The dead are buried on the third day, and the ghost is placated by three ablutions of water.

104:0:3 Triad deities all had a natural origin and have appeared at one time or another among most of the intelligent peoples of Urantia. Sometimes the concept of an evolutionary triad has become mixed with that of a revealed Trinity; in these instances it is often impossible to distinguish one from the other.

Failure to recognize the distinction between a triadic rroup of heterogeneous gods and a real trinity has vitiated the work of various scholars. (295)

Why Three should have become a “holy number” has long been the subject of speculation. One modern theory suggests that, as man has three finger-joints, his reckoning arose from his fingers and three became the base order, hence holy. Another contends that three is the base all rhythmic movements and man is a rhythmical creature. Still another theory is that, as some savages cannot count beyond two, three became synonymous with the all or perfection. (291)

But is it not quite as natural to think in pairs, as savages are apt to do, past and present, here and elsewhere, day and night, sun and moon, earth and sky, strength and weakness, male and female? (291)

Now it is true that we think in triads, because three are natural divisions, yesterday, today, and tomorrow; childhood, youth, and age; here, above, below; sunrise, noon sunset; sun, moon, stars; earth, air, sky; father, mother, child; three is the whole, the all. (291)

It is clear from such grouping that the triad is not originally trinitarian and that the triad itself is a more or less fortuitous group of high gods loosely connected in contrast with other ritual groups of three . . . (303)

~~~~~

Although the Revelators may have followed the general sequence of Hopkins’s presentation, as Matthew indicated, these parallels show a breakdown in direct wording from the human document to the divine statement.

Therefore, I did not attempt to further adduce parallels from Hopkins’s chapters on “The Buddhist Trinity,” and “The Christian Trinity.” These are very brief statements in the *Papers*, and do not add to our perception of how the Revelators used human sources. My purpose here was not to repeat the work of Matthew, but merely to provide sufficient evidence for the reader to recognize the manner in which the Revelators used human concepts as the basis of their presentations.

I shall now go on to discuss some of the factors which affect our assessment of Matthew’s work. But first I shall offer Matthew’s public statements about his work.

APPENDIX E — PART III  
 Matthew Block's Discoveries  
 In His Own Words

*A Bibliographic Essay on Some Human Sources Used in The Urantia Book*  
 by Matthew Block  
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*Here Matthew quotes partially from the two Acknowledgments given on pages 16 and 1343 of The Urantia Papers. Refer to my full quotations in previous chapters. I offer a few minor comments in this reproduction of his statement. I mark those with \*\*\*\*. He then makes the following remarks:*

Following these introductory remarks is a list of nineteen books which appear to have been considered worthy of use by the revelators, in pursuance of their mandate to give preference to human sources whenever possible. All of these books (with a few exceptions, to be noted in the list) contain sentences, paragraphs or even whole chapters whose phrasings and organization of thoughts or information are so closely paralleled in *The Urantia Book* as to strongly suggest their use. While a few of these have long been known to some UB readers (e.g., the Breasted book and one of the two books by Bundy and by Jones), most were apparently first discovered in libraries and used bookstores in the Chicago area during the spring, summer and autumn of 1992, in the course of my research into The UB's human sources. The research so far has been so fruitful mainly because none of the books were obscure; they were all written by authorities in their respective fields (often by professors from prominent American universities) and many were reviewed in the popular and academic press. Further, the book titles themselves are often giveaways to the alert Urantia Book reader; by their very titles, for instance, I targeted *Purposive Evolution* and *The Architecture of the Universe* (listed below) as likely primary sources.

It is interesting to note that, although these books cover many fields, including religion, philosophy, archaeology, physics, astronomy and history, the revelators directly acknowledge using only the highest human concepts and insights pertaining to God and the seven superuniverses and to the life and teachings of Jesus (as the above citations indicate). I was thus quite surprised, initially, at the extent to which the revelators culled from books which do not focus on these areas. (As a matter of fact, I was surprised that the revelators culled extensively from books at all, as I had always supposed that they had accessed some sort of celestial concept registry to locate appropriate human concepts and expressions, only referencing books in exceptional cases.) Nevertheless, regardless of the lack

of specific acknowledgments, it is clear that many more textual sources in various fields will eventually be traced. I estimate that writings published before 1936 form the basis of about one-third of Parts I and II and at least two-thirds of Parts III and IV, and most of these works will probably be found within the next few years. Eventually we will be able to map out the whole Urantia Book according to which parts were “revealed for the first time” and which were not. And, again, this will not be too difficult since the revelators, while avoiding extensive word-for-word borrowings, made no attempt to disguise their sources by departing widely from the original human expressions. (It may be, however, that some papers are not composed of direct restatements of specific texts but are rather syntheses of several indirect sources. In this case, we should be able to track down writings which discuss similar concepts or issues in similar ways.)

Clearly, these findings are of pivotal importance to serious Urantia Book readers. In providing a great deal of new substantiation of the revelators’ preferential use of human sources, they spark new insights into what this revelation really is and how human and superhuman voices and viewpoints interfaced in its production. As we gain a better grasp of how original it is (in its function as pure revelation), and how derivative (in its function of presenting superhuman restatements of human concepts and expressions), we will be better able to see how the revelation positions itself with respect to evolutionary human knowledge, wisdom and faith.

My own experience has taught me that, as a result of my former ignorance and underestimation of early 20th century thought and scholarship, my sense of this positioning had been skewed. If unfamiliar with a concept or a piece of information presented in the papers — especially if it struck me as uncommonly beautiful, brilliant, or incisive — I would usually assume it was “revealed for the first time,” little realizing that it might have been known or expressed, in some form or other, by some people of earlier generations. But in becoming more familiar with the thought trends of that period and others, and with the discovery of more human sources, I’ve come to a better appreciation of the higher reaches of human thought (as reflected in the book) and can now begin to give the book’s human side its proper due.

Along with this heightened awareness of the book’s human component has come a greatly increased appreciation of the sheer brilliance with which the revelators accomplished their purposes in referencing these sources. In comparing the source materials with the corresponding passages in The UB, I am continually struck by the presenters’ ingenious ability to seamlessly integrate human observations with revelatory supplementation or correction. Time and again they prove themselves deft and Creative editors, performing the difficult task of remaining true to the original expression while at the same time slightly altering it to make the re-worded sentence(s) more congruent with revealed teachings. One illustration of this technique will suffice for the purposes of the present essay. In his discussion of chemical elements, W.F.G. Swann writes on page 64 Of *The Architecture of the Universe*:

“Starting from any one of them, and noting some property such as the melting point, for example, the property would change as we went along the row, but as we continued it would gradually come back to a condition very similar to that which we started . . . The eighth element was in many respects like the first, the ninth like the second, the tenth like the third, and so on. Such a state of affairs pointed not only to a varied internal structure, but also to a certain harmony in that variation suggestive of some organized plan in building the atom.”

Compare this with the parallel passage on p. 480 of *The UB*:

“Starting from any one element, after noting some one property, such a quality will change for six consecutive elements, but on reaching the eighth, it tends to reappear, that is, the eighth chemically active element resembles the first, the ninth the second, ‘and so on. Such a fact of the physical world unmistakably points to the sevenfold constitution of ancestral energy and is indicative of the fundamental reality of the sevenfold diversity of the creations of time and space.”

Notice the care — and flair — with which the second passage was restated. While retaining the original sentence structures and using similar wordings, the *Mighty Messenger* departs from the speculative tone of Swann’s last clause, inserting a revealed statement of decisive significance in its place. Hundreds of other examples of this technique appear in the books listed below: their cumulative effect is quite astounding. Other patterns of referencing, equally ingenious, are also discernible, but these will be brought forward in later essays. (In this connection, it should be noted that in the listings, when I describe passages in some of the books as being “reproduced with little change” or “lightly rewritten,” etc., the changes may be small in terms of form but quite significant in terms of substance.)

Interestingly, these books have sometimes been of great help in the further understanding of the papers that use them. Often the presenters are obliged to present an abbreviated treatment of a concept or a history which is discussed at greater length by the source. For instance, my understanding of the book’s puzzling reference to “cosmic self-maintenance” (p. 482) was greatly enhanced when I came upon this concept presented at length in the *Noble* book (see below). In light of these benefits to comprehension of both content and context, I feel it would be helpful for the readership to be made aware of these sources and perhaps some of these books with expired copyrights could be re-published. Further, as an organization dedicated to furthering the study of *The Urantia Book*, The (Urantia) Fellowship would do well to openly acknowledge the existence of these works in some way, perhaps even in its informational literature about *The Urantia Book*. We should be aware, as well, that a confident and well-reasoned acknowledgment would disarm debunkers who hold the notion that revelation always and necessarily means, to its gulled believers, complete superhuman inspiration.

The following listings are necessarily brief and incomplete. In the coming months I intend to analyze some of these books at greater length. My main goals in each of the essays, which I hope to publish in *The Journal* and other periodicals of the Urantia movement, will be: (1) to lay out the parallels between the book in question and The UB, (2) to show how the superhuman presenters supplemented the human statements with revelatory information or insights, and (3) to see whether and how the book in question sheds light, in terms of content and/or context, on the corresponding passages in The UB.

In the meantime I and other readers will continue to be on the lookout for more human sources. If anyone knows of books or writings not included in this list, I would be very grateful to hear from you. If anyone has any questions about these books or the projects, please feel free to contact me at: 3719 N. Southport Ave., #217, Chicago, IL 60613 (312/975-1764).

*\*\*\*\*Matthew has since departed from this address and telephone number. Also his expectations of his work have been seriously delayed. \*\*\*\**

*\*\*\*\*In an earlier document in the autumn of 1992 Matthew also made the following remark but he did not include it in the above:\*\*\*\**

[Clearly, these findings are of fundamental importance to serious students of the Urantia Papers, sparking new questions and insights into what this revelation really is and how human and superhuman voices and viewpoints interfaced in its production. As we gain a better grasp of how original it is, or how derivative, we will be better able to see how the revelation positions itself with regard to evolutionary human knowledge, wisdom and faith. We will also be better prepared to grapple with the perplexing questions of the nature and extent of the book's authority, applicability and accessibility in the decades and centuries to come — questions such as: What bearing does the book's being written in 1934-35 have on its future relevance and immediacy? What does it mean that, "this book is intended for the coming age," when so much of it directly addresses and responds to the thought trends and world situation of the early 20th century — no longer our own, much less that of later generations? (Of course, the revelators themselves broach these questions somewhat in "The Limitations of Revelation" and elsewhere).]

### **Matthew's Source List as of December 1992**

1. Aston, W.G. 1905. *Shinto (The Way of the Gods)*. Longmans, Green, and Co., New York. (Paper 131 The World's Religions, section 7.) Sentences from Aston's translation of the "Wa Rongo" collection of Shinto Oracles, lightly rewritten or paraphrased, constitute the entire selection of Ganid's abstract of Shinto.

2. Bishop, William Samuel. 1926. *The Theology of Personality*. Longmans, Green, and Co., New York. (Foreword, section XII; Paper 106 Universe Levels of Reality, section 8.) Though there appears to be no superhuman lifting of content

here, Bishop uses the terms “trinity,” “triunity,” and — amazingly — “A Trinity of Trinities”; in the exposition of his constructive theology. These terms are completely re-worked in The UB.

3. Breasted, James Henry. 1933. *The Dawn of Conscience*. Charles Scribner’s Sons, New York. (Paper 95 The Melchizedek Teachings in the Levant, sections 2-5; Paper 111 The Adjuster and the Soul, preamble.) Breasted’s analysis and assessments of early Egyptian social idealism and religion — including the teachings of Amenemope and Ikhnoton, the ka and the ha, Egypt’s influence on the Hebrews, etc. — are incorporated into The UB’s corresponding discussions.

4. Bundy, Walter E. 1928. *The Religion of Jesus*. The Bobbs-Merrill Company, Indianapolis. (Paper 196 The Faith of Jesus, preamble, sections 1-2; etc.) Portions from every chapter of this book, whose thesis is that the human Jesus founded the religion of personal experience and that we must recover the religion of Jesus from the religion about Jesus, are deftly concentrated in Paper 196 with the retention of many of Bundy’s exact wordings.

5. Bundy, Walter E. 1929. *Our Recovery of Jesus*. The Bobbs-Merrill Company, Indianapolis. (Paper 196 The Faith of Jesus, preamble, sections 1-2.) A companion volume to the preceding book, this one has material that parallels paragraphs in Paper 196 which were not paralleled by the preceding one. The two books together supply about 95% of the basis of the preamble and the first two sections. The last section differs in tone and content and may be original with the mldwayers.

6. Burton, Ernest DeWitt and Mathews, Shailer. 1901, 1927. *The Life of Christ*. University of Chicago Press. Chicago. (Part IV, passim.) The content of this book does not appear to be used but rather its chapter and section titles. Parallel titles include: “The Crisis at Capernaum,” “Discourse on Spiritual Freedom,” “The Widespread Fame of Jesus (Christ),” “The Man with the Withered Hand,” “The Woman Taken in Adultery,” and (More) Parables by the Sea.”

7. Cowdry, E. V., editor. 1930. *Human Biology & Racial Welfare*. Paul B Hoeber, Inc., New York. (Paper 51 The Planetary Adams, section 4; Paper 65 The Overcontrol of Evolution, section 2; Paper 82 The Evolution of Marriage, section 6; etc.) The revelators tacitly reference essays by Hrdlicka, Conklin and Davenport in their discussions of race differences, the dangers and benefits of race mixing and the feasibility of a modest eugenics program.

8. Edwards, Tryon, original compiler, 1890-1934 and later. *The New Dictionary of Thoughts*. Classic Publishing Co., London & New York. (Paper 48 The Morontia Life, section 7.) The vast majority of the 28 “statements of human philosophy” in the Morontia Mota section are taken well-nigh consecutively from the first 35 Pages of this 750-page book, which is arranged alphabetically by subject. The subjects from which the revelators cull quotations include: Ability, Accident, Action, Adversity, Affectation, Affliction, Anger, Anxiety, Art, Aspiration. These quotes are usually not reproduced verbatim in The UB but are recast so as to have a more cosmic and spiritual tone.

9. Fosdick, Harry Emerson. 1933. *The Hope of the World*. Harper and Brothers, New York & London. (Paper 171 On the Way to Jerusalem, section 7.) “Good-

ness is effective only when it is attractive”, on p. 18 is the essence of Fosdick’s sermon “The Fine Art of Making Goodness Attractive.”

10. Frost Jr., S.E., compiler and editor. 1943. *The Sacred Writings of the World’s Great Religions*. The New Home Library, New York. (Paper 131 The World’s Religions.) This book is a selection from previous — and, unfortunately, uncited — translations of various holy books. The UB appears to use the same translations of the Jain, Zoroastrian and Confucian writings as Frost, as well as the Aston Shinto translation. There is a remarkable degree of overlap in the passages selected in the two books.

11. Hartshorne, Charles. 1941. *Man’s Vision of God*. Willett, Clark and Co., Chicago. (Foreword, section I.) Hartshorne’s list of the seven conceivable types of perfection is reproduced almost verbatim on p. 3 of The UB. I suspect that Hartshorne published an earlier (Pre-1936) presentation of this system in a journal, so it may already have been in print before the Foreword was written.

(Refer to my preceding discussions. EPM)

12. Hopkins, E. Washburn. 1923. *Origin and Evolution of Religion*. Yale University Press, New Haven, CT. The whole of Paper 85 The Origins of Worship is derived directly from the first several chapters of this book, each section in the paper corresponding almost exactly to a chapter in the book. Paper 92 The Later Evolution of Religion incorporates some of Hopkins’ comments, as do Papers 90 and 96; and the preamble and section 1 of Paper 104 Growth of the Trinity Concept are based directly on Hopkins’ chapters on “The Triad,” “The Hindu Trinity,” “The Buddhistic Trinity,” and “The Christian Trinity.”

13. Jones, Rufus M. 1932. *A Preface to Christian Faith in a New Age*. Macmillan Co., New York. (Paper 195 After Pentecost, sections 5-10.) Every chapter of the book is used in the revelators’ discussions of Christianity’s struggle to awaken to its spiritual mission in the face of modern secularism and its own institutional shortcomings. Virtually every paragraph of Section 10 (The Future) is drawn consecutively from the last half of this book.

14. Jones, Rufus M. 1916. *The Inner Life*. Macmillan Co., New York. (Paper 102 The Foundations of Religious Faith, preamble). Jones quotes the same two extracts of Bertrand Russell’s “A Free Man’s Worship” (1903) which the Melchizedek paraphrases in the first two paragraphs of the paper. Both Jones and The Melchizedek use these passages to illustrate materialistic despair, which can only be remedied by faith in God and a spiritual interpretation of the universe.

15. Noble, Edmund. 1926. *Purposive Evolution: The Link Between Science and Religion*. Henry Holt and Co., New York. (Paper 42 Energy - Mind and Matter, section 11; Paper 116 The Almighty Supreme, section 7.) Noble’s theory of cosmic self-maintenance (the universe as purposive) is referred to in The UB on p. 482; his chapter “Is the Universe an Organism?” (in which he gives a negative answer) seems to be responded to by the revelators on p. 1276-77: “The Living Organism of the Grand Universe”.

16. Osborn, Henry Fair Held. 1928. *Man Rises to Parnassus: Critical Epochs in the Prehistory of Man*. Princeton University Press, Princeton, NJ. (Paper 64 The Evolutionary Races of Color, sections 2, 4; Paper 80 Andite Expansion in the Occident, sections 3, 8, 9; etc.) This book seems to be the prime source for The UB's discussion of the successive human races in Europe from the Foxhall Peoples to the Neanderthals, the cro-Magnons and the ancestors of the Nordics. The UB largely adheres to Osborn's geological, racial and cultural chronologies and to his characterizations of the cultures of these various peoples. Osborn's discussion of the Bretons is paralleled exactly on p. 899 of The UB.

17. Palmer, George Herbert. 1930. *The Autobiography of a Philosopher*. Greenwood Press reprint, New York, 1968) (Paper 181 Final Admonitions and Warnings, section 1.) Palmer's assertion of the superiority of the inner peace resulting from faith in the Father's loving care, over the "two inferior forms of hardihood" (optimism and stoicism), is paralleled in The UB's discussion on pgs. 1954-55.

18. Sabatier, Auguste. 1904. *Religions of Authority and the Religion of the Spirit*. McClure, Phillips & Co., New York. (Paper 155 Fleeing Through Northern Galilee, sections 5 & 6.) The sections in The UB on "The Discourses on True Religion, — which distinguish the religions of authority from the religion of the spirit — are an amplification of Sabatier's thesis. The UB's listing of the "three manifestations of the religious urge" on p. 1728 correspond to Sabatier's "Three Degrees of Religious Evolution." Sabatier's book was quite influential; both Rufus Jones and Walter Bundy, among others, refer to the religions of authority and the religion of the spirit, attributing the origin of the latter to Jesus, as does Sabatier.

19. Swann, W.F.G. 1934. *The Architecture of the Universe*. The Macmillan Co., New York. (Paper 41 Physical Aspects of the Local Universe; Paper 42 Energy — Mind and Matter, passim. Parts of Swann's opening chapter On "The Dogmas of Natural Philosophy" are reproduced with little change in section 9 ("Natural Philosophy") of Energy — Mind and Matter. Many of his temperature, size and distance estimates relating to intra-atomic and astronomic bodies are used in The UB as are several of his analogies and illustrations (e.g., if the volume of a proton should be magnified to the size of a head of a pin, then, in comparison, a pin's head would attain a diameter equal to that of the earth's orbit around the sun.

*Matthew asked that I not include other reference sources known to me, prior to his own publication.*



## APPENDIXE — PART IV

### The Matthew Block Discoveries — Part IV

#### Limitations on Sources

As we progress down through some supposed parallels we see them deteriorating into doubtful comparisons. The *Growth of the Trinity Concept* from *The Urantia Papers* and Hopkins's presentations on *The Triad* and *The Hindu Trinity* illustrated this lack of direct parallel.

This lack of direct parallel is found in other "sources." Consider, for example, Auguste Sabatier and his *Religions of Authority*. This is what Martin Gardner had to say:

Two discourses by Jesus, outlining "true religion," are in the UB on pages 1728-1733. As Block was the first to discover, it seems as if Jesus had somehow peered into the future to read a 1904 book by Auguste Sabatier, a Protestant theologian at the University of Paris. The heart of what Jesus taught, says the UB, is that true religion is of the Spirit, based on human experience, not on the authority of past dogmas such as the religion of the Pharisees. The phrase "religion(s) of authority" is used by Jesus more than ten times in his two brief talks. From religions of authority, he said, one must progress to the freedoms of a "religion of the Spirit . . . wholly based on human experience."

Now this is precisely the central theme, including the same phrases, of Sabatier's work. Indeed, the title of his book is *Religions of Authority and the Religion of the Spirit*. His book attacks both Roman Catholic and Protestant religions of authority. Jesus could not, of course, have lambasted those faiths, but his attack on the authoritarianism of the scribes is essentially the same.

"Two systems of theology still confront one another" Sabatier writes in his preface, "the theology of authority and the theology of experience." He calls the latter "the religion of the Spirit." The gospel taught by Jesus, he writes (283), "implied the abrogation of religions of authority, and inaugurated as a fact the religion of the Spirit." The authority of the letter gave way to "holiness and love."

Sabatier (369ff.) distinguishes three stages of religious evolution. As Block recognized, they correspond to the "three manifestations of the religious urge" taught by Jesus on page 1728 of the UB. Sabatier's first stage is the uncivilized worship of nature in which persons fear mysterious powers." The UB calls it a "fear" of "mysterious energies." The second stage is a civilized one governed by mind. Superstitions give way to moral laws and religious dogmas--the age of rational theology and church authority. The third stage, initiated by Jesus, is uncompelled faith in God the Father, coupled with the love of others. Sabatier calls this religion's "beautiful mission." Jesus in the UB calls it a "glimpse of the beauty of the infinite character of the Father in heaven--the religion of the spirit as demonstrated in human experience."

Need I point out that this debt to Sabatier's book casts grave doubts on the accuracy of the UB's life of Jesus? This is not just copying by UB authors of prose material, but copying put into the mouth of Jesus!

Well, first of all, Gardner could not read! The first sentence of 155:5 says:

This memorable discourse on religion, summarized and restated in modern phraseology, gave expression to the following truths:

Obviously, no one is copying to put words in the mouth of Jesus!

Second, while Gardner drew out the parallel *sentiments* between the discourse by Jesus, and the writings of Sabatier, no direct word parallels exist except for title headings, and concepts. I attempted to find direct parallels but was unable to do so. Consider these statements from both:

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155:5:3 1. Primitive religion. The seminatural and instinctive urge to fear mysterious energies and worship superior forces, chiefly a religion of the physical nature, the religion of fear.

155:5:6 The religion of the physical senses and the superstitious fears of natural man, the Master refused to belittle, though he deplored the fact that so much of this primitive form of worship should persist in the religious forms of the more intelligent races of mankind. Jesus made it clear that the great difference between the religion of the mind and the religion of the spirit is that, while the former is upheld by ecclesiastical authority, the latter is wholly based on human experience.

In the beginning, what does the uncivilized man do who believes himself to be surrounded and dominated by mysterious powers, spirits, or demons, from which he believes that he has equally everything to fear and everything to hope? He seeks either to win them as auxiliaries, or to protect himself against their ill-will. Formulas of magic, incantation, and gifts offered under the forms of sacrifice, serve him to command the will of the god or to secure its good graces. What then is the religious relation in this first degree, if not the relation of interest or selfishness between two unequal powers? The man of sensation is above all things impressed by strength, and among his gods, it is their force we is the object of his adoration. The Homeric Zeus is the first among gods only because by himself alone he is physically stronger than the others together. (370)

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Clearly, although *The Urantia Papers* and Sabatier express similarity in concept, we cannot say that Sabatier was a direct "source" for words used in the *Papers*. (Matthew has advised me that he considers Sabatier as a "reference" and not as a "source.")

(A far more crucial purpose exists for the presentation of discussions on *True Religion* in the *Papers*. Very shortly mankind will be desperately seeking clarification about their religions. The *Papers* were designed to serve that purpose. See further discussion below.)

What makes a good “human source?” A phrase of three words would not be considered a “source.” Neither would mere similarity in sentiment.

When I began to examine Matthew’s work I asked him about those which did not appear as direct “sources.” As I show here, somewhat in the work by Hopkins, and now by Sabatier, I could find no direct parallel in words or phrases. His reply to one inquiry was, “Oh! That’s a weak source.” What he meant was that it was not a source at all, but merely expressed similarity in sentiment.

(In a later objection to my statement about not being a source at all, Matthew said: “No. What I meant was that it was a parallelism of concept rather than of expression.” )

While the book by Sabatier may have helped to structure discussion for easier human conceptual recognition, we must question if it can be considered a “source.” Surely, the midwayers had the power to recognize human conceptual needs without recourse to human inspiration.

As Matthew said:

I had always supposed that they had accessed some sort of celestial concept registry to locate appropriate human concepts and expressions . . .

I fully agree.

But then, under the impressive weight of his discoveries, Matthew succumbed to the idea that the midwayers needed the human expression to find their “revelation.” He not only reduced immortal beings to purely human needs; he reduced them to the level of immature human mortals who had no compunction about borrowing other peoples literal words.

That is what the evidence told him, and that is the conclusion he reached.

Literally millions of books have been written over the past two thousand years, some religious, some secular, which express similarities in sentiments. As a Protestant child I was personally indoctrinated with the concept that there are no human authorities, neither individuals nor institutions. We go directly to God. Or, as Jesus said, “Call no man Father.” This was an intimate part of the Protestant tradition of breaking the authority of the Roman Catholic Church. Therefore, we cannot say that religious authors borrowed from one another; we can only say that the same thoughts ran through many minds.

This line of thought brings us to another indication of Matthew being “hopelessly naive.” Gardner had good reason for bringing that charge against Matthew; Matthew again succumbed to the view that immortal beings did not have the resources or the power to possess a “celestial concept registry to locate appropriate human concepts and expressions.” But in so doing he did not exercise the intellectual discipline to establish rigorous standards for his sources. To this date he has not distinguished those sources with direct word parallels from those with mere conceptual inspiration.

Another example of Matthew’s naivety was his assignment of passages to William Sadler as a human source. (These assignments were contained in his 1997 document.) But that is a double-edged sword. We do not know how Sadler may have borrowed words and concepts from the *Papers* for his own work. Unless Matthew can rigorously define dates, and establish influence of the *Papers* upon Sadler, he cannot, with intellectual integrity, assign Sadler as a “source.”

(In later objection to my remarks he stated that he was merely showing the parallels between the *Papers* and Sadler. He had no intent to show Sadler as a source. Yet in earlier correspondence with me he boldly stated that he felt Sadler was the source of the material in the *Papers*. Clearly, I have had difficulty following Matthew’s chain of reasoning, and his final position on these important matters.)

I asked another question: “Why did the Revelators feel it necessary or useful to borrow long sections of exact words from human sources?” If they were building upon human concepts they certainly had the power to rephrase those concepts. Why did they not limit themselves to concepts, as they stated in their acknowledgment; why direct words? There seems to be no need to use exact words.

Suppose I were writing a book, had considered other authors who wrote similar books along the same subject lines, and wanted to expand upon the conceptual themes. Would I borrow their words and place them into my text as my original work? Hardly. We just don’t work that way. We have enough integrity and ingenuity to write our own words. We have a natural respect for the work of other people; this respect prevents us from borrowing lengthy direct passages. (Or, as Gardner pointed out, we may take lengthy notes, and then, in later transcription, forget that we borrowed direct words to illustrate the concepts we were marking.)

This difficulty was the foundation for Gardner’s complaint about the use of human sources. We humans don’t engage in such practices; why did immortal beings? Any person capable of the uplifting and ennobling thoughts and concepts found in the *Papers*, of the highest intellectual order, with the most profound theological implications, and with inspiring religious and spiritual meaning, exceeding our best modern minds, (Hartshorne was an example), certainly would have no need to use exact borrowing of words, phrases, and whole sections from other people’s work. Why leave oneself exposed to the exact accusations brought by Gardner?

One could easily conclude that the authors, human or divine, did not have enough ingenuity to create their own essays. Then Gardner could easily bring charges of plagiarism. No wonder he had no respect for Sadler or for the Revelation.

In that dilemma lies a great answer. One that completely escaped Gardner. Furthermore, if Matthew is correct, that . . .

The research so far has been so fruitful mainly because none of the books were obscure; they were all written by authorities in their respective fields (often by professors from prominent American universities) and many were reviewed in the popular and academic press.

. . . we would expect that, sooner or later, someone would stumble across the fact of "borrowing" from human sources. The parallels could not go unnoticed for very long.

In fact, when I asked Matthew about the first discoveries he replied:

The Breasted book was discovered by Scott Forsythe in the 1980's. Scott's an Egyptology enthusiast, so it's no wonder he bumped into Breasted in the course of his studies.

The Bundy book ("The Religion of Jesus," not the sequel, "Our Recovery of Jesus") was discovered by Edith Cook and Carolyn Kendall in the early 60's Carolyn found the book in a used bookstore, was intrigued by its title, and put it in her bookshelf unread. Edith noticed the parallels during an overnight stay at the Kendalls. According to Carolyn, Doctor Sadler was surprised by the parallels she and Edith showed him. (I suspect that Sadler had known about this book for years and just pretended to be surprised.)

Ruth Burton first told me about the Hartshorne parallel in the late 1970's, but I'm not sure if she discovered it.

Edith Cook told me about the Jones book in the late 70's, but I don't know who discovered it, or when.

(Note: Here again we see a surmise by Matthew which does not square with the nature of Sadler's character. Sadler undoubtedly was genuinely surprised.)

We are faced with the great question, Why? Why did the Revelators not have their own ability to phrase revelation most suitable to us, even if using the foundation of existing human concepts, exactly as they said in the Acknowledgments? Why build on direct human expression? Why borrow words directly?

A larger answer must exist.

The process just does not make sense, unless there was another motive.

Through considerable struggle I began to perceive that motive.

When I did my analysis of the “Christ” names in the *Papers* I caught a glimpse of the methods used by the Revelators. (Refer to my paper on that subject.) No human mortal, steeped in the traditions of Christianity, would have used the “Christ” name except for Jesus. But the name was not applied directly to Jesus in the *Papers*. The *Urantia Papers* do not identify Jesus as the Messiah, the promised deliverer. They demonstrate him as the Creator. They show Melchizedek as the future ruler of this world, exactly as the prophecies in the Bible show. See *Psalms* 110, and so on. We all were blinded by apostolic interpretations. See especially the erroneous logic in the *Book of Hebrews*. Jesus never informed the Apostles otherwise; they were left to their own devices. Hence, two thousand years of Christianity has lived under this false interpretation.

As I showed, Sadler was completely unaware of this application of the “Christ” names, as were all members of the Contact Commission, the Forum, and all readers since. The Revelators had placed into the *Papers* a key to perception which only deeper thinking minds would recognize. They buried a method by which we might come to recognize that the Revelation had to come from divine sources; it could not have been written by men.

When I wrote my letter to Gardner, while in the throes of composition of his book, he did not bother to read it. He had already made up his mind. He sloughed it off as worthless. He threw me into the same pot as all those other mindless followers of a cult.

Another item along this line of thought is the use of the name “Satania” in the *Papers*. This name would repel any good Christian, (or anyone else.) How in heaven’s name did someone elect to use the word Satania for our local star system? That is surely demonic. No intelligent beings in their right minds would use that name. Human mortals would not assign such a name; that would be plain stupid. Neither would immortal beings use such a name. It carries an immediate cause for rejection of the Revelation. Yet if a deep thinking mind explores that choice he gradually comes to realize also that the Devil would not have chosen such a name. The choice focuses upon him. But he avoids all direct references to himself as a living, active, deceptive being. He cannot afford such focus.

Therefore, why did the *Papers* use this name?

Because it illustrates that some other logic applies to the validity of the Revelation which is not immediately evident. It applies to the use of the “Christ” names. It applies to the use of the word Satania. And It applies to the direct quote of lengthy passages in human books.

Rather than confirming that William Sadler borrowed from other people, the evidence shows that he did not borrow. If he had been capable of the lofty intellectual construction displayed by the Revelation he would have been far too smart to betray his hand by using extensive quotes of exact human words.

Even more, one cannot get to know Sadler — his religious background with all of its ideals, his intellectual and moral integrity, his service to his fellow men and women over all those years — and continue to believe that he would have been stupid enough to lift lengthy passages directly from human sources, and then pretend that they were from heaven!

Now I began to recognize the importance of Matthew Block's discoveries.

And I began to recognize how Martin Gardner undermined his own work. He just was incapable of such deep reflection.

Why was Matthew Block led down this path with so many stupendous pioneer breakthroughs? Many of us have expressed our amazement at his finds, and his ability to recognize the texts buried in the middle of so many books. We believe that he was led along by this Thought Adjuster, the angels, and the midwayers. He could not have made such remarkable discoveries merely by his unaided human intellect.

His discoveries have the earmark of heavenly assistance to bring the Revelatory methods to our attention.

The method in all these cases is one I call reverse logic. Normal logic would reject certain methods. We would not use other person's writings in such direct verbal copy, we would not use the name "Satania" if we were sensible, and we would not carefully alter the meaning of the word "Christ" if we came out of a Christian background.

Human mortals, capable of such a profound work, would not have betrayed their hand so carelessly. No single person, or group of human mortals, would have set themselves up for condemnation by using the word "Satania." No single person, or group of human mortals, would have altered the meaning of the word Christ do change its significance while hiding such redefinition in the Revelation. And no person, or group of human mortals, would have set themselves up by quoting whole passages so obviously borrowed from human authors.

This means that Matthew and myself, and perhaps others, have been used by our Planetary Supervisors to "prove" the validity of the Revelation. We have become instruments in the hand of God.

But what meaning has this for the future? Who will care about human sources in the future? A thousand years from now the men who wrote all those books will be forgotten. Furthermore, if our society is doomed, if a new social order is at our doorstep, with a world-wide disaster hanging over our heads, how many people will really be interested in an academic display of scholarly research? When one is scratching for survival, academics are thrown out the window.

Consider this thought. Unfolding earth events will bring a dramatic recognition of the validity of the Revelation. But many people will be questioning. They will need some means to reassure themselves of the validity of the Revelation.

The details of Matthew's discoveries will not hold people in the future. Future generations will be thoroughly convinced of the value of the Revelation, regardless of the techniques employed in its creation. But Matthew's work is important to coming decisions. The single fact that the Revelators use these methods to provide validity for their work will help with these decision processes now coming down upon us. Matthew may write the most erudite scholarly treatises expounding on his discoveries, and on the techniques use by the Revelators, but all that work will be summed up in the single conclusion of why the Revelators did it. Of course, until this remarkable design is recognized by large numbers of people, in order for it to be carried as a social tradition into the future, the mechanics of the steps must be made known.

Thus it is my concern that a synopsis of Matthew's work be published before events come crashing down upon our heads.

As Gardner pointed out, so importantly, why did the Revelators resort to taking a human author and putting his ideas into the head of Jesus? Surely, that is the greatest insult.

We should put the shoe on the other foot. Why did Sabatier arrive at the same ideas as those Jesus taught? Because they represent truth. Because they represent religious growth. Because they represent the further spiritual evolution of mankind. Then Sadler did not take the words of Sabatier and put them in the mouth of Jesus; Sabatier gave expression to the teachings of Jesus which did not make it into our historical record.

Coming decisions need clarification on loyalties to human institutions and authorities, and direct loyalty to God. Paper 155, and Sections 5 and 6, are a crucially important part of *The Urantia Papers*. Many persons will be consulting them in the imminent crisis. Does it really matter that Sabatier expressed those sentiments, sentiments that are so instrumental in turning our loyalties away from human institutions, and back to God?

Matthew's work certainly points a bold arrow at the importance of those instructions by Jesus.

I have one other thought on this amazing series of discoveries. Matthew's work has forced those of us who live in this current era to become aware of how human sources were introduced into the Revelation. My discoveries on the corruptions in the Revelation also force us to examine each passage with great care. In the first case the Revelators intentionally introduced human material; in the second case they permitted corruptions. They did not warn Sadler of what was transpiring at 533, and they did not inhibit the influence of Caligastia. As they illustrated in the Revelation, the good coming out of both the benign and corrupt activities far outweigh the dangers introduced thereto. We are being forced to become mature in our relationship with God, and our acceptance of this Great Gift.

Our planetary supervisors certainly know what they are doing.



## APPENDIX F

### Another Sadler Account of His Meeting With the Sleeping Subject

This document was posted by David Kantor on the Fellowship web site too late for me to incorporate into my analysis in this book. However, it presents evidence of sufficient interest to be included here. It shows that Sadler told his story to many people. I offer no further comment.

The Fellowship web site may be found at:

<http://urantiabook.org/archive/history/>

The preface Note is by David Kantor.

### **HOW THE URANTIA PAPERS CAME**

By Webster Stafford

Note: This document was retyped from a xerox copy of the original. It had a note paper-clipped to it which reads: "Sent us by Joseph Crossen, Morrestown, N. J. who got it from Rev. Benjamin Adams, San Francisco, at the home of Dr. Earl Douglass, Princeton, N. J." This note is dated 7/5/63 but there is no indication of the date when the history itself was written.<sup>1</sup>

-----

About the year 1924 Dr. "S", Sr. wrote his son that he felt inasmuch as the family did not have any particular religious or church affiliation, that it would be a desirable program for them to invite in their friends who held the same ideas on religion and ethics and hold an open forum discussion each Sunday from about three to five. This program was carried out and beginning at that time a group of people assembled each Sunday at the home of Dr. "S", Sr. in Chicago and there was also born the beginning of the society.

This group, without any publicity, met and discussed religion, ethics, and philosophy and similar subjects for a period of six months to one year prior to the beginning of the revelation itself. The story of the revelation is as follows:

One night about two o'clock in the morning, Dr. "S" was called to another apartment in the same building by a young lady whose husband was in a trance. Upon examination, the doctor and his wife, who was also a physician and surgeon, were unable to diagnose the situation or to bring the man out of

the trance. Each morning following these experiences the patient was taken to the office of the doctor, who was a psychiatrist, and his wife who was also a physician and thoroughly examined. The result each time was that he appeared to be in perfectly normal physical and mental condition having no memory of any of the details of the so-called trance. This situation continued for approximately one half year. The young wife becoming hysterical, but unfortunately, neither the psychiatrist nor the physician was able to further diagnose it or to do anything to cause a cessation of the trances.

After about six months of this experience the patient in the trances began speaking. The voice was not his voice nor was it his diction or use of language, phrases and ideas. Eventually the voice speaking indicated that he was a "student visitor" to this planet and discussions at that time commenced and extended over a two-year period. During this period there were substantially a series of experiences in which questions were asked of the "student visitor" and answers were given. Because the phenomena was so remarkable the psychiatrist invited in a number of his colleagues to observe the situation. The questions were all then answered and the procedure became quite a common experience between the psychiatrist and his colleagues, and a few of the members of the Sunday forum who observed the phenomena, and the rather remarkable intelligent and accurate answers to the questions, which were propounded. The questions involved all types and kinds, and eventually the "student visitor" stated that he believed that the observers were not taking the matter "seriously enough," and that he felt that the time had come when they should get together and formulate a list of as many questions as they would like to propose, and he would answer them.

As a result of the situation the forum and colleagues of the psychiatrist grouped together, and made up a total of fifty-two questions, and all of them except four which were ignored, were promptly answered in the most accurate manner. The question of a cure for cancer was proposed, but the answer was, "That if this cure was revealed it would not be to an individual like the psychiatrist or his colleagues, but to some elderly medical man who had spent all of his life in an attempt to ascertain the cure for cancer." Because of the obvious and natural credulity involved in this phenomena, and the fact that the psychiatrist was a national authority on psychic phenomena, and quite a skeptic on the subject, and known nationally for his skepticism, he decided to put the individual who was subject to these trances, and this unusual voice emanating simultaneously with the trances to a test, which in his experiences over a considerable period of years, always proved the false character of phenomena which otherwise might be considered a true and accurate revelation of some character.

This test was the use of hypnosis. In due course, the man was put in a state of hypnosis, and upon question the psychiatrist found that for the first time in his experience as a doctor, that while in the state of hypnosis the patient could recall accurately every incident right up to the commencement of the trance, but nothing for the period of the trances, and his normal memory was

only restored at the end of the trance. The actual period of the trance produced a blank condition of memory. This convinced the psychiatrist definitely that he was dealing with phenomena of which he had no knowledge how to handle.

At this point, the psychiatrist knew that he was dealing with something that absolutely stymied him in taking the position that this was not a true and authentic revelation. However, absolute conviction to this end came only with the pain after more of the material had been presented at a later date.

Two years was consumed in questions and replies before the basic material started to come through. By this time, a number of unusual phenomena such that some of the answers or papers on the questions, which were answered in this two-year period, appeared in mysterious locations. For instance, sometimes the questions would be locked in a vault and the questions would mysteriously be removed during the night, and a few days later the answers to these questions appeared on the reverse or blank side of Western Union Telegraph blanks. However, it was interesting to note that the writing appeared right up to the point of the binding holding the sheets together in the pad to such an extent that it would be an impossibility for the human hand to write on a reverse side of a blank in a pad without removing the pad from the binding. Then, after considerable discussion between the "student visitor" and the observers or questioners seated during the periods of discussion, the matter reached a climax in which the "student visitor" told the listeners that he had been instructed to tell them that he had received permission to give to them over a period of time, a number of treatises, or papers, dealing with various subjects, and that they would commence immediately delivering them such that they would be of benefit to all mankind.

For the next 15 years or through to approximately 1941, these papers appeared totaling approximately 200 of them, and involving 2,200 pages<sup>2</sup>. The authorities were varied in number and all of them being deities of various kinds and types of authority and responsibility. The words used were English of a very fine and high grade so far as diction was concerned. There followed, then, for a period of from two to four years, a period of revision, in which some of the papers or chapters were withdrawn. Many corrections were made, and many of the chapters were rewritten. The material was announced as being for all races and all religions. The general outline covered the following seven subjects:

1. The scheme of ascension, it being a very definite one.
2. The Mansion Worlds.
3. The Constellations.
4. The Universe.
5. The Super Universe.
6. The Perfect World Havona.
7. Paradise.

It is interesting to know the character of the individual, which was used as the source for the voice of first the "student visitor" and later, the other deities.

He was a man who had graduated from high school; a self-made individual. At the beginning his wife was quite hysterical, and not very cooperative. The occupation of the individual was that of a broker. His education, previous associations, and knowledge could never have covered any of the phases of the material, which was produced in the revelation. At the end of each so-called trance, he had no knowledge of the activity, which had been produced on that particular occasion. The diction was not his diction. The language and content were definitely not his. Some of the material originally came through some deities whose use of the English language was that which had been out of custom and use for thousands of years. It was the type of English, which had long since passed out of usage.

In reading and examining many revelations, it frequently became apparent that their lack of success in attaining the goal for which it was originally planned, that the failure was due to a matter of faith, or the full acceptance of the authenticity of either the material of the sources or the sources of the material. This had been true in not only automatic writing, but also from forms of other revelations. It is interesting, therefore, to note that in this particular instance, that there were a number of things that had transpired both to produce a coordinated plan, and also, one which was interspersed with phenomena which could not only prove the authenticity of the revelation, but also lend a terrific amount of faith. They were as follows:

1. It was quite obvious that the grouping of the individuals on Sunday afternoons for the purpose of religious, ethical, and philosophical discussions, was so that there would be formed these individuals to assist in the gathering together of materials to hold discussions and to propose questions.

2. The second phenomena was that the young chap whose voice was used for the "student visitor" had absolutely no experience, education, or even association, which could have been possibly identified with the material.

3. That the individual who transcribed much of this material would work a normal eight hours in a commercial office, and then would work frequently throughout the entire night, and yet in the morning would be as fresh as if she had enjoyed a full normal night's rest. This extended over a period of many years.

4. The third phenomena was that of a Deity by the name of Tabamantia, a heavenly deity, who, during the notations of one of the revelations, gave a criticism of the Heavenly work that was being done on this planet, and on the same occasion, many other Heavenly Deities were also present for the occasion. At the same time of the arrival of each one of these deities, the young man in the trance, while lying on his bed, in apparently a quiet manner, would bounce up off the bed in a very striking manner. It was just like a terrific electrical shock. During the course of the criticism, which was quite scoring [sic] in its degree of intensity, indicating that the Heavenly Deities were substantially displeased with the progress, which was being made, or the work, which was being done.

The fifth phenomena occurred during the period of the fifteen years in which the material was being produced. In this case, a small number of the individuals involved in the work, were told that if they would appear at a specific location on the shore of Lake Michigan, at a particular time, that they would be permitted to see a seraphic departure. This they did, and they saw passing through the sky a cigar shaped conveyance, lighted, in which a number of deities were supposed to be, and were being transposed to another planet or universe.

It is quite obvious that all of those phenomena were produced to sustain the faith in the authenticity of these papers; it apparently was very well planned, and very well executed in order to void the previous attempts at revelation, where, due to the lack of faith, the event was unsuccessful.

It was quite a large group of individuals who were involved in the original production of those papers. They either were involved in discussions in the producing of the questions to be asked, or they were involved in observing the phenomena because of its very unusual character. They were composed of friends, medical men, both physicians, as well as psychiatrists, all of them were individuals of good minds, and frequently, a high position in their field. During the production of the papers by the various Deities, it was interesting to note that there was a definite voice, definite diction, so that it was very easy to see that a very large number of individuals collaborated in the effort. In one instance, one of the papers was announced as being a few days late because the deity which was appointed to produce the material could not use English, and it took him a matter of a few days, or less, in order to acquire a sufficient knowledge of the English language, so that the material could be written. It was interesting to observe that when the material came through, the English was just about as perfect as it could possibly be. All the way through, the language is one of the most perfect character in existence throughout the English-speaking world today. The words are remarkable, the choice of English outstanding, and I doubt whether any authority on the English language would disagree with the statement, that it represents the finest piece of English literature today.

The material involved many revelations covering the subjects of astronomy, biology, physics, chemistry, and electronics. All of the materials of this nature were submitted to renowned scientists who verified, so far as they were able, each idea for its authenticity. In some instances, it is true that it "went right over their heads," but where they could rationalize it, they found it to be absolutely correct, plausible, or probable.

<sup>1</sup>1. At the end of his March, 1959 letter to Douglass, Adams solicits help to find a pastorship in New Jersey. Refer to Chapter 30. Apparently the two men knew each other well. Hence the visit of Adams to Douglass in New Jersey.

If the piece by Webster Stafford was written according to the description in the attached note, it had to be written sometime after that date, but before July, 1963.

This is very helpful. Since much of the detail in the Webster piece is very similar to

Harold Sherman's 1942 description in his 1973 book Sadler must have been telling essentially the same story to many different people over an extended period of time.

Although there are discrepancies on details the main thrust of the account is similar.

<sup>2</sup> This view is contradicted by the evidence I have presented in this book.

## ACKNOWLEDGMENTS

I express appreciation to the following persons and institutions who contributed to my investigations into the origins of *The Urantia Papers*.

\*\*\*\*\*

Buddy Roogow

Buddy and I shared two pleasant field trips together. The first was a visit to Martin Gardner in Hendersonville, North Carolina. The second was to La Grange and Chicago when we still held bright promise of discovering the identity of the Sleeping Subject.

Buddy obtained materials through Patty Grimes at the W. K. Kellogg Foundation in Battle Creek, Michigan which included the letters from Wilfred Kellogg to his uncle W. K. Kellogg, the referral letters from Psychiatry professionals on the reputation of William Sadler, and the review materials on Sadler's book, "Theory and Practice of Psychiatry." He also obtained notes on Harold Sherman letters in the possession of Martin Gardner.

Buddy obtained membership records from the Chicago Mercantile Exchange, (formerly Butter and Egg Board) in the hope of identifying the Sleeping Subject. Unfortunately, those records did not offer such evidence.

Buddy contributed to early investigations from City Directories and Census Reports.

\*\*\*\*\*

Tim Poirier and Bert Haloviak

Tim is Archivist at the Ellen G. White Estate at the Seventh Day Adventist Headquarters in Silver Spring, Maryland. He was exceedingly helpful in supplying copies of extant Sadler correspondence with the Whites.

Bert is Reference Librarian at the SDA Headquarters. He also was very helpful in providing research information on Sadler's many contributions to SDA publications, Sadler's founding and editorship of the "Life Boat," and Sadler's status within the SDA. I also obtained much information on early SDA Church history and institutions through Bert.

\*\*\*\*\*

Harold Wolff, Private Researcher

Harold gave freely of his time and knowledge. He met with me at the Cook County Courthouse in Chicago where he helped to obtain information on the Sadler real estate transactions in La Grange from 1908 to 1913.

\*\*\*\*\*

Marilyn Faber and Mary Ann Seward

Marilyn and Mary Ann are the main contributors to the operation of the La Grange Historical Society. They kindly supplied newspaper clippings in the period from 1904 to 1915. They also supplied City Directories, village maps, and charts showing all the residence and business properties during the same period.

I must apologize to Marilyn and Mary Ann for disappointing them. They shared in our hope for the discovery of the identity of the Sleeping Subject, and made several valuable suggestions.

\*\*\*\*\*

Walter Osborne and Mrs. P. L. Callaway

Mr. Osborne and Mrs. Callaway are respectively Reference Librarian and Archival Assistant at the Moody Bible Institute in Chicago. They supplied the documentation showing William Sadler's attendance at that school, and notations on his scholarly status. Unfortunately, the Institute had no records of Sadler's actual grades.

\*\*\*\*\*

Mrs. Marlene Steele

Marlene is chief Librarian at the Willard Library in Battle Creek. She offered kind assistance on the history of the development of breakfast grain foods, the genealogy of the Kellogg's, and Battle Creek City Directories.

\*\*\*\*\*

Robert J. Lynch

Robert is manager of the Records Center at the Chicago Board of Trade. He kindly supplied the membership list for 1908, and made valuable suggestions for research.

\*\*\*\*\*

Owen Gregory

Owen is Chief Archivist for the Chicago Board of Trade, and Reference Librarian at the University of Illinois campus in Chicago. He supplied information on William Sadler's connection to Hull House.

\*\*\*\*\*



Bob McGown

Bob is Chief Archivist for The Chautauqua Archives at the University of Iowa, in Iowa City, Iowa. He kindly assisted us in obtaining copies of the Sadler Chautauqua brochures. Unfortunately, Sadler's extensive files were lost.

\*\*\*\*\*

Larry Watkins

Larry studiously read the manuscript to this book, found textual errors, and made valuable suggestions for improvements in the presentation.

\*\*\*\*\*

Barrie Bedell

Barrie kindly supplied copies of his father's letter to Wilfred Kellogg, in which his father expressed his concerns over the proposed Urantia corporate structure, and the Petition which raised such havoc among members of the Forum, and later false accusations by Harold Sherman and Martin Gardner.

\*\*\*\*\*

In addition to those individuals I was offered kind assistance at the following institutions:

National Archives in Washington, DC and Chicago for Census data.  
The Chicago Public Library  
The Newberry Library in Chicago  
The Chicago Historical Society  
The Battle Creek Historical Society



**The Sadler Chautauqua Troupe  
Circa 1915**



**533 Diversey Parkway**

**Chicago, Illinois**

**Circa, 1930'**



**William Sadler**

**Circa 1950**



**Lena Sadler**

**Late 1930's**

**Bill Sadler, Jr**

**Circa 1950**



**Emma  
Christensen  
(Christy)**

**Circa 1915**





**A Sadler  
Family Scene  
Circa, Late 1930's**

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