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Global Destinies – Revealed and Unrevealed

NEAL WALDROP
USA

THE AUTHORS OF *THE URANTIA BOOK* make it luminously clear that as human beings and as future ascenders, we are all the children of a loving God who understands us during our lives here, and who has prepared an extremely intriguing path for our eventful ascent to Paradise and subsequent service in the corps of the finality. These elements, however, all pertain to our destinies as *individuals*, not to the destiny of our planet Urantia. Are we entirely bereft of information about that?

No, for the revelators *also*:

- Describe God’s plans for the progressive evolution of human society and the universe as a whole.
- Further, they outline the history of our planet from a spiritual perspective, while depicting the current status of human civilization and describing the stages of progressive growth and development that lead to future eras of light and life.

These intriguing aspects are closely associated with the word *epochal*, as used in a favorite phrase of ours: the fifth epochal revelation [1007:4]. Since this unusual word does not ordinarily spring to mind while we are maneuvering our shopping carts toward the check-out line at a supermarket, we need to do a bit of digging. Here are the definitions that we find in the *Random House Webster’s Unabridged Dictionary* (2nd Edition) when we look up the adjective *epochal*:

1. of, pertaining to, or of the nature of an epoch.
2. extremely important, significant, or influential.



“Universe” collage.

The first definition leads us back to the noun epoch, so we should also consider what that word means. The noun *epoch* is defined as:

1. a particular period of time marked by distinctive features, events, etc.: *The treaty ushered in an epoch of peace and good will.*
2. the beginning of a distinctive period in the history of anything: *The splitting of the atom marked an epoch in scientific discovery.*

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Dear siblings of the Urantia community,

AS YOU INEVITABLY NOTICED, we did not produce a November issue as per our typical three month rotation cycle. We chose to end the year with a December paper and we wish this to be our new standard because the “*season to be jolly*” is always appropriate for introspection and planning and, why not end the year with the last month concerned? Years are also a measure of time for us and, on this subject, I would like to point out that I am now ending my fourth year of service in the editorial staff, three of which were dedicated as associate editor and one in which I am pleased to conduct a fourth issue. Although I will stay with the Team a while to supervise the translation aspects, it is time for me to pass along the reins of UAI Journal and introduce you to our new editor to come.

You will have the pleasure of reading Suzanne Kelly’s comments as of our 2009 March issue. Suzanne, born in Detroit, Michigan, into an Air Force family, has travelled the world extensively and her career paths have taken her in many directions. Besides her experience in management, public speaking and much more, she has a BA in Human Sciences and a Master of Science degree in Organizational Leadership. If you also wish to learn a little more about her talents as a published author and poet, you can visit her website at www.elan-vital.net. I am eager to ride with this new input and I foresee a good progression in the development of educational information as intended in the UAI Journal’s purpose.

Now, for this year’s ending, we have selected our feature article with a text from Neal Waldrop. In his paper, Neal analyzes the origin, the history

and the destiny of mankind with relevant cross reference in *The Urantia Book*. He also admonishes us to remember that the revelators also give us instructions pertaining to the fact that we must be creative. If our journey towards Paradise is also “inward,” solicitation of our inner guides can only enhance revelation. To stay in line with Neal’s subject, we have a blazing exposé from Tanno Tilgar who gives us interesting information in his article “Origin and Migrations of Early Races – Science and the Urantia Book.” This is accompanied with an intro to Tanno from Peep Sober.

As comments from the readership have been nothing less than excellent in regard to the William Sadler Jr. texts we have previously published, we chose to treat you once more with a paper from him on the subject of “Hypothesis of the Master Universe.” This will sparkle your mind. And as we close another issue, why not speak about the origin of the Urantia Papers!? An exposé from none other than Dr. William Sadler himself who was the key instrument in the appearance of this marvellous revelation. Let us all ponder on these issues as we close another year. Time is a relative measure of experience in which a panoply of events are required to acquire fulfillment of concepts and validation of such. As humans, sequence is needed in a time frame, but as children of God, sequence is an everlasting experience in which we take pleasure in discovering him.

May you enjoy reading this issue and may God be revealed to all. It has been a privilege for me to represent the UAI Journal Team.

Alain Cyr ■

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Global Destinies – Revealed and Unrevealed, continued from page 1

3. a point of time distinguished by a particular event or state of affairs; a memorable date: *His coming of age was an epoch in his life.*

Therefore, our well favored phrase “epochal revelation” clearly pertains to humanity as a whole. How shall we evaluate that; how shall we appraise it?

Origin, history, and destiny

A Divine Counselor warns us that we must do this rather carefully, for we cannot focus on only one dimension. To the contrary, we must take into account “three phases of universe reality: origin, history, and destiny.” Here is the full paragraph:

Even in the study of man’s biologic evolution on Urantia, there are grave objections to the exclusive historic approach to his present-day status and his current problems. The true perspective of any reality problem — human or divine, terrestrial or cosmic — can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, history, and destiny. The proper understanding of these three experiential realities affords the basis for a wise estimate of the current status. [Divine Counselor, 215:3 / 19:1.6]

The analytical framework that the Divine Counselor has described works very well for us, for the situation we are examining really does amount to a reality problem — in this case terrestrial, the accumulated backlog of unachieved tasks that relate to the progressive growth and development of human society on our planet Urantia.

In terms of the **origin** of life on our planet, it makes sense to start our story about 900,000,000 years ago, when the first scouting party was sent out from Jerusalem to examine Urantia. After *a painstaking survey of the planet* [661:2], the commission of twenty-four spiritual beings reported favorably and recommended that Urantia be placed on the registry of life-experiment planets. This meant that the Life Carriers would be permitted to *institute new patterns of mechanical, chemical, and electrical mobilization at the time of their subsequent arrival with life transplantation and implantation mandates* [a Life Carrier, 661:2 / 57:8.8].

Having received such a stimulating mandate, the Life Carriers conceived an ambitious goal:

It was our intention to produce an early manifestation of will in the evolutionary life of Urantia, and we succeeded. Ordinarily, will does not emerge until the colored races have long been in existence, usually first appearing among the superior types of the red man. Your world is the only planet in Satania where the human type of will has appeared in a precolored race. [A Life Carrier, 736:2 / 65:4.11].

On the other hand, the Life Carriers’ *greatest disappointment* grew out of the reversion of certain primitive plant life to the prechlorophyll levels of parasitic bacteria on such

an extensive and unexpected scale [a Life Carrier, 736:5 / 57:5.2]. This highly disappointing development caused many distressful diseases in the higher mammals, but the Life Carriers somewhat discounted the difficulties involved because they believed that the later strengthening of the human race with the Adamic life plasm would make human beings on Urantia practically immune to all diseases that are caused by bacteria. Because of the Adamic default, however, *their hopes were doomed to disappointment* [736:5].

Approximately one million years ago, Andon and Fonta, the first human beings, separated themselves from their animal ancestors. The age of primitive man then lasted 500,000 years, a period that involved prolonged and extraordinarily brutal struggles [590:0]. On the other hand, the Mighty Messenger who gave us this description also tells us that *on normal and nonexperimental worlds this epoch is very different* [a Mighty Messenger, 590:0 / 52:1.4].

Thus we have already started examining **history**, the second phase of universe reality. The first epochal event that falls in this category was the arrival of the Planetary Prince and his staff *about five hundred thousand years ago and concurrent with the appearance of the six colored or Sangik races* [a Melchizedek, 741:2 / 66:0.2]. Their arrival marked the beginning of the second age of human life on Urantia, and for our purposes it is important to note that the Caligastia one hundred — who were material beings but also superhuman — were organized in ten councils that sought to foster progressive human growth and development in specific fields of human life [745:7]. In other words, the active and visible spiritual administrators of our planet Urantia did not confine their attention to religious and spiritual matters. To the contrary, the Prince’s staff also devoted substantial energy to every other facet of life on our planet. This positive and forward-looking regime lasted almost 300,000 years, although Urantia shows little evidence of it now.

...we must take into account “three phases of universe reality: origin, history, and destiny.

The story of Caligastia’s betrayal — his repulsive decision to align himself with the system rebellion that Lucifer and Satan initiated and propounded — is well known to most readers of The Urantia Book. Therefore I need not dwell on it, and shall not.

When Adam and Eve arrived on Urantia almost 38,000 years ago, they:

found themselves on a sphere wholly unprepared for the proclamation of the brotherhood of man, a world groping about in abject spiritual darkness and cursed with confusion worse confounded by the miscarriage of the mission of the preceding administration. Mind and morals were at a low level, and instead of beginning the task of effecting religious unity, they must begin all anew the work of converting the inhabitants to the most simple forms of religious belief. Instead of finding one

language ready for adoption, they were confronted by the world-wide confusion of hundreds upon hundreds of local dialects. [Solonia, 839:4 / 75:1.3]

The authors of *The Urantia Book* tell us relatively little about work of Adam and Eve that was of a general character, but Paper 74 does include intriguing remarks about Adam's efforts *to foster the arts of manufacture with the idea of developing trade relations with the outside world* [833:3]. The author tells us that at the time of the default, *there were over one hundred primitive manufacturing plants in operation, and extensive trade relations with the near-by tribes had been established* [Solonia, 833:3-4 / 74:5.3-4]. Therefore it is obvious that the original regime of Adam and Eve, like the original regime of the Planetary Prince, did not focus solely on spiritual and religious matters. To the contrary,

Adam and Eve also sought to contribute to the advance of civilization.

...it is obvious that the original regime of Adam and Eve, like the original regime of the Planetary Prince, did not focus solely on spiritual and religious matters.

Most readers of *The Urantia Book* are familiar with the intensely disappointing story of how Adam and Eve departed from the plan and defaulted on their mission. Nonetheless, we should bear in mind that they made an immensely valuable contribution to the progressive

growth and development of humanity: *The influence of the violet race, though in numbers smaller than had been planned, produced an advance in civilization which, since the days of Adam, has far exceeded the progress of mankind throughout its entire previous existence of almost a million years* [an Archangel, 900:2 / 81:0.2].

If we combine all these factors with our broad awareness of the third and fourth epochal revelations — the emergency bestowal of Machiventa Melchizedek in the days of Abraham, and the bestowal two thousand years ago of our sovereign Creator Son Christ Michael of Nebadon in the human form of Jesus of Nazareth — we can develop a brief summary of the category **history**:

1. The first epochal revelation, the original regime of the Planetary Prince, addressed the full spectrum of human life and behavior.
2. The second epochal revelation, the mission of Adam and Eve, was likewise quite broad in concept and intent.
3. In contrast, Melchizedek largely concentrated on aspects of human life that relate to spirituality and religion.
4. Our sovereign Creator Son, incarnate as Jesus of Nazareth, also focused almost entirely on spiritual and religious aspects of human experience.
5. On the other hand, when the authors of *The Urantia Book* prepared the fifth epochal revelation, they adopted the broad, general pattern that applied to the first and second epochal revelations. In addition, they supplemented and enhanced all earlier revelations with many profoundly intriguing insights of a cosmic nature. For example: the role



"Tree" photo - Woody

of the Supreme Being and our privilege as human beings to share in his growth and development, while contributing to the progressive growth and eventual perfection of our corner of the grand universe.

Thus, by logic and by implication, idealistic, reflective, and practical responses to the fifth epochal revelation must not be limited — and will not be limited — to spiritual and religious aspects of the teachings.

These reflections lead us to the category **destiny**. In effect, the entirety of Paper 52, "Planetary Mortal Epochs," amounts to a Mighty Messenger's broad explanation of Urantia's destiny as an inhabited planet. For example, here is how he describes the postbestowal Son age on a normal planet:

During this era the problems of disease and delinquency are virtually solved. Degeneracy has already been largely eliminated by selective reproduction. Disease has been practically mastered through the high resistant qualities of the Adamic strains and by the intelligent and world-wide application of the discoveries of the physical sciences of preceding ages. The average length of life, during this period, climbs well above the equivalent of three hundred years of Urantia time.

Throughout this epoch there is a gradual lessening of governmental supervision. True self-government is beginning to function; fewer and fewer restrictive laws are necessary. The military branches of national resistance are passing away; the era of international harmony is really arriving. There are many nations, mostly determined by land distribution, but only one race, one language, and one religion. [A Mighty Messenger, 596:7-597:1 / 52:5.9-10]

Since that is most certainly not a description of Urantia in our own postbestowal Son age, how will we get there from where we are now? In other words, how will we overcome Urantia's many shortcomings?

Elsewhere in the same Paper, the Mighty Messenger informs us: *Your world is a full dispensation and more behind the average planetary schedule* [593:5 / 52:3.6]. That factual

statement puts the question in context, but it is not particularly comforting. In all these regards, are our spiritual superiors leaving us entirely to our own devices?

No, they are not. In section 6 of Paper 114 [1254-1256], the Chief of Seraphim describes the twelve corps of master seraphim. Please bear in mind that we are not talking about the ordinary, house-and-garden variety *guardian* seraphim who do their best to promote the personal growth and development of individual human beings. No, the Chief of Seraphim is describing grizzled veterans, the industrial-strength *master* seraphim who triumphed over many perplexing challenges during their exhilarating ascent to Seraphington, and who were subsequently assigned to one of the superuniverses so they could apply their accumulated wisdom to the situation of an inhabited world (in this case, ours). Their task is to promote the progressive growth and development of human society on Urantia as a whole. The Chief of Seraphim states:

The master seraphim of planetary supervision utilize many agencies for the prosecution of their missions. They function as ideational clearinghouses, mind focalizers, and project promoters. While unable to inject new and higher conceptions into human minds, they often act to intensify some higher ideal which has already appeared within a human intellect. [The Chief of Seraphim, 1256:9 / 114:6.19]

Thus the master seraphim work indirectly and behind the scenes, by seeking to stimulate human beings. In other words, the master seraphim do not descend to earth with flaming swords in order to slice fire stations in half, dig drainage ditches, or build highways. No, they never “beam down” to the material plane of our planet. Instead, the master seraphim most appropriately leave these matters — and innumerable others that are immensely more important — to the imperfect but evolving discretion and judgment of human beings. We the people of Urantia are responsible for mobilizing our own imagination and creativity in ways that can contribute to the growth of the Supreme, and the master seraphim fully respect the sovereignty of human free will.

In practice, the work of the master seraphim appears to be very closely identified with the inner life. As a Solitary Messenger states:

The advances of true civilization are all born in this inner world of mankind. It is only the inner life that is truly creative. ...

Only in the higher levels of the superconscious mind as it impinges upon the spirit realm of human experience can you find those higher concepts in association with effective master patterns which will contribute to the building of a better and more enduring civilization. [A Solitary Messenger, 1220:3,5 / 111:4.4,6]

Clearly the master seraphim are doing their best to foster initiative, imagination, and creativity on the part of dedicated human beings who wish to promote progressive growth and development in their own fields of

experience, knowledge, or interest. In practice, however, I believe that the most eloquent evocation of Urantia’s immediate future is this paragon by a Melchizedek:

*Mechanical inventions and the dissemination of knowledge are modifying civilization; certain economic adjustments and social changes are imperative if cultural disaster is to be avoided. This new and oncoming social order will not settle down complacently for a millennium. The human race must become reconciled to a procession of changes, adjustments, and readjustments. Mankind is on the march toward **a new and unrevealed planetary destiny.*** [A Melchizedek, 1086:4 / 99:1.1 — emphasis added: words in bold type]

Thereby hangs a tale. Seeking to foster this extended process of changes, adjustments, and readjustments is the essential premise of the Global Endeavor, the project of idealistic and altruistic service that I shall introduce and explain in a subsequent workshop.

In brief, the Global Endeavor will amount to a new option, an additional path that may be attractive to readers of *The Urantia Book* who appreciate the opportunity to act on the teachings to benefit their fellow man. This approach will enable readers to apply their energy and idealism in ways that will foster the progressive growth and development of human society, while seeking to serve others in the spirit of the master seraphim.

The path of idealistic service that is described in the plan will operate in parallel to study groups and in parallel to social organizations. This new path is neither a substitute nor a competitor, and it requires a very different kind of active engagement. Further, I need to make it clear that the Global Endeavor, the project that I am talking about now, is entirely independent. In other words, the Global Endeavor is not a project of Urantia Association International (UAI), nor a project of The Urantia Book Fellowship.

Mankind is on the march toward a new and unrevealed planetary destiny.

Development of the underlying ideas began in January 2004, when the Trustees of Urantia Foundation established an ad hoc committee and asked it to develop a plan for idealistic service to individuals and groups in society who wish to promote progressive growth and development in their own fields of experience, knowledge, or interest. In January 2007, however, the Trustees decided that the project should be independent and encouraged individuals to pursue it. At first I was intensely disappointed, but after a while I came to understand that an entirely independent approach has very substantial advantages. If you would like to hear more about the Global Endeavor, please attend my workshop.*

* For documents that describe and explain the endeavor, please see the website <http://www.globalendeavor.net>. The website includes a link that can be used to send comments and questions, which the committee welcomes.

Urantia's unrevealed destiny

Now, however, we should return to the main lines of our discussion about epochal revelation and epochal destinies. In particular, we need to remember what a Melchizedek has told us: Urantia's destiny is *unrevealed* [1086:4 / 99:1.1].

As we seek to comprehend and interpret that intriguing statement, we should bear in mind that our planet is unique among the ten million inhabited worlds that will eventually comprise our local universe of Nebadon. After all, Urantia is the planet where our beloved Creator Son Christ Michael lived his bestowal life in the physical form and personal identity of Jesus of Nazareth. In other words, Urantia is *the only planet in Nebadon* where Michael has appeared, or will appear, as a mortal of the realm. Thus it is entirely reasonable for us to believe that our sovereign Master Son has planned an extraordinary destiny for Urantia. A Brilliant Evening Star tells us:

The archangel corps of Nebadon is directed by the first-born of this order, and in more recent times a divisional headquarters of the archangels has been maintained on Urantia. It is this unusual fact that soon arrests the attention of extra-Nebadon student visitors. Among their early observations of intrauniverse transactions is the discovery that many ascendant activities of the Brilliant Evening Stars are directed from the capital of a local system, Satania. On further examination they discover that certain archangel activities are directed from a small and apparently insignificant inhabited world called Urantia. And then ensues the revelation of Michael's bestowal on Urantia and their immediately quickened interest in you and your lowly sphere.

Do you grasp the significance of the fact that your lowly and confused planet has become a divisional headquarters for the universe administration and direction of certain archangel activities having to do with the Paradise ascension scheme?

Do you grasp the significance of the fact that your lowly and confused planet has become a divisional headquarters for the universe administration and direction of certain archangel activities having to do with the Paradise ascension scheme? This undoubtedly presages the future concentration of other ascendant activities on the bestowal world of Michael and lends a tremendous and solemn import to the Master's personal promise, "I will come again." [A Brilliant Evening Star, 408:6-409:1 / 37:3.3-4]

To be sure, we the people of Urantia have an exceedingly challenging path to pursue before Urantia can become a role model for any other inhabited planet! Nonetheless, it is our role — and our responsibility — to do whatever we can to overcome these difficulties on the planet where we were born. An Archangel of Nebadon offers incisive counsel:

*Nothing can take precedence over the work of your status sphere — this world or the next. Very important is the work of preparation for the next higher sphere, but nothing equals the importance of the work of the world in which you are actually living. But though the **work** is important, the **self** is not. [555:5 / 48:6.37]*



"Praying girl" collage.

In pondering the possibilities, we should heed a rather ironic lesson from the Planetary Helper seraphim who are called the Spirits of Trust. A Melchizedek tells us:

In the more advanced planetary ages these seraphim enhance man's appreciation of the truth that uncertainty is the secret of contented continuity. They help the mortal philosophers to realize that, when ignorance is essential to success, it would be a colossal blunder for the creature to know the future. [A Melchizedek, 438:2 / 39:5.9]

In all likelihood, we the people of Urantia are not in any great danger of making that colossal blunder. After all, ignorance is not in short supply on this rather backward planet of ours!

On a more serious note, it is at least as important for us to remember that the authors of the fifth epochal revelation were obliged to follow their instructions. From several highly suggestive passages, it is clear that their instructions included definite limits and certain prohibitions. For example, a Divine Counselor and One Without Name and Number refer to, *the sixteenth proscription of the mandate authorizing these narratives* [351:3 / 31:9.2]. A Mighty Messenger explains at least one of the reasons for these restrictions: *It is best that man not have an overrevelation; it stifles imagination* [a Mighty Messenger, 330:2 / 30:0.2].

...we the people of Urantia have an exceedingly challenging path to pursue before Urantia can become a role model for any other inhabited planet!

Thus the silence of the revelators in regard to Urantia's unrevealed destiny was entirely deliberate, entirely purposeful. By all means, let us honor the spirit of their efforts by proceeding to deduce, infer, interpret, imagine, hypothesize, and theorize, but above all, at all ages, in all seasons, let us cooperate with insight and wisdom and do our utmost to promote progressive human growth and development on our planet Urantia!

Neal Waldrop

July 26, 2008

Leavenworth, Kansas, USA ■

Introduction to Tanno Tilgar

PEEP SÓBER

Science and *The Urantia Book*

READERS OF *THE URANTIA BOOK* usually see its value as a new revelation of God and the Universe— that means they value its spiritual content. But as we relate to the book as a revelation, the question arises, what to do with its scientific parts: there is a lot of material which relates to several different sciences. New readers sometimes ask if this information has any scientific value. Does it reflect only the science of the mid 20th century? We need to do more research to answer these questions. One thing is clear; the revelators didn't want to make it a science book. We cannot acquire *unearned* knowledge, so there were certainly limitations on the revelators. However, we don't know of any other revelation which consists of so much scientific material. Does it mean we have also *earned* the scientific knowledge in *The Urantia Book*? Several readers with a scientific background (K. Glasziou and others) have found obvious errors as well as amazing prophetic material from the modern science viewpoint in *The Urantia Book*.

In Tanno Tilgar's research of the early races, his viewpoint that if something doesn't harmonize in *The Urantia Book* with modern science then it should

harmonize with the earlier science, is incorrect in my opinion. Of course, we can hope that one day our science will prove what *The Urantia Book* says, but those things can also happen differently. If the revelators have warned us that some of the text which was written about future scientific discoveries will prove their statements to be outdated, then we should not be afraid of those newer discoveries.

A few years ago we had a scientific Urantia conference in Tallinn, "God and science." Some theologians found it difficult to explain their views because of various contradictions with modern science.

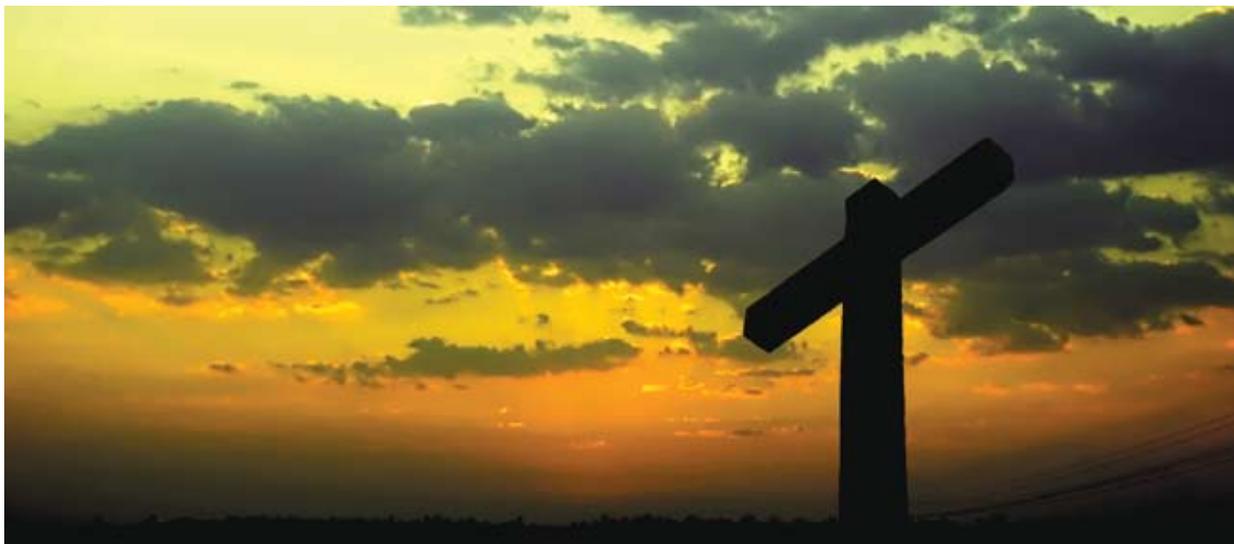
Then an astrophysicist said, please keep in mind, we have always had several contradictions with our theories of physics. Sometimes there are revolutions (revelations?) in science. And as we have normal or mainstream science, we also have the less well known alternative science with its findings and theories. *The Hidden History of the Human Race* by Michael E. Cremona and Richard L. Thompson documents remarkable amounts of discoveries and findings in Archeology which are ignored by mainstream modern science because they obviously conflict with present day evolutionary theory. It was *The Hidden History of the Human Race* which inspired Tanno Tilgar to compare the same topic in *The Urantia Book* and science with its different findings.

If the revelators have warned us that some of the text which was written about future scientific discoveries will prove their statements to be outdated, then we should not be afraid of those newer discoveries.

Peep Sóber

About Tanno

Tanno Tilgar is a second generation reader of *The Urantia Book* in Estonia. He received the book from his father. He presently works in Tallinn University. ■



"Sky and Cross" photo.

ORIGIN AND MIGRATIONS OF EARLY RACES – SCIENCE AND *THE URANTIA BOOK*

TANNO TILGAR

Tallinn, Estonia

READING *THE URANTIA BOOK* WE FIND both prophetic and erroneous claims which concern the scientific parts of *The Urantia Book*. By *prophetic* we refer to knowledge which was not known or accepted by mainstream science in the early days of the revelation but which is now supported by present day science. There are readers (K. Glasziou, M. Neibaur, I. Ginsburgh, G. L. Taylor, P. Calabrese, D. Massey and others) who have found several examples taken from particle physics, astrophysics, geophysics, and radiochemistry which are prophetic in *The Urantia Book*. But the book also contains material which is *erroneous* from the standpoint of present day science. The mistakes of the scientific part have been grounded with the revelator's attempt to avoid providing unearned knowledge [1109] and to answer the Forum's questions from the revelation-time science point of view. Therefore, the question remains, were the claims that are not scientifically true today, true when the revelation was given? The aim of this article is to clarify, whether those claims made by *The Urantia Book* explaining the evolution and migrations of the early races reflect this stance. Therefore we shall compare the claims of *The Urantia Book* regarding the origin, migrations and skills of Andonites, Neanderthals, and Cro-Magnons with the claims of revelation-time science [1934] and modern science.

Origin of human races by *The Urantia Book*

The first human beings were the successors of the Primates Andon and Fonta who were born in Mesopotamia 993,419 years ago from A. D. 1934. They could walk upright, make tools, build fires, and communicate verbally. Some 950,000 years ago Andonites migrated to France and England in the west and to Java in the east. Then 900,000 years ago, some features of the culture of Andonites still persisted with the Foxhall peoples in England, and the Badonan tribes in northwest of India. At this time the most numerous tribes in Europe were of the Heidelberg races [707–708, 711, 714, and 719].



Migration photo.

The Neanderthal race originated 850,000 years ago as a result of interbreeding of the Badonan tribes and their animalistic neighbors in North-Western India. They spread gradually from their original home to France in the west and to Northern Africa in the south. Neanderthals dominated the world for almost half a million years, until the times of the migration of the evolutionary races. The representatives of the aforementioned nation were good hunters and workers of flint. They had also developed a primitive religion [720–722].

Cro-Magnon arose from the admixture of the Adamites migrating from the Second Garden and the blue race prevailing in Europe at that time. It's not said exactly in *The Urantia Book* when it happened, but considering the earliest Andite nations evolved in the areas bordering Mesopotamia, it was probably more than 25,000 years ago. About 15,000 years ago the admixture of Adamites with Sangiks (with a blue race – T.T) had ended and Cro-Magnons had spread across Europe and central Asia. Cro-Magnon was assimilated by the Andites arriving in Europe via Russia in the sixth and seventh millenniums before Christ. In the peak of his evolution Cro-Magnon was a hunter and a fisherman who made stone-axes of flint and erected log huts. His creative imagination revealed itself in art as well. [868, 871, 890–891, 893].

Origin of human races by revelation-time science

The first human beings similar to Andon and Fonta didn't exist from the point of view of the science of the early 1930s, although an ape-like man (*Pithecanthropus erectus* – T.T), from whom a modern human was believed to have descended, had some similarities with the Andonites. It was supposed that an ape-like man had evolved from the anthropoid living in Northern India [B

1932: 759, 767]. The remains of an ape-like man were found on Java Island in 1891, from Heidelberg, Germany in 1907, and from Piltdown, England, some years after the Heidelberg finding. Ape-like men lived on Java Island 500,000 years ago, in Heidelberg 300,000, and in Piltdown 125,000–100,000 years ago. It was presumed that an ape-like man walked upright, and made simpler tools [Максвелл Рид 1936: 302, 304–305, 314].

There was no reference to Foxhall and Bandonan nations in the anthropological treatises of revelation-time examined by the author. While the Bandonan species never existed from the point of view of the revelation-time and today's science, the jawbone found at Foxhall in 1855, was erroneously noted by scientists and by its finder as belonging to a modern human. Some time later the jawbone was strangely lost. In the 1920s traces of tool making and fire building were found in the same layer where the jawbone was found [Moir 1927: 58–59; Cramo, Thomson 2006: 164, 318].

Neanderthals settled down in Europe earlier than 50,000 years ago and lived there up to 25,000 years ago. Since 1856 the Neanderthal man's relics have been found only in Europe, with the exception of Palestine, it was supposed he had come from there to Europe. The aforementioned species walked on two feet, although he couldn't stretch out himself entirely; he was a skilled hunter, hunting wild horses, aurochs, bison, reindeers and even mammoths; he had mastered the arts of fire building and tool making and could speak an elementary language [Максвелл Рид 1936: 314–319].

Cro-Magnon descended either from South Asia or South Africa and arrived in Europe 40,000–25,000 years ago. He lived in France and Northern Spain [Wells 1933: 84, 93, 97]. The earlier part of the aforementioned species arrived in Europe via the Danubian valley; the latter, via the Mediterranean isthmus. Cro-Magnon hunted using a bow and arrows; made tools of stone and bone, statuettes of clay; and created cave drawings in a masterly manner. He had a custom of burying the dead. Cro-Magnon disappeared from Europe at the end of the last ice age 12,000 years ago [Максвелл Рид 1936: 320–325].

The Urantia Book's claims about the first humans and their descendents, origins, and skills are compared with the claims of revelation-time science in Table 1, the claims about their migrations in table 2:

Table 1. *The Urantia Book* about Andonite's, Neanderthal's, Cro-Magnon's origins and skills compared with the claims of the science in the early 1930s (+ sameness, - difference, x incomparability)

Human	Descent		Ability			
	Time	Place	Walking upright	Making implements	Building fire	Speaking
Andonite/ape-like man	+?	-	+	+	-	-
Neanderthal	-	-	x	+	x	x
Cro-Magnon	-	-	x	+	x	x

Table 2. *The Urantia Book* about Andonite's, Neanderthal's, Cro-Magnon's migrations compared with the claims of the science in the early 1930s (+ sameness, - difference, x incomparability)

Human	To Europe		To central Asia		To far East		To Oceania	
	Start, end	End	Start, end	End	Start, end	End	Start, end	End
Andonite/ape-like man	-	+	x	x	x	x	-	+
Neanderthal	-	+	x	x	-	-	x	x
Cro-Magnon	x	x	-	-	x	x	x	x

The claims of *The Urantia Book* coincide with the claims of revelation-time science with regard to Andonites in two skills (walking upright, making tools) and in two terminations of migrations (Heidelberg in Europe, Java in Oceania). In the case of Neanderthal the coincidence reveals itself in one skill (making tools) and in one termination of the migration (Europe), in the case of Cro-Magnon in one skill (making tools). Andon and Fonta's and ape-like man's birth times can be treated as probably coinciding; although the birth time of the former is surely earlier than the lifetime of the latter, nevertheless, the birth time of ape-like man as a species can be considerably closer to the one of Andon and Fonta.

an ape-like man (Pithecanthropus erectus – T.T), from whom a modern human was believed to have descended, had some similarities with the Andonites.

It deserves mentioning that the migrations coincide only in terminations, not in starts. That it implies migrating to the same destination from different places (Andonite, ape-like man, Neanderthal arrived in Europe, but according to both sources, from different places; the same applies for Andonite's and for ape-like man's arrival in Java). Cro-Magnon spread in Middle Asia only according to *The Urantia Book*.

Thus 7 out of 13 claims of *The Urantia Book's* coincide with the claims of the revelation-time science. The compatibility of one claim is probable. But in 14 cases the claims do not coincide.

Origin of human races by the modern science

The first generally accepted human species *Homo erectus* originated 1,600,000 years ago in Africa, and migrated some hundred years later to Asia (the Java's *Homo erectus* et al.) and probably to Europe (the Heidelberg *Homo erectus* et al.). The existence of *Homo erectus* ended supposedly 250,000 ago. *Homo erectus* could already walk upright, make tools, build fire and maybe use a crude language [B 1998: 824–827].

The Foxhall jaw by today's scientific circles is anomalous evidence mentioned either scornfully—or not at all. But all the objects found in the bed where the jaw was found are at least 2.5 million years old [Cremo, Thomson 2006: 164]. The skull of Piltdown man which was



“Rock” photo.

considered by revelation-time science as representative of ape-like man and not belonging to *Homo erectus*, but its descendant *Homo sapiens* is today believed to have been put there fraudulently with the intention of deceiving science [same source: 214]. The finding of Piltdown man is not referred to in *The Urantia Book*.

Neanderthal originated from *Homo erectus* 200,000–100,000 years ago. His original home is not mentioned in Britannica. It’s only stated due to the fossil evidence where the gradual emergence of the Neanderthals can be inferred, especially in Western Europe and probably across their entire geographic range [B 1998: 837]. In the light of newer findings, it has been claimed Neanderthal inhabited Europe and the Middle-East, maybe even the Altai Mountains in the Far East. Generally, Asia was the territory of *Homo erectus* [Ennet 2007: A 42]. Therefore, it seems likely Neanderthal’s original home wasn’t situated in the Middle-East, which was the area of his later migrations, but in Europe. Neanderthal is also being called a classic “Western European Neanderthal” in the scientific literature [Cremon, Thomson 2006: 26]. The aforementioned human was replaced by modern humans 50,000–30,000 years ago.

Neanderthals used stone tools of high quality, could build fire, and buried their dead as the first human-like men had done. The last circumstance certifies they had a primitive religion [B 1998: 838].

Cro-Magnon appeared according to Britannica 50,000 years ago in western Asia¹ [B 1998: 836–837, 839]. But according to the latest data, modern humans, who are also being considered as Cro-Magnon, evolved even earlier, around 100,000 or more years ago in South Africa. Nearly 30,000 years ago modern humans entered Europe from Africa and replaced the Neanderthal [Cremon, Thompson 2006: 155]. The area of Cro-Magnon’s distribution is, as generally known, limited to Europe, North Africa, and West Asia. The modern human of Asia and the one

of Australia do not descend from Cro-Magnon, but from the local *homo erectus*. Based on the remains Cro-Magnon has existed in Europe from the period of 8000-2000 BC. Cro-Magnon had already developed the ability of speech. He produced art, and unlike Neanderthals, hunted larger animals (reindeer, bison, mammoth). Both Neanderthal and Cro-Magnon man buried their dead [B 1998: 840–841, 843].

The Urantia Book’s claims regarding first the humans and their descendents, their origins and skills are compared with the claims of today’s science in Table 3, and the claims about their migrations are in Table 4: Table 3. The Urantia Book about Andonite’s, Neanderthal’s, Cro-Magnon’s origins, skills compared with the claims of today’s science (+ sameness, - difference, x incomparability)

Human	Descent		Ability			
	Time	Place	Walking upright	Making implements	Building fire	Speaking
Andonite/ homo erectus	-	-	+	+	+	+?
Neanderthal	-	-	x	+	x	x
Cro-Magnon	-	-	x	+	x	x

Table 4. The Urantia Book about Andonite’s, Neanderthal’s, Cro-Magnon’s migrations compared with the claims of today’s science (+ sameness, - difference, x incomparability)

Human	To Europe		To central Asia		To far East		To Oceania	
	Start, end	End	Start, end	End	Start, end	End	Start, end	End
Andonite/ homo erectus	-	+	x	x	x	x	-	+
Neanderthal	-	-	x	x	-	+	x	x
Cro-Magnon	x	x	-	-	x	x	x	x

The claims of *The Urantia Book* coincide with the claims of today’s science with regard to Andonites in three skills (walking upright, mastering tools, and building fire) and two ends of migration (Heidelberg in Europe, Java in Oceania). In the Neanderthal’s occasional coincidences appear in one skill (making tools) and in one termination of migration (China according to *The Urantia Book* and Altai Mountains according to today’s science). In the case of Cro-Magnon, only one skill coincides (making tools). *The Urantia Book’s* claim about the Andonite’s ability to speak is treated as possibly correct: accordingly, to some scientists *Homo erectus’s* ability of speech can be deduced from the tools he made often at high deductive levels [B 1998: 824].

The Urantia Book’s 8 claims coincide with the claims of today’s science and the coincidence of one claim is probable. But in 13 cases the claims are not compatible. It appears the claims of *The Urantia Book* coincide with the claims of modern science even more than with the claims of revelation-time science. This is caused from the

The claims of The Urantia Book coincide with the claims of revelation-time science with regard to Andonites in two skills (walking upright, making tools)

1 The remains of Cro-Magnon were found in Israel (B 1998: 839).



"Camels" photo by Krayker

changing of two viewpoints of revelation-time science: In the early 1930s they believed that an ape-like man could not build fire, but it's known today that *Homo erectus* was a fire-builder; in the early 1930s there was no evidence Neanderthal had migrated eastwards, but today this evidence does exist. On the other hand one earlier coincidence about the Neanderthal's migration from his original home in Asia to Europe no longer applies. The reason for this is that Neanderthal probably originated in Europe, not Asia.

Taking into consideration the re-evaluation of the claims of the revelation time, it's probable the claims of today's science will be re-estimated as well. For example, it has been suggested that the status of *Australopithecus* and *Homo erectus* is questionable and that the anatomically modern human coexisted with the primates tens of millions of years ago [Cremo, Thomson 2006: 309]. Whether or not they did, and to what extent the claims in *The Urantia Book* will match with the claims of future science regarding evolution and migrations of humans, is naturally too early to say at the moment.

Summary

My hypothesis was raised whether the claims of *The Urantia Book* regarding the evolution and migrations of early races coincide more with the views of the revelation-time science (1934) than with the views of the today's science. For verification of this hypothesis the claims of *The Urantia Book* about the origin, skills and migrations of Andites, Neanderthals and Cro-Magnons were compared with the claims of revelation-time and today's science. In the case of the revelation-time science, Andonite was compared with an ape-like man, and in the case of today's science with *Homo erectus*. It appeared that *The Urantia Book's* claims coincide with the claims of revelation-time science in 7 cases out of 15, and with the claims of modern science in 8 cases out of 15. In both cases the coincidence of one claim is probable. Herewith, the hypothesis was not confirmed. Therefore the question still remains, what is the aim and value of the knowledge

that does not coincide with previous or present day science? It is easy to say that our science is still too primitive and that we may see many corrections in the future that will solve these questions. But if our expectations are wrong, will this still hold true? We can also say there are much more spiritual and religious information and concepts in *The Urantia Book* that are more valuable, so why ask these uncomfortable questions? If you asked these questions, you could be right, but if it wasn't important why would they include this information for us to contemplate? At the very least, we cannot avoid these types of sincere questions. I agree science cannot be based on revelation, just as the revelators did not claim to make science. These previously mentioned prophetic statements have not influenced science any way. But perhaps these statements have given more credibility to *The Urantia Book* for some readers and for them to contemplate and to do additional research with the other parts of the book. ■

Therefore the question still remains, what is the aim and value of the knowledge that does not coincide with previous or present day science?

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Hypothesis of the Master Universe

WILLIAM SALDER JR.

*William Sadler, Jr., better known as Bill, was a gifted student of **The Urantia Book** who also had a talent for distilling its most complex teachings into conversational language. Some of his informal talks were recorded and this article was developed from a transcript of such a presentation to a study group sometime within the period of 1958 and 1959. He also authored **A Study of the Master Universe and its Appendices**.*

WE START OUT WITH THREE prologues in eternity. Each of these prologues relates to the three procreative levels of the function of total Deity as portrayed on page 2 of the Urantia papers. Prologue A: The key word is static. Here we have Deity self-contained, self-existent. This static level of Deity existed in the dawn of eternity. It exists today. It is ever-existent. It is eternal. God is. The I AM is. The Absolute IS. God does nothing. Deity does nothing. The Absolute does nothing. The mere fact of existence is the overriding reality which completely predominates this level of the function of total Deity. This is referred to elsewhere in the papers as the *hypothetical static moment of eternity*^[1153:2]. As the papers say, actuals are still contained within their potentials, and potentials have yet to differentiate from the unqualified infinity of reality.

Prologue B: This is the second level of total Deity function. Here we have potentials separating themselves. In other words, at the second level of total Deity function, something could happen. Something is contemplated. In the static level, nothing is contemplated. All we have is something which is. In the second level, we have the concept of a future in contrast to the everlasting continuum of the eternal present. Time is foreshadowed in the second level. Time isn't existent. It is merely suggested, as a time-creature perceives a level in relation to the first level. When you talk about potentials, you are talking about "that which could come into being," and this implies a future tense in relation to a present tense.

In the static level, we have only an unqualifiedly present tense. In the potential level, we have implication

of a future tense. In terms of Deity evolution, the potential level is vastly different than the static level. In the static level, we have one absolute, containing within itself the possibility of self-will. In the potential level, we have a separation of absolutes. We have that which is Deity—volitional, purposeful hence qualified—moving out and away from that which remains left behind as non-Deity—reactive, unqualified. This is the differentiation of the Qualified Absolute from the Unqualified Absolute. In the third, let's say, Prologue C—and all of these prologues are in eternity—we have the term "associative."

First of all, this implies the associative function of the Universal Absolute. Now this is important to note. When the Qualified Absolute separated from the Unqualified Absolute, the two became perfectly unified by the presence and function and compensatory action of the Universal Absolute. So this involves no disunity in infinity. The three absolutes are perfectly unified. Let's pursue this still farther. In this same level of associativeness, the Father separated himself from that absolute personality, which thus became the Eternal Son.

In so separating himself, God became not the absolute personality—for that is his Son—but he became the Father of the absolute person, hence the Universal Father of all persons. At the same time, God expressed himself in a non-Deity sense. If the Son may be regarded as the first Deity thesis, then Paradise may be regarded as the first non-Deity antithesis. Paradise is the absolute opposite of the Eternal Son. Now, if this were a mechanical universe, if God were a machine and not a person, then we could confidently predict that God would duplicate the union of actual reality as he had previously unified potential reality, the three absolutes. Had God unified actual reality, this would have meant the appearance of some being who would perfectly unify the Isle of Paradise and the Eternal Son. It is interesting to note that this did not happen.

Actual reality was not unified. The unification took place on Deity levels, not on the levels of actuality. The unification took place in the appearance of the Conjoint Actor and the formation of the Paradise Trinity—which is a union of Deity, not a union of actualities. Paradise was left orphaned as an actual in the cosmos. Of course, at the same time, the central universe of Havona came into existence in a pre-creative sense, so that we have at the close of our last prologue in eternity an imbalance. We have an asymmetrical situation, not a mathematically symmetrical situation. We have an aesthetic, artistic asymmetry, which puts the future of creation not in balance, but out of balance, because Paradise is associated with nothing in terms of total synthesis.

Let's take inventory of the situation. At the end of eternity, just before the beginning of time, we have three absolute potentialities, perfectly unified. We have three infinite personalizations of Deity, perfectly unified in the Paradise Trinity. We have Paradise, not Trinity unified or Trinity dominated, and yet not directly related

In the static level, we have only an unqualifiedly present tense. In the potential level, we have implication of a future tense.

to the Absolutes, although closely associated with the Unqualified Absolute. We have the Central Universe in eternity, a universe which never was created. It is a pre-creative expression of divinity. We can now embark upon our first story. This is the beginning of the expression of Deity in time and space and in transcendent time and space. Up until now, all we have been considering is the existential, eternal, pre-creative expression of Deity. From here on, we are considering the experiential time-space and transcendent time-space expression of Deity, first in the Grand Universe, second in the Master Universe. At the dawn of the second universe age—which is the present universe age—we have Deity moving into the fourth level of expression, creativity. The Gods create. The first real creative act of the Deities was the personalization of the 21 Ancients of Days.

These beings were created. They had a historic origin. Their immediate seniors, the Eternals of Days, never were created. They are pre-creative expressions of the Trinity in pre-creative Havona. As we examine the fourth and fifth level of Deity expression, creative and evolutionary, we are looking at the transactions of the second universe age. The second universe age presents a Hegelian situation. We have now Havona, as creative thesis of Deity. We are switching our terms at this point, and this is a subtle distinction. In the first universe age, which had no beginning, but did have an ending, Havona is a pre-creative existence. In the second universe age, in which we now live, we practically regard Havona as a creation. Much of Havona is truly created. All of the secondary supernaphim, many of the tertiary supernaphim, the Spirits of the Circuits may be pre-creative, but their function is not even discovered until the seven superuniverses were projected. Let's consider Havona as the first nuclear universe, and the seven superuniverses as a cytoplasmic universe in relation to nuclear Havona. Let's state this in a different way.

Let's say that Havona is the creative thesis of perfection, and the seven superuniverses are the responsive antithesis of imperfection. The challenge is to produce a synthesis between the perfect and the imperfect. We know how this is done. Eventually the seven supercreations will achieve a perfection which will qualify them to march step by step with the central universe of perfection. This can be exemplified, for when a Finaliter trinitizes with a Havona native to produce a Creature Trinitized Son, here is a literal synthesis of evolutionary birth perfection associated with created perfection. In Hegel's concept, thesis-antithesis-synthesis is portrayed in the evolution of the Master Universe by the appearance of the Supreme Being. God the Supreme will finally evolve, will actually synthesize Havona perfection plus the perfected evolutionary achievements of the seven supercreations. The real synthesis of the first story is the emergence of the Supreme Being. How is the Grand Universe related to the four outer space levels? Well, I would submit that the Grand Universe is the second nuclear creation.

The appearance of a nuclear universe is witnessed by the appearance of new Deity. Havona saw the birth of the Infinite Spirit. The completion of the Grand Universe witnesses the appearance of the Supreme Being. Second, the appearance of a nuclear universe witnesses the appearance of a new Trinity. Let's test this. The appearance of Havona is concomitant with the birth of the Infinite Spirit, and the appearance of the Spirit completes the Paradise Trinity. Similarly, the perfection of the Grand Universe—the seven superuniverses as dependent on Havona—witnesses the appearance of the Supreme Being, and his appearance makes possible the first function of the first experiential Trinity, comprised of the Supreme Being, the Architects of the Master Universe, and the Supreme Creators—the Supreme Creators being the Master Spirits, the Ancients of Days, and the Creator Son/Creative Spirit unions.

If the concept is valid, then we are about to embark upon a further expansion of the creativity and evolution of Deity, this time in the four outer space levels of the Master Universe. And we know that these four outer space levels are enormously greater than the entire Grand Universe. At this point, we might consider a new principle: We have seen that the Havona thesis existed in relation to the superuniverse antithesis, and that the settling of the seven superuniverses in light and life made possible the first experiential synthesis.

Now, I would submit, at this point we are into discovering a new principle: Old synthesis transforms itself into a new thesis. The first experiential synthesis is the Supreme Being. The new thesis is the first experiential Trinity. The new nuclear universe is the Grand Universe. It exists in relationship to the cytoplasmic universes of the four outer space levels. In what way these outer space creations will be antithetical to the Grand Universe, I do not know. We cannot forecast the type of creature who may exist out there. We may be sure he will be like nothing which has lived in the Central Universe of eternity or in the evolutionary supercreations. The continued expansion of the forces of divinity emanating from Paradise presages the continued march of the Paradise Creators who filled outer space, and of the Finaliters, and of beings that we probably don't know anything about. This is the creative and evolutionary expansion of Deity, not in time and space, but in transcended time, in transcended space.

This involves not the finite approach to the Universal Father; this involves the absonite, transcendental approach to the Universal Father. In these outer space regions Finaliters will begin to taste destiny attainment as they function with increasing responsibility as administrators of these ever-expanding domains and begin to realize the destiny which is available to them

Up until now, all we have been considering is the existential, eternal, pre-creative expression of Deity. From here on, we are considering the experiential time-space and transcendent time-space expression of Deity...

when they really go into partnership with an infinite God on the outside and with a fragment of that infinite God on the inside. Someday, there will be a second experiential synthesis. This can happen because the Master Universe is not infinite. God the Ultimate is not infinite. Someday—it's just a matter of the passage of many, many tiny events—years (call them what you like, so long as they're finite)—they will come to an end. Someday, the Master Universe will be completed to and including the fourth outer space level. Then, for the first time, Deity can begin to function, not in potential, but in actuality on the seventh level of total Deity function, as portrayed on page 2.

Old synthesis transforms itself into a new thesis.

This means the emergence of God the Ultimate. This means the completion of the whole Master Universe: the first, second, third, and the fourth outer space levels. We have sometimes calculated that if the Grand Universe—the seven superuniverses and Havona—were represented by a tennis ball, that the whole Master Universe would be considerably larger than the moon which encircles our earth. This is the qualitative difference in the magnitude between that which is required by the evolution of the Supreme Being and that which will be required for the eventual emergence of God the Ultimate. Regardless, God the Ultimate is less than infinite, so someday he will emerge.

This will happen. We're not talking about hypothetical conjectures. Someday, God the Ultimate will personify the second experiential synthesis, the synthesis called the outer space levels, the Master Universe. Is this the end of things? Well, on page 2 it is; and yet, if you read the last paragraph on page 2, it refers to an absolute level. It says that this absolute level is not attained experientially, but is attained in the Paradise Trinity existentially. If you turn to page 4, you read about the Deity Absolute. You discover they refer to supercreative things. So let's start a third story. Our first story was the finite story. Here we found Havona, the first thesis, the superuniverses, the first antithesis, the Supreme Being, the first synthesis, and then we saw old synthesis becoming new thesis.

...spirit through the mediation of mind is striving for the mastery.

We saw the Grand Universe not as the completion of the creative and evolutionary expression of Deity, we saw the Grand Universe as becoming the second great creative thesis of Deity, and the first experiential Trinity as the second creative thesis of Deity at the Trinity level. Now, let's extend this same line of reasoning to the completion of the Master Universe.

We see a second thesis. We now have God the Ultimate as an actuality. If God the Ultimate is in existence, we also have the second experiential Trinity in existence. We must have the Master Universe not as a final and completed goal, but merely as a tremendous existential, experiential nucleus, which must exist in relation to some cytoplasmic creation outside of the Master Universe—which the papers refer to in several places as

the cosmos-infinite. We can start this third story, but we can't finish it. Perhaps at this point, we should stop telling the story. We started this talk with, "Prologues in Eternity." Suppose we finish the story with, "Epilogues in Eternity." We started with Prologue A, B, and C. Perhaps we should finish with Prologue X, Y, and Z. If we do this, then with the Greek alphabet, we shall have started with alpha, we shall have ended with omega.

Consider Prologue/Epilogue X. We have a completed Master Universe. We have the appearance of the second experiential Trinity, comprised of God the Supreme, God the Ultimate, and the Unrevealed Consummator of Universe Destiny. In many ways, we are passing through a stage of growth which is analogous to the third level of Deity function, the associative level. Let's go back to this level. What do we find, way back in the dawn of eternity, before Havona, before the Infinite Spirit? We find three actualities. We find God the Father and God the Son, two existential Deities. We find them situated on the Isle of Paradise, which is an existential power nucleus for outward expansion. What did the Father and the Son do? They trinitized their Deity equal, the Infinite Spirit, thus consummating the Paradise Trinity and simultaneously giving expression to the perfect Central Universe of eternity.

Let's go up from the third level of Deity function to Epilogue X, to a conjectured eighth level of the function of total Deity. Let us see if we can find any parallel between level three and level eight. In level 8, which is post-ultimate, we have a completed Master Universe, an experiential power nucleus, and two experiential Deities. This sounds familiar, doesn't it? Two Deities and a power nucleus which they can mobilize. The Supreme and the Ultimate are neither of them infinite as are the Father and the Son. Neither is their power nucleus infinite, as is Paradise. Still, what mighty beings are these Supreme and Ultimate, who have experientially grown with the growth of the total Master Universe, and this power nucleus of experience they can mobilize.

I would submit this: that Epilogue X will be analogous to Prologue C. I think these two experiential Deities will trinitize God the Absolute out of the potentials of the Deity Absolute. There's warrant for this speculation in the Foreword itself. Near the last paragraph in the section discussing the Trinities [16:5], the papers say, in essence, we don't say the Deity Absolute will never be personalized, and yet, the Paradise Trinity is an ever-present reminder that trinitization may accomplish what is otherwise unattainable. If the Supreme and the Ultimate should trinitize God the Absolute, then they would become unified as the Supreme-Ultimate (written with a hyphen) connecting the two.

We find this expression used in the papers. God the Absolute, so trinitized, would not be an infinite Deity. Neither the Supreme nor the Ultimate are infinite, but they could undoubtedly give trinitization expression to God the Absolute as a bona fide absolute who is subinfinite in existence. I'm inclined to caption Prologue

X as “re-associative.” This parallels the terminology used in the Foreword which describes the third level of Deity function as associative. Here in a conjectured eighth level we have re-associative Deity.

What does this involve? Frankly, I think it’s used for the appearance of the Trinity of Trinities, the Trinity made up of the Paradise Trinity—Father, Son, Spirit—number two, the first experiential Trinity—the Supreme Being, the Architects of the Master Universe, and the Supreme Creators—and the second experiential Trinity—the Supreme Being, God the Ultimate, and the Consummator of Universe Destiny. The second level of this Trinity of Trinities would be comprised of the three experiential Deities—God the Supreme, God the Ultimate, and the trinitized expression of God the Absolute. The third level—let’s leave it. Now we’re up against Prologue Y. And here we might consider a possible ninth level of total Deity function. We’re not going to get out of this one with a whole skin.

You see, way back in the third level, God decided to set an asymmetrical relationship between absolutes. He did not unify the Eternal Son and the Isle of Paradise. He did unify his relationship to the Son by the Spirit and in the Paradise Trinity. Consider the problems of Epilogue Y, our second Epilogue in eternity. All throughout the creative, the evolutionary, the expansion of Deity, all throughout the consolidation of this expansion on the level of the finite, in the Supreme, and on the levels of the absonite, in the Ultimate, we have been witnessing larger and larger expression of power-personality unification. At this point, we might well remind ourselves that in the present universe age, God the Sevenfold implies not just the sevenfold Creators, but the sevenfold controllers—not just Father, Son, Spirit, Supreme, Master Spirits, Ancients of Days, and Creator Sons with their associates, but also God as the Universal Controller, Paradise as the physical center of all things, the Third Source and Center as the infinite manipulator, the Supreme Power Directors, the Almighty Supreme—out of place, one level—the Master Physical Controllers, and the Supreme power spirits. This involves the unification of the physical and the spiritual by the mediation of mind.

On Paradise, the three energies are identical; in Havona, harmonious and coordinate; but in the supercreations—the evolutionary universes of time and space—energy-matter is dominant, save in personality where spirit through the mediation of mind is striving for the mastery. Coming back to Epilogue Y, what do we call this level of Deity function? Well, the second level is potential. This may be thought of as actualized potential. If this level could ever be consummated experientially, it would involve the experiential unification of the Deity Absolute or rather God the Absolute with the Unqualified Absolute. I believe it’s axiomatic that this can never happen. This would imply the exhaustion of infinity, the completion of eternity, the end of all growth. Be that as it may, I would submit that eternal progress will be made in this direction, even though such progress is

in pursuit of a goal which may be receding faster than we are making progress in its direction. I like this idea.

When we actually attack the final goal, we discover we are approaching a receding goal, and this means that hidden growth, finaliter growth, the growth of man’s relationship to God, is eternal. It can never end. It will never be consummated. Neither will it ever be frustrated. So long as you’re making progress, you experience no frustration. But if you ever did actually achieve this goal, how great would be your frustration! Epilogue Z, which we might call Epilogue Omega, raises the question if we have three Trinities at the first level of the Trinity of Trinities, and one of these Trinities is infinite, it’s the Paradise Trinity. If we have three experiential Deities, God the Supreme, God the Ultimate, God the Absolute at the second level, Epilogue Omega asks the question, “What is at the third level?”

I think we are impinging on the Universal Absolute at this point. Consider, the first level of total Deity function is static. I would like to use, for the tenth level, the term, “static-dynamic.” This tenth level would be an experiential-existential level. It would be a finite-absolute level. It would be a time-eternity level. Near the end of the Foreword, in the discussion of the Universal Absolute, every one of these terms are used in one paragraph [15:4]. I would call this tenth level the static-dynamic level of total Deity function. I don’t think we’re going to penetrate this level. The ninth level, yes. But not the tenth. I’m inclined to subscribe to the opinion expressed by the Universal Censor who writes Paper 10 and who says, in essence, how much work in the universe, where the Melchizedeks taught that the finaliters were sometime going to become the children of the Deity Absolute. Maybe so, maybe no. Possibly this might happen. But even if it should, still, in the far away stretches of the eternity of eternities, the problem of the Universal Absolute will continue to baffle and mystify the finaliters, because as we perceive it, the complexities of the Universal Absolute are growing faster than the finaliters are growing.

To me, this story means someday we shall go into Paradise, as the papers tell us. We’ll find God. As finite creatures we’ll find God. We’ll find God as a finite reality, that being the limits of our comprehension capacity. Someday, when history is being written in the space levels of outer space, we shall become acquainted with God, with the Father, as an absonite, a transcendental experience. And at the end of the growth of the Master Universe, we shall know God as Ultimate, even as we once knew him as Supreme and finite. And then, in that which follows the epoch of the Master Universe, we will begin the approach to the Universal Father as Absolute. We will begin, but we will never complete this approach to God. We will know God as Absolute. This is a qualitative appreciation of the nature of God, but we will never know him as infinite, because this implies that we have exhausted our capacity and the capacity of the universe for future growth. That’s it. ■

If God the Ultimate is in existence, we also have the second experiential Trinity in existence.

HISTORY OF THE URANTIA BOOK

DR. WILLIAM SADLER

HISTORY OF THE URANTIA MOVEMENT

Several members of this group who participated in the preliminary “contacts” which led up to the appearance of the Urantia Papers, had considerable experience in the investigation of psychic phenomena. This group early arrived at the conclusion that the phenomena connected with the personality, who was later associated with the Urantia Papers, were in no way similar to any other well-known type of psychic performance—such as hypnotism, 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 seances and supposed communication with the spirits of departed human beings.

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 new ideas of cosmology and philosophy, the following may be mentioned:

1. New concept of a far-flung cosmos
2. Millions of other inhabited worlds
3. Introduction of scores of different and varied echelons of celestial personalities.
4. Confirmation of 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 of 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 started.

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 contacts.

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 surprise.

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 philosophy.

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-education.

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 subjects.

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 the Michael bestowal.

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 technique of reducing message to writing.

Those of us who early attended upon these nocturnal vigils never suspected that we were in contact with anything supernatural.

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 answer."

Now it is best to let matters rest here while we shift this narrative to a new and different setting.

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 on 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 son 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"

The doctor continues his narrative: "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 mind."

"I had no more 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 this case. The Urantia Papers had not begun to appear.

"It was at about this time that this group meeting at our house on Sunday afternoons began to be called the "Forum."

"The group manifested such a great 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 those informal discussions 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 mankind."

THE FORUM BEGINS TO ASK QUESTIONS

"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 all humankind.

"The following Sunday several hundred questions were brought in. [Editor's note: a marginal note says '181 Q.'] We sorted out 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 disappeared.

"This was the procedure followed throughout the many years 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 living.

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." From that date forward only these Contact Commissioners attended "contacts" and received written communications through the contact personality.

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 as is read or discussed at the public sessions, or 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 the 17 years of official existence the Forum attained a total membership of 486. Since the 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 questions.

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.

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 “Clarifications 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.

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.

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.

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 a 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 a n undertaking.

And this is the explanation of why the Jesus Papers appear one year after the other Papers had been completed.

REASONS FOR SILENCE RESPECTING DETAILS OF THE URANTIA BOOK

Among the several reasons given us at the time we were requested not to discuss the details of our personal experiences associated with the origin of the Urantia Book, the two major reasons were the following:

1. Unknown Features. There is much connected with the appearance of the Urantia Papers which no human being fully understands. None of us really know just how this phenomenon was executed. There are numerous missing links in our understanding of how this revelation came to appear in

written English. If any one of us should tell any one all he really knows about the technique and methods employed throughout the years of our getting this Revelation, such a narration would satisfy no one – there are too many missing links.

2. 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 connection – 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.

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.

HOW WE GOT THE URANTIA PAPERS

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 Foreword.

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: Page 1343, par. 1: In all revelation of truth, preference is given to the highest existing human concept 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 evolve.

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 men reaching up for 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 to completion the Urantia Revelation.

8. Page 865, par. 2, Page 1208, par. 7: Midway creatures are always employed in the phenomena of communication with material beings through the technique of “Contact Personalities.” 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 his revelatory project.

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 Revelation.

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 inspired.

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 Adjuster and the Spirit of Truth to help us in the appropriation of the truth in 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

During these early years the Contact Commissioners received many communications and directives in writing. 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.

All of this was encouraging to us in that it assured us that the Urantia Papers would sometime be published. It sustained our hopes through out 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, also led us to entertain the belief that the Book would be published during the lifetime of some of us.

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.

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.

THE SEVENTY

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 3, 1939 to the summer of 1956, and 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. During this period eight written communications were given to the Seventy by the Seraphim of Progress attached to the Superhuman Planetary Government of Urantia.

THE PUBLICATION MANDATE

At long last, permission to publish the Urantia Papers was granted. The introduction of this mandate reads:

“We regard the Urantia Book as a feature of the progressive evolution of human society. It is not germane to the spectacular episode of epochal revolution, even though it may apparently be timed to appear in the wake of one such revolution of 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.

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.

“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 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 receipt of these instructions, the Contact Commissioners entered upon the task of publishing the Urantia Book and preparation of plans for its distribution.

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.”

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.

THE URANTIA FOUNDATION

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.

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 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 explorer.

The Book was published under international copyright October 12, 1955. ■



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