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THE
CONCEPTUAL POWER
OF
The Urantia Book

A Letter to Martin Gardner & Phil Ross

Demonstrating that *The Urantia Book* is a divine revelation, based on a brief survey of celestial activities, ancient and modern, toward a program of planetary salvation.

By

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The Conceptual Power of *The Urantia Book*

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March 26, 1993

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Dear Martin and Phil:

Phil's letter of early February arrived at a propitious moment. In recent weeks Martin and I had exchanged thoughts and background information on the origin of *The Urantia Book*. I had been formulating a more rigorous statement about the nature of the Book for further discussion with Martin when Phil's letter arrived. It helped to crystallize my thoughts.

Human Or Divine?

The central question is this: Can we clearly demonstrate that *The Urantia Book* did not come from human mind? At this moment we are blocked by the problem of origin. If we could so demonstrate we would resolve the double thesis proposed by Martin that a), portions of the Book were "channeled" by Wilfred Kellogg, and b), this "channeled" material was reworked by William Sadler. We would also resolve Phil's dilemma that the Book was somehow designed as part of a conspiracy by a small group of people who want to subject mankind to their philosophies.

This approach is conditioned by what we could reasonably expect the human mind to produce. Of course, this expectation is subject to considerable and, perhaps, unresolvable debate. It depends on the range of conscious knowledge of the "channeler," or subconscious if it came out of a secret recess of his mind, the knowledge of Sadler, their respective intellectual abilities, their personal philosophies and theologies, and their purpose in producing such work. The question of motive is an essential element in such evaluation. I shall postpone motives to the end of the discussion.

On the surface this seems like a horrendous task but perhaps the problem is not nearly so great as it first appears.

Information Or Conception?

I shall begin by offering a framework. In written works we encounter two major elements — the informational content, and the conceptual content. Material scientists offer measured data which is purely informational; theories about the meaning of the data are conceptual. Philosophers offer information which is usually not reconcilable to measurement; their work is highly conceptual.

There is a natural tendency to evaluate *The Urantia Book* on its informational content. We compare its material facts against traditional knowledge. We test its scientific statements against current science. We study its historic presentations against a large body of accumulated facts. This appears to be the easy approach to evaluation of the Book, but actually results in the most controversy.

The other approach is to examine the conceptual content of *The Urantia Book*, (without ignoring its informational content). Do its concepts differ significantly from the gamut of channeled materials published so widely today? Could William Sadler have arrived at the conceptual content of the Book, either by borrowing from other sources or, out of his own mind? A thorough answer to these questions would take up a sizeable volume; it is not my intent to perform such a major project. Rather, I shall limit this immediate examination through illustration of specific examples.

THE CONCEPTUAL POWER OF THE URANTIA BOOK

Normal Or Revelatory?

Consider a statement by *The Urantia Book*.

Paper-92 Page-1007: Revelation is evolutionary but always progressive. Down through the ages of a world's history, the revelations of religion are ever-expanding and successively more enlightening. It is the mission of revelation to sort and censor the successive religions of evolution. But if revelation is to exalt and upstep the religions of evolution, then must such divine visitations portray teachings which are not too far removed from the thought and reactions of the age in which they are presented. Thus must and does revelation always keep in touch with evolution. Always must the religion of revelation be limited by man's capacity of receptivity.

We have an immediate prejudice to our approach. Martin does not believe in revelation the way we traditionally understand it. His religious thesis, *The Whys Of A Philosophical Scrivener*^{Whys}, does not contain the word "revelation" in its index, nor does he show a chapter heading which leads to such possibility. He discusses his reasons for not being a paranormalist, and "revelations" certainly fall in the realm of the paranormal. On the one hand *The Urantia Book* is paranormal because it claims to be a revelation and not a fiction; on the other it offers concepts which are uniquely powerful, different from ordinary "channeled" works or even other "revelations." This is the major reason for his time and effort in seeking purely human origins; the Book has conceptual potential dangerous to "normal" views of existence. He does not concentrate such effort on other channeled works; they are not worth it.

Martin comes from a world order that felt it had figured out reality. It was based on the "scientific" definition of existence, a world that was subject to observation through our normal senses, and that could be measured, analyzed, and submitted to a rational mechanistic framework. But there was a major fault in that world order. It was based on the observations and theoretical structures of a reality that was not in observable contact with higher orders of existence.

Note the major rational difficulty. IF there are higher orders of existence, and IF intelligent beings from those higher orders decided to keep us in a state of isolation, we would be forced to deduce reality strictly from our limited viewpoints. But such deduced reality might be in bad disorientation from that higher reality. It is like asking a man enclosed in a house with shuttered windows to describe the world outside. He sees light

coming in through cracks, and he may observe shadows flitting around beneath the doors, but his ability to describe their cause is severely limited. Since such observations are not subject to mechanistic measurement, and since they do not seem to have serious impact on our "normal" world it is easy to ignore them. Then undisciplined human kind, making the same observations, may create numerous and assorted, fanciful and fraudulent, theories and practices centered around those limited observations. They may produce Psi phenomena, or talk with the spirits, or predict the future through astrology. More rational members of human kind, because of human limits in perception, cannot separate the fraudulent from the real. Thereupon they reject both the fraud and the reality.

Spoon bending by Uri Geller, precognition to win at roulette, thought photography by Ted Serios, and UFO encounters of the third kind, *Whys* page 64, or deadly forces in the Bermuda triangle, Great Pyramid shape for the preservation of food or the sharpening of razor blades, demon possession, psychic surgery, and UFOs with alien beings, *Whys* page 52, are all lumped together because the "scientific" mind, viewing the universe as "normal," cannot distinguish among these flitting shadows.

If mankind had spent hundreds of years measuring all the dimensions of the interior of that shuttered house, had established rules on how it was put together, had devised theories of how it all began, and then part of that higher reality began to display itself more openly, a strong emotional and intellectual reaction would be brought against the disturbance of this nicely defined structure. Even scientists and philosophers are human beings.

They maintain that the rules certainly seemed to be adequate; after all, they produced neat packages of rationale and material control within the confines of the structure. Just look at all the things we've done from automobiles and aircraft, to microbiology, to nuclear weapons. But a higher being, looking down, may laugh in derision; what puny creatures, attempting to define a vast reality against the standards of that little structure. God may see us in just such light, Psalm 2:4, 59:8.

So UFOs with alien beings and close encounters are lumped in with the body of fleeting shadows. Demonic possession in trance states cannot be distinguished from delusional disorders. Revelations cannot be separated from human inventions.

The Problem Of C. S. Lewis

Martin has considerable respect for C. S. Lewis; he invokes him and his thoughts a dozen and a half times in *Whys*. Lewis has been called a "Christian Apologist" but the application is a misnomer. Although Lewis justified many Christian beliefs in his many books he went further in advancing his readers to broader levels of perspective. That is why Martin gives him such respect. As an example, Lewis made highly curious remark in his space fiction, *Out Of The Silent Planet*^{OSP}.

*It was Dr. Ransom who first saw that our only chance was to publish in the form of fiction what would certainly not be listened to as fact. He even thought — greatly overrating my literary powers (note Lewis' reference to himself) — that this might have the incidental advantage of reaching a wider public, and that, certainly it would reach a great many people sooner than 'Weston.' To my objection that if accepted as fiction it would for that very reason be regarded as false, he replied that there would be indications enough in the narrative **for the few readers — the very few — who at present were prepared to go further into the matter.***

(The bold face is mine.)

In the preceding paragraph Lewis had stated that

... the present 'celestial year' was to be a revolutionary one, that the long isolation of our own planet is nearing its end, and that great doings are on foot.

(Again the emphasis is mine.)

Lewis also stated that those few individuals would be the ones to identify 'Weston.'

If I understand Martin correctly he is one who would assume that Lewis was talking strictly fictional, that his remarks have no meaning outside the context of his space story and, therefore, are false. Meanwhile, I was one who was willing to go further into the matter and, in the course of my investigations, ran into a few others who had their heads sufficiently together to perceive what Lewis was talking about.

At that time my difficulty lay in the fact that I knew only one other source which invoked the concept of planetary isolation. Perhaps I was not well read and therefore ignorant of other sources. That one other source was *The Urantia Book*. It had a section on the Rewards of Isolation, page 578, and mentioned planetary isolation a dozen other places.

That certainly was a new concept to me, and a surprise if Wilfred Kellogg had been able to dredge it up from his subconscious, or William Sadler had been able to invent it. If so, they were keeping excellent company with C. S. Lewis.

Furthermore, it did not take much to figure out who Weston was. He was representative of the modern scientific or philosophical mind that reduces all universe phenomena to the rational system of that house I illustrated above. In Lewis' "fiction" Weston is an ominous character who eventually brings destruction.

The uncanny part of this conceptual coincidence is that Lewis was able to anticipate a concept which appeared ten years later with the publication of *The Urantia Book*, unless he knew about the activities of the Sadler group in Chicago, had read the Book, and was fickle enough to copy the idea. But Lewis was not that kind of character; I had a real coincidence on my hands that resulted in strong cosmic possibilities.

Another alternative was that Sadler had read Lewis' space fiction and had copied the concept into *The Urantia Book*. Given the detailed discussions in which that concept is presented within the Book it seemed hardly possible that Sadler would have been so keenly adept. Furthermore, dozens of witnesses testified to the fact of the existence of the text of *The Urantia Book* ten years before Lewis published.

I was left with no reasonable alternative but that the authors of *The Urantia Book* and Lewis both drew their concept independently from the same cosmic framework. Then Wilfred Kellogg and William Sadler, if they wrote the Book, were a lot more cosmic minded than their personal histories seemed to indicate.

As a measure of their cosmic-mindedness consider some of the remarks preserved by Sadler in his final edition of the Book:

Paper-35 Page-390: On those worlds segregated in spiritual darkness, those spheres which have, through rebellion and default, suffered planetary isolation . . .

Paper-50 Page-578: The isolation of Urantia renders it impossible to undertake the presentation of many details of the life and environment of your Satania neighbors. In these presentations we are limited by the planetary quarantine and by the system isolation. We must be guided by these restrictions in all our efforts to enlighten Urantia mortals . . .

I have often wondered why the authors of the Book chose the word Satania for the name of the local administrative star system. It could not have been a poorer choice if they intended to convert the Christian world to their teachings. That one word is enough to scare everyone away from a Book that, using such a name, could only be Satanic. Here Sadler is, displaying profound imagery, and then making such a dumb blunder. Hmmm . . .

Paper-50 Page-578: On first thought it might appear that Urantia and its associated isolated worlds are most unfortunate in being deprived of the beneficent presence and influence of such superhuman personalities as a Planetary Prince and a Material Son and Daughter. But isolation of these spheres affords their races a unique opportunity for the exercise of faith and for the development of a peculiar quality of confidence in cosmic reliability which is not dependent on sight or any other material consideration. It may turn out, eventually, that mortal creatures hailing from the worlds quarantined in consequence of rebellion are extremely fortunate. We have discovered that such ascenders are very early intrusted with numerous special assignments to cosmic undertakings where unquestioned faith and sublime confidence are essential to achievement.

What a lofty statement! If Sadler wrote it he sure had a keen eye to phraseology as well as to cosmic viewpoint. Can you recall some of the remarks on faith made by the Apostle Paul?

1 Thessalonians 5:8: But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

How many generations were inspired by that statement? How many have gone on to cosmic undertakings where unquestioned faith and sublime confidence were essential to achievement?

Hebrews 11:1: Now faith is the substance of things hoped for, the evidence of things not seen.

That passage is one of the most famous in the religious history of this world and has brought hopeful inspiration to untold millions of people.

Hebrews 11:3: Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

If you should, perchance, fail to see the meaning of that statement it deserves a reminder. The things which are seen with our eyes and our scientific instruments were not made of those things which do appear. And that is the great secular fault of our age.

I had to confess that the fictions created by Kellogg and Sadler ranked with some of the most inspiring religious statements of all time. They certainly inspired me. Furthermore, they inspired me to cosmic perceptions, to viewpoints that escaped the confines of this terrestrial sphere, that opened the shutters just a wee bit in that house we had measured so well.

If we compare the statement in *The Urantia Book* with Paul's ancient remarks we can recognize its practical tone, more than the mere inspirational nature of the

biblical passages. It is asking us to become participating members in a cosmic enterprise.

Wilfred Kellogg and William Sadler had much more in their human abilities than mere edited channelings.

But to return to Lewis. He was specific in his remarks that the present "celestial year" was to be a revolutionary one. Again, the phrase harks back to ancient concepts of great planetary ages recorded in folk myths all over this world. Of course, *The Urantia Book* talks about divine planetary dispensations and planetary judgments, other related concepts that are reflected in primitive fashion in Christian notions.

These concepts presented by both Lewis and *The Urantia Book* were in a form that far exceeded our traditional frameworks. They blew away my primitive notion of this planet as the sole observation center and defining reality of the universe, and brought a disturbing realization that intelligence of some higher order was active beyond our immediate ability to observe. Even more, the evidence indicated that this intelligence was ignoring our traditional institutions and was working privately with individual human beings. The production of *The Urantia Book* is an excellent illustration—if done that way.

These conceptual fictions by Kellogg and Sadler did things to me personally; they forced me to reorganize my thinking. And that is a strong statement for someone of my skeptical demeanor.

These concepts, presented by both Lewis and *The Urantia Book*, make it impossible for me, as an intelligent rational being, to accept Martin's thesis that *The Urantia Book* came out of some unlearned channeling mind, or that Sadler, as a medical psychiatrist, would have spent his time inventing it. And there are literally hundreds of concepts within the Book that place me in a similar opposing position.

Phil has a similar problem. From the investigations of both Martin and myself we know there was no body of people conspiring to fabricate the Book. If Martin had a hint of it he would pursue that possibility relentlessly. But more importantly, if *The Urantia Book* was written by a group of conspirators, Phil must demonstrate how they arrived at these concepts independently of Lewis.

The Kingdom Of Heaven

It is helpful to develop the concept of planetary isolation. Does this mean that there are materialistic civilizations on other worlds that decided to cut us off from communication and interchange because we were a threat to their peace and stability? Von Daniken, Zecharia Sitchin, and others proposed such theme in their books.

If Martin is to continue with his respect for Lewis he must decide how Lewis could devise such fanciful fiction that would lead people like myself into searching concepts that went beyond the "normal." Lewis did not limit himself to planetary isolation; he also described spirit planetary rulers. He called these Oyarses; some had rebelled. They and their ilk he referred to as Maleldil. This is also what *The Urantia Book* describes; the Book calls the planetary rulers Planetary Princes and states that some had rebelled. Again I had the problem of how Lewis and how the pair of Kellogg and Sadler had arrived at such coincidental and extraordinary concepts. But here my problem went further. Jesus also mentioned the Prince of this World, John 12:31, 14:30, 16:11; in modern terminology he would be a Planetary Prince. He was the one who had been cast down. And Paul grabbed onto this concept; he called him the god of this planet who was out to deceive mankind, II Cor 4:4. These latter remarks are in the source book of Christian religions and are definitely religious, although most Christians ignore them. On the other hand Lewis seemed to avoid the religious overtones of spirit planetary rulers, offering his descriptions from a more fictional context. If he had openly placed these matters into a similar religious context he would have voided his purpose in speaking to those **very few** persons and have brought the wrath of "normal" scientists and philosophers down upon his head. The man apparently had a good estimate of the current world intellectual environment; that is the reason he chose a fiction, as he so stated.

But Lewis did attribute the administration of space to spirit beings, not some secular and materialistic intergalactic empire. In fact—

"If we could even effect in one per cent of our readers a change-over from the conception of Space to the conception of Heaven, we should have made a beginning."

In other words what we call space is really the Heaven of the ancient traditions; administration of this "Heaven" is the Kingdom of Heaven. This is exactly what *The Urantia Book* teaches. So the planetary isolation is to prevent a poisoning of that heavenly kingdom which occupies our three-dimensional universe.

Once again, prior to Lewis and *The Urantia Book*, I had never heard of the possibility that the Kingdom of

Heaven was within the observable universe. Christians certainly do not teach it. Once again the two agreed on the essential concept. Then, as I began to examine the Bible, I saw that the same concepts are included therein but in such a way that few persons heeded them.

Hillel ben Shachar, literally "Day Star, Son of the Morning," more commonly known as Lucifer, was one of those celestial spirit rulers who had rebelled. He wanted to ascend to heaven, above the stars of God, to set his throne on the Mount of Assembly in the far north, Isa 14:13. I didn't know if the stars of God were the blazing orbs of space or if they were administrative star personalities but here was a passage which amply supported Lewis' proposition and pointed directly toward presentations within *The Urantia Book*.

Further, I had this problem that the Isaiah passage was ascribing the location of the Mount of Assembly to a definite astronomical direction, which seemed to me had to be within space and not some mystical heaven. Then I found other passages which were highly specific about the "material" features of these heavenly places.

Psalms 46:4: There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

I had considerable trouble believing that the city of God would be outside time and space, or that it could have rivers flowing through it if it were. Then I found all those beautiful passages in *The Urantia Book* which deeply detailed what this biblical material was speaking about.

Paper-43 Page-485: Edentia abounds in fascinating highlands, extensive elevations of physical matter crowned with morontia life and overspread with spiritual glory, but there are no rugged mountain ranges such as appear on Urantia. There are tens of thousands of sparkling lakes and thousands upon thousands of interconnecting streams, but there are no great oceans nor torrential rivers. Only the highlands are devoid of these surface streams.

How did William Sadler invent such conceptual grandeur to so ennoble the Bible? Is *The Urantia Book* truly a pure fiction passed off as a divine revelation to delude all of us?

Yet again, I found a reference in *Mythologies Of The Ancient World*^{MOAW}, by Samuel Noah Kramer. The ancient Chinese had a tradition of two spirit rulers named Ch'ung and Li who had been charged:

". . . to cut communication between Heaven and Earth so that there would be no descending and ascending of spirits and men between the two."

The *Urantia Book* also teaches that the system circuits were severed as part of the planetary isolation.

Paper-67 Page-760: It should be recorded that, when Van appealed to the Most Highs of Edentia after Lucifer had sustained Caligastia on Urantia, the Constellation Fathers dispatched an immediate decision sustaining Van on every point of his contention. This verdict failed to reach him because the planetary circuits of communication were severed while it was in transit. Only recently was this actual ruling discovered lodged in the possession of a relay energy transmitter where it had been marooned ever since the isolation of Urantia . . .

If I am to accept the thesis that *The Urantia Book* came out of the channeling mind of Wilfred Kellogg, as edited by William Sadler, I must once again explain how they arrived at such an extraordinary concept. Once again they fleshed out this skeleton in the Chinese myths to give it the semblance of a living reality.

The more I studied the deeper I went into this problem of the origin of *The Urantia Book*. If the Book had been channeled by Kellogg and then rewritten by Sadler they not only developed the concept of planetary isolation in parallel with Lewis—they also developed parallel concepts of a spirit administration within space, planetary dispensations, and communications that had been cut between "heaven" and earth. More and more it became evident that a channeler and rewriter could not have devised a scheme to find such strong parallels with Lewis, the Bible, and ancient Chinese myth.

Seraphic Transports

The concept that angelic space vehicles are required to transport beings through space, material or otherwise, is certainly not part of our Judeo-Christian religious heritage. In fact, the idea is in utter opposition to those traditions. William Alnor, in his *UFOs In The New Age*^{JNA}, writing for the body of Evangelical Christians, adamantly refutes the possibility of space transports. He believes the sightings in our skies today are demonic. But such teachings are in the Bible and in post-Maccabean Jewish literature, even though they have been rejected by both Jewish and Christian religions. Elijah was taken up by a whirlwind into heaven, described as a chariot of fire. A beautiful color photograph of a chariot of fire was taken by Arthur Strauch, a deputy Sheriff, in St. George, Minnesota on Oct. 21, 1965. The author of the ancient *Book of Enoch*^{BOE} made several statements:

Before these things Enoch was hidden, and no one of the children of men knew where he was hidden, and where he abode, and what had become of him. His

Would any mind, reared in Christian traditions, believe that Heaven was within space and that there could be such a thing as planetary isolation? Could Wilfred Kellogg or William Sadler have dredged these concepts up out of their Seventh Day Adventist backgrounds? Did Swedenborg instill this notion within Kellogg or Sadler? Did Swedenborg also instill it in Lewis?

The obvious purpose of Lewis is to offer cosmic concepts to the reader, and not to delude him. Those **very few** readers would know what he was talking about. The purpose of Lewis was to alert the reader to the fact that the long isolation of our planet was coming to an end. Great doings were afoot. Events would now unfold that did not come within the cognizance of our traditional institutions. And he could present it only as fiction; if he had stated it as fact no one would have believed him. Had he done so it is highly doubtful Martin would have given him so much respect.

The purpose of *The Urantia Book* is also to present cosmic concepts, to alert the reader to the fact that something utterly new is happening on our world, and that it is related to the Kingdom of Heaven. One cannot read the Book with any kind of attention and believe it was a fabrication intended to deceive others. Nor was it a fiction which, if so, far exceeded the best and most detailed science fiction I had ever read, and that all centered around God! The notion of fabrication was simply asking too much. There had to be something drastically wrong with the definitions of "normal" universe reality devised by the students of that small shuttered house.

activities had to do with the Watchers and his days were with the holy ones, 12:1-2.

Behold, in the vision clouds invited me and a mist summoned me, and the course of the stars and the lightnings sped and hastened me, and the winds in the vision caused me to fly and lifted me upward and bore me into heaven, 14:8.

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

We all know what a traditional Christian would do with those statements; I am sure Martin looks upon them much the same way.

If one is inclined to pursue the *Book of Enoch* in more depth one finds some strange things. The author saw seven stars that were prisons for the "stars and host of heaven," 17:14. *The Urantia Book* has the following statement:

Paper-45, Page 510: The seven satellites surrounding the Father's world are variously utilized in the different systems. In Satantia they are now used as the detention spheres for the interned groups of the Lucifer rebellion. The constellation capital, Ederitta, has no analogous prison worlds; the few seraphim and cherubim who went over to the rebels in the Satantia rebellion have been long since confined on these isolation worlds of Jerusem.

Here we are again. Sadler takes an obscure text, hardly known to anyone but the most erudite scholars, and gives it that lofty, cosmic framework. That truly is quite an elaboration on one small and fragmentary concept found in the *Book of Enoch*. Who would believe that the rebellious spiritual rulers of space are confined to seven spheres?

Or is it possible, just barely possible, that both the author of the *Book of Enoch*, and the authors of *The Urantia Book* were describing a reality that could not possibly have come within the cognizance of our astronomers, our traditional religions, or one pair of human beings living in Chicago?

The Urantia Book names the residential sphere of Michael, our Creator, as Salvington, located within our local administrative universe. (This is an intriguing choice for an invented word.) Great crystalline structures are described on Salvington and all the head-quarter worlds. For example:

... Many of these buildings are constructed wholly of crystal gems. All the architectural worlds abound in crystals and the so-called precious metals, page 526.

The author of the ancient *Book of Enoch* believed he visited a world on which there was a great crystalline palace.

And I went in till I drew nigh to a wall which was built of crystals and surrounded by tongues of fire, and it began to affright me. And I went into the tongues of fire and drew nigh to a large house which was built of crystals, and the walls of the house were like a tessellated floor made of crystals, and its groundwork was of crystal, 14: 9-10.

Within that amazing heavenly structure was a throne on which was seated a "Great Glory." Betty Andreason^{TAA}, under hypnotic recall, described a visit to a world where there was a fearsome crystalline structure. There she visited before a "Great Glory" who presented himself to her in a vision of a blinding Phoenix bird.

I asked Betty if she had ever read the *Book of Enoch*. She stated that she might have, but did not have a clear recollection. But I know she did not read *The Urantia Book*; she despises it. I gave her a copy which, she informed me, she promptly placed into storage.

Of course we have the statement by the Apostle John in our historical record.

Revelation 21:21: And the twelve gates were twelve pearls: every gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

But Sadler could have invented this parallel in *The Urantia Book*.

Page 524: These seven circles of the Sons are concentric and successively elevated so that each of the outer and larger circles overlooks the inner and smaller ones, each being surrounded by a public promenade wall. These walls are constructed of crystal gems of gleaming brightness and are so elevated as to overlook all of their respective residential circles. The many gates—from fifty to one hundred and fifty thousand—which penetrate each of these walls consist of single pearly crystals.

How many concepts must be illustrated before we begin to realize that they could not have been dredged up out of some subconscious mind nor invented by William Sadler?

Researchers have tabulated reports of objects in our skies going back millennia. Jacques Vallee, a well-known researcher, reported that in 966 AD ". . . a luminous vertical cylinder was seer^{AOP}." This luminosity is common for many UFO reports and, in fact, is the main attraction to sightings at night. It may range from a bright blue color to a dull red or orange, depending upon the energy state of the object. Many modern daytime reports describe an envelope of mist, water vapor, or "cloud" around the objects.

Two modern reports are shown in the accompanying box. I shall make a comparison of those reports with descriptions offered in the Bible. I shall then go on to show how the ancient descriptions and modern reports were more fully explained by an individual who claims to have been on board space vehicles with full conscious awareness.

The Book of Exodus 13:21-22 describes a "pillar of fire" by night, and a "pillar of cloud" by day which did not depart from before the people of Israel. In Exod 14:19-20 this "pillar" is called the "Angel of God."

1. The word pillar means a cylindrical object. While we understand a pillar to stand on its end, many reports of cylindrical objects in our skies today describe them as "standing on end." The accompanying reports are typical.

2. This Biblical object floated or flew through the air. It was a "flying object."

3. It was identified as the "Angle of God." It was not an Unidentified Flying Object; it was an Identified Flying Object. It was not a UFO; it was an IFO.

The following account was published by Aime Michel in *Mysterieux Objets Celestes* (Mysterious Celestial Objects)^{MOC}. The date: was Sept 14, 1954, the time approximately 5:00 PM in the southwest of France. The sky had dark, low scudding clouds; it was windy. The witness was not identified.

It was about five in the afternoon. Emerging from the thick layer that looked like a storm coming up, we saw a sort of luminous blue-violet mist, of a regular shape something like a cigar or a carrot. Actually, the object came out of the layer of clouds in an almost horizontal position, slightly tilted toward the ground and pointing forward, like a submerging submarine. This luminous cloud appeared rigid. Whenever it moved, its movements had no connection with the movement of the clouds, and it moved all of a piece, as if it were actually some gigantic machine surrounded by mist. It came down rather fast from the ceiling of clouds to an altitude which we thought was perhaps a half-mile above us. Then it stopped, and the point rose quickly until the object was in a vertical position, where it became motionless. During this time the dark clouds went scudding across the sky, dimly lighted from underneath by the violet luminosity of the object. It was an extraordinary sight, and we watched it intently. All over the countryside other farmers had also dropped their tools and were staring up at the sky like us. All at once white smoke exactly like a vapor trail came from the lower end of the cloud. At first it pointed to the ground but finally rose up to describe around the vertical object an ascending spiral. While the rear of the trail was dissolving in the air and being carried off by the wind, the source of the trail went up to the very top of the vertical object and then started to come down again, turning in the other direction. Only then, after the smoke trail had vanished entirely, could we see the object that was sowing it - a little metallic disk, reflecting in its rapid movements flashes of light from the huge vertical object. The little disk then stopped turning around the luminous cloud and went down toward the ground again, this time moving away. For quite a few minutes we could see it flying low over the valley, darting here and there at great speed, sometimes speeding up, then stopping for a few seconds, then going on again, flying in every direction between villages that were four miles apart. Finally, when it was almost a mile from the vertical object it made a final dash toward it at headlong speed and disappeared like a shooting star into the lower part, where it had first come out. Perhaps a minute later the carrot leaned over as it began to move, accelerated and disappeared into the clouds in the distance. The whole thing lasted about half an hour.

The following report was published in *Liberation Newspaper*, Paris, Aug 25, 1954. It was included by Jacques Vallee in *Anatomy of a Phenomenon*^{AOP}. The date of the observation was Aug 23, 1954; the time was 1:00 AM in Vernon, France. The conditions were a clear sky with a quarter moon. The witness was Bernard Miserey, a business man. The report states that Miserey had just returned home from a business meeting. He drove his car into his garage, and upon coming out saw a pale light illuminating the town, which had been dark moments before. Looking at the sky he saw a huge, motionless, silent, luminous mass, suspended above the bank of the river about three hundred yards away. He compared it to a gigantic cigar standing on end. In his words:

I had been watching this amazing spectacle for a couple of minutes when suddenly from the bottom of the cigar came an object like a horizontal disk, which dropped at first in free fall, then slowed, and suddenly swayed and dived horizontally across the river toward me, becoming very luminous. For a short time I could see the disk full-face. It was surrounded by a halo of brilliant light. A few minutes after it had disappeared behind me, going southwest at a prodigious speed, a similar object came from the cigar and went through the same maneuvers. A third object came, then a fourth. There was then a long interval, and finally a fifth disk detached itself from the cigar, which was still motionless. This last disk dropped much lower than the earlier ones, to the level of the new bridge, where it remained still for an instant, swaying slightly. At that time I could see very clearly its circular form and its red luminosity - more intense at the center, fading at the edges - and the glowing halo surrounding it. After a few seconds' pause, it wobbled like the first four, and took off like a flash toward the north, where it was lost in the distance as it gained altitude. During this time the luminosity of the cigar had faded, and the gigantic object, which may have been three hundred feet long, had sunk into darkness. The spectacle lasted about three-quarters of an hour.

4. Its fiery (luminous) appearance at night parallels the fiery (luminous) appearance of objects reported today.

5. Its cloudy appearance during the day parallels many descriptions of envelopes of clouds reported around objects in the sky today. Compare with the account above.

6. It exhibited intelligent behavior. It stood between the host of Israel and the host of Egypt so that the latter could not approach too closely to the former during that remarkable night of long ago. A strong impression held by most modern observers is the intelligent behavior of the objects they report.

7. When the Egyptians approached too closely the LORD, who was in this flying object, looked down and took action to prevent the Egyptians from overtaking the Israelites, Exod 14:24.

I do not believe God was in the flying object. That would be impossible. But an intelligent being of some order was in the object, and he was identified as the LORD — or Yahweh if we use the Hebrew word. Again, I do not believe it was Yahweh; I believe the old writers were trying to say that some intelligent being who represented Yahweh was in the object.

Various passages in Exodus make further reference to this flying object. 16:10 states that "the glory of Yahweh appeared in the cloud." In 19:9 he tells Moses, "Lo, I am coming to you in a thick cloud." In 19:3 Moses went up to God and "Yahweh called to him out of the mountain." This is somewhat clarified in 19:16 where we are told the "thick cloud" was upon the mountain. Again, in 20:21 Moses drew near to the thick darkness where God was. 24:15-18 offers further description of the "cloud" and the "mountain." Then, amazingly, in Exodus 24:9-11, Moses and his companions saw God and ate and drank with him.

We all know we cannot see God; he is a high spirit being. But the Israelites saw someone, a definite personality, they identified as "God."

I shall now compare this ancient report with that of George Adamski, one of the most controversial, erratic, and despised "Contactees" of our day. He also reports his experiences in cylindrical-shaped objects^{ISS}. In the accompanying box I quote the biblical phrases as they appear in the translations. I list Adamski's descriptions side by side so that all may more readily make the comparisons.

I offer this informational detail in order to build a foundation for material found in *The Urantia Book*. First, I want to show that descriptions of cylindrical objects are very ancient, going back more than three thousand years. They are not a modern invention. Second, I want to establish credentials for Adamski. His personal history and behavior made his reports utterly incredible. Third, I want to tie together pieces

to provide a more complete picture of seraphic transports and the activities of our visitors.

A word on Adamski. He had virtually no formal education, perhaps only enough to learn to read, write and do simple arithmetic. He was self-educated, reaching a stage of general knowledge many college people do not achieve. Unfortunately, his lack of formal education forced him to devise unique and sometimes primitive concepts. His experiences caused him to start cult organizations, and to elevate his social status; he liked his students to refer to him as Professor. His *Pioneers of Space*^{POS}, 1949, a first effort to talk about his experiences, is written like a child. *Inside The Space Ships*^{ISS}, 1955, is also framed so simply, even though written by a professional writer, I first rejected it. The story was too incredible. But the details kept nagging at me.

From my study of Adamski's history I believe his experiences date from a much earlier period of his life, but that he was under command not to speak about them. He probably was told that he would know when the time would come. (The ability to remain quiet may have been an important element in his selection.) Thus, with the onset of UFO reports shortly after WWII he decided to write his space fiction. But the work was lacking many details, and placed into an unrealistic framework. Then, as Contactee reports begin to spread in the early 1950s he decides to "come clean." Unfortunately, he was stuck with the difficult problem of precedence. If he made claim to experience before the onset of the current phenomenon he would place himself into a position even more precarious for acceptance. Who would believe him? He could not claim precedence; he had to fit his account into the current environment. Although his many details are correct, perhaps as conditioned by his limited understanding, the context is false. This started him on a path which eventually resulted in well-nigh universal disbelief. As with all sensations, public attention eventually began to fade. To recapture that attention he stated that he had been invited by the "Space Brothers" to a council meeting on Saturn; he circulated documents describing those meetings. Thereupon he disappointed many individuals who believed in him; he ended in great notoriety.

There was another element which brought contempt upon him and his accounts. I believe he was told that the space objects were from Venus, Mars, and Saturn. I feel that it was necessary that the true context of their origins and purpose not be revealed to Adamski. His purpose was to provide details, not a commentary on origins. A similar technique was employed with Daniel Fry, an individual who reported being taken for a ride on a remote controlled vehicle. Even C. S. Lewis cast

From Exodus 24:9 - 11

1. *Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel went up.*

2. *There was under his feet, as it were, a pavement of sapphire stone.*

3. *As the very heavens for brightness.*

4. *They saw God. They saw the God of Israel.*

5. *They ate and drank.*

From George Adamski

1. He "went up." *Our little craft glided toward the top of the mother ship, very much like an aircraft coming in to land on the deck of an aircraft carrier, page 43.*

2. The "mother ship" was cylindrical in shape. *The spectacle of that gigantic cigar-shaped carrier ship hanging there motionless in the stratosphere will never dim in my memory, page 43.*

3. *There interior of the flying objects were made of crystalline substance. I looked up into the translucent dome, page 41.*

4. The interior of the object was lit by a "heavenly light" of unknown origins. *Within the craft there was not a single dark corner. I could not make out where the light was coming from. It seemed to permeate every cavity and corner with a soft pleasing glow. There is no way of describing that light exactly, page 39. A soft, mysterious blue-white light filled (the room), and yet I saw no lighting fixtures, and nowhere any inequality in brightness, page 47. As I looked around, I saw the familiar bluish-white diffused light, and the same kind of glassy translucent metal walls, page 89.*

5. He saw a "wise man." *Now, as we sat around the table, all eyes turned to the older space man as he began to speak. Although it was only later that his stature on all planets was explained to me, it was impossible not to realize that I was in the presence of a greatly evolved being, and the attitude of all present clearly indicated that they, as well as I, felt very humble before him, page 63.*

6. He ate and drank with his celestial visitors. *"A banquet is in preparation . . ." I saw that the large table on one side of the room had been set for service . . . After all were seated, the master rose and for several moments the room was filled with reverent stillness . . ., pages 170, 171.*

the locale of his space stories on Mars and Venus. Until the appearance of *The Urantia Book* our visitors were confining our views to this solar system. This policy shows that there is a certain timing to revelation; it was important that the timing be observed. Lewis, Adamski, Fry, and others were caught in that limitation, while still providing information necessary for us to understand what is now transpiring before our eyes.

Given the accounts from the Bible and from France why should we not accept Adamski? He did not invent cylindrical objects; if we are going to take that view we must ask how ancient Hebrew scribes invented them. He was not first in modern times; the reports from

France predate his book. The most we can say is that he borrowed the idea from current reports. He did not invent the idea that one could go up onto such an object and talk with a "god"; the ancient Hebrew scribes preceded him by more than twenty-five hundred years. He did not invent the idea that one could travel through space to other worlds; the writer of the ancient *Book of Enoch* preceded him by more than two thousand years. We must fit Adamski into such context. After we reach this level we can look more objectively at what he accomplished.

Whether we like it or not he provided explanations. He gave us a rationale which was missing from all the other reports, including the ancient ones. He provided numerous details to support his authenticity. But even more, he provided an explanation for descriptions we find in *The Urantia Book*. It seems hardly coincidental that he published his details in the same year *The Urantia Book* was published.

Paper-39 Page-438: *The Transporters.*

The planetary transporters serve the individual worlds. The majority of enseraphimed beings brought to this planet are in transit; they merely stop over; they are in custody of their own special seraphic transporters; but there are a large number of such seraphim stationed on Urantia. These are the transport personalities operating from the local planets, as from Urantia to Jerusem.

Your conventional idea of angels has been derived in the following way: During moments just prior to physical death a reflective phenomenon sometimes occurs in the human mind, and this dimming consciousness seems to visualize something of the form of the attending angel, and this is immediately translated into terms of the habitual concept of angels held in that individual's mind.

The erroneous idea that angels possess wings is not wholly due to olden notions that they must have wings to fly through the air. Human beings have sometimes been permitted to observe seraphim that were being prepared for transport service, and the traditions of these experiences have largely determined the Urantian concept of angels. In observing a transport seraphim being made ready to receive a passenger for interplanetary transit, there may be seen what are apparently double sets of wings extending from the head to the foot of the angel. In reality these wings are energy insulators-friction shields.

When celestial beings are to be enseraphimed for transfer from one world to another, they are brought to the headquarters of the sphere and, after due registry, are inducted into the transit sleep. Meantime, the transport seraphim moves into a horizontal position immediately above the universe energy pole of the planet. While the energy shields are wide open, the sleeping personality is skillfully deposited, by the officiating seraphic assistants,

The following box offers the full text on the most important passage on transporters as it appears in *The Urantia Book*. I feel this full quotation is necessary to demonstrate the peculiar manner in which this material was offered to us, why Wilfred Kellogg could not have dredged it up out of his subconscious, and why William Sadler could not have invented or borrowed it.

directly on top of the transport angel. Then both the upper and lower pairs of shields are carefully closed and adjusted.

And now, under the influence of the transformers and the transmitters, a strange metamorphosis begins as the seraphim is made ready to swing into the energy currents of the universe circuits. To outward appearance the seraphim grows pointed at both extremities and becomes so enshrouded in a queer light of amber hue that very soon it is impossible to distinguish the enseraphimed personality. When all is in readiness for departure, the chief of transport makes the proper inspection of the carriage of life, carries out the routine tests to ascertain whether or not the angel is properly encircuited, and then announces that the traveler is properly enseraphimed, that the energies are adjusted, that the angel is insulated, and that everything is in readiness for the departing flash. The mechanical controllers, two of them, next take their positions. By this time the transport seraphim has become an almost transparent, vibrating, torpedo-shaped outline of glistening luminosity. Now the transport dispatcher of the realm summons the auxiliary batteries of the living energy transmitters, usually one thousand in number; as he announces the destination of the transport, he reaches out and touches the near point of the seraphic carriage, which shoots forward with lightninglike speed, leaving a trail of celestial luminosity as far as the planetary atmospheric investment extends. In less than ten minutes the marvelous spectacle will be lost even to reinforced seraphic vision.

While planetary space reports are received at noon at the meridian of the designated spiritual headquarters, the transporters are dispatched from this same place at midnight. That is the most favorable time for departure and is the standard hour when not otherwise specified.

This section is one of the most difficult in *The Urantia Book*. In order to bring some sense to it I shall begin with those items which are more obvious.

Item #1: ". . . torpedo-shaped outline . . ." "To outward appearance the seraphim grows pointed at both extremities . . ." Whether it is a pillar, carrot, cigar, or torpedo, the designations all show a long cylindrical object.

Item #2: ". . . glistening luminosity . . ." ". . . enshrouded in a queer light of amber hue . . ." Whether it is a pillar of fire, a chariot of fire, a luminous vertical cylinder, or a luminous mass, the designations

all show an unusual exhibition of light associated with the cylindrical objects.

Item #3: ". . . almost transparent . . ." One of the more fascinating elements of modern reports is the description by many observers of the ghost-like qualities of objects they see. Photographs exist of a transparent shape with nothing more than a peripheral ring visible to the human eye and to the camera. Numerous observers have reported how objects seem to fade from view before their very eyes.

The *Urantia Book* repeatedly asserts that many celestial realities exist just beyond the range of human vision.

Page 436: *The temple of records on a system capital is a unique structure, one third material, constructed of luminous metals and crystals; one third morontial, fabricated of the liaison of spiritual and material energy but beyond the range of mortal vision; and one third spiritual.*

Page 275: *Divine executioners, being fourth creatures—quasi-material beings—are almost, but not quite, visible to the short-range vision of the mortal races.*

Page 320: *But even these quasi-physical beings would be invisible to the short-range vision of Urantia mortals.*

Page 502: *These morontia and spirit domiciles are real. They would be invisible to your short-range vision, but they are very real and beautiful to us.*

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

I shall now compare details with Adamski. Refer to the following boxes. These statements by *The Urantia Book* and by Adamski raise major questions about the Transporters. Are they mechanical in nature or spiritual? Presentations within *The Urantia Book* refer to seraphic transports as living personalities.

Page-146: *The secrets of Seraphington involve a three-fold mystery, only one of which I may mention—the mystery of seraphic transport. The ability of various orders of seraphim and allied spirit beings to envelop within their spirit forms all orders of nonmaterial personalities and to carry them away on lengthy interplanetary journeys, is a secret locked up in the sacred sectors of Seraphington. The transport seraphim comprehend this mystery, but they do not communicate it to the rest of us, or perhaps they cannot.*

Item #4: **"The mechanical controllers, two of them, next take their positions."**

Adamski, page 56: *"Then both pilots took their places in small seats on both sides of the room."*

Yet again, we must ask how Adamski and *The Urantia Book* came to such fortuitous similarity if Adamski was fabricating his account, or if *The Urantia Book* material bubbled up out of the subconscious mind of Wilfred Kellogg and was reworked by William Sadler. Does not the repetitive coincidence of detail eventually remove all theories of origin by invention and point to descriptions of actual reality?

Do we have a contradiction between two mechanical controllers and seraphic spirit beings? Or do we have a problem in lack of human perception? Or perhaps in revelatory detail? Are the objects in our skies today truly intelligent, independent of their operators? Why are operators required if they are intelligent spirit beings? The last remark shows that they do not communicate, or perhaps cannot. How do they submit themselves to control by other beings? Who created the mechanical devices, displays, rooms, and passages described by so many abductees within such living spirit beings? How do they make themselves visible to specific human mortals and not to others? Indeed, there is a mystery here we cannot penetrate. Did Kellogg or Sadler create this mystery to stymie all of us? But then we have all those corroborating details between *The Urantia Book* and the many other accounts.

Item #5: **"When all is in readiness for departure, the chief of transport makes the proper inspection of the carriage of life, carries out the routine tests to ascertain whether or not the angel is properly encircuited, and then announces that the traveler is properly enseraphimed, that the energies are adjusted, that the angel is insulated, and that everything is in readiness for the departing flash."**

Adamski, page 56: *"In this pilot room I could look up or out or down, in whatever direction I turned my head."*

Who is the "chief of transport?" The living spirit seraphim, or another intelligent being who takes control of the space vehicle? Does the seraphic being inspect itself?

Item #6: In *The Urantia Book* the "chief of transport" ". . . reaches out and touches the near point of the seraphic carriage . . ."

Adamski, page 56, in preparation for departure of the transport: *". . . the young man reached out and touched a button . . ."*

Thus it appears that this "young man" was the chief of transport. Compare the incredible identity in phrasing: "reaches out and touches" with "reached out and touched."

Item #7: **"And now, under the influence of the transformers and the transmitters, a strange metamorphosis begins as the seraphim is made ready to swing into the energy currents of the universe circuits."**

Adamski, page 54: *"Instead of being artificially propelled, as are your planes, ours travel on the currents of space."*

The emphasis is Adamski's. Once again the parallel phrases are simply astonishing. *The Urantia Book* said it is "the energy currents of the universe circuits"; Adamski said it is "on the currents of space."

Item #8: **"In observing a transport seraphim being made ready to receive a passenger for interplanetary transit, there may be seen what are apparently double sets of wings extending from the head to the foot of the angel. In reality these wings are energy insulators—friction shields."**

Adamski, page 59: *"The ship itself is utilizing the power of nature—'electromagnetic,' I think you would call it— and has excess power at all times. Some of this excess is dissipated through its skin out into space for a certain distance, sometimes only a short way, although at times its influence extends for several miles outward. This acts as a shield against any particles, or 'space debris,' as you on Earth term it, repelling such things by this constantly radiating force.'*

"He went on to explain that all bodies in space are negative to space and are actually moving in a sea of electromagnetic force. Therefore, a negative radiation repels all negative bodies while at the same time it prevents the ship from heating through friction."

Yet again we have the identity in phrasing and explanation. "Energy insulators—friction shields" "prevent the ship from heating through friction." However, it would appear that some explanation was provided to help Adamski understand. Perhaps the real nature of the friction and shielding was beyond his grasp, and ours.

This man Adamski must have had a copy of *The Urantia Book* in his hand when he wrote his space story. Otherwise how could he have produced so many parallels, with the use of identical words? On the other hand how could Wilfred Kellogg or William Sadler have predicted, through sheer invention, what Adamski would say some twenty years before Adamski pub-

lished? Was Adamski part of the Chicago Group? Did he have access to the Urantia Papers while Sadler was making everyone sign for them and restricting reading to the premises at 533 Diversey Parkway? No member of the Forum ever heard of Adamski, nor did any member of the Sadler family, nor did Harold Sherman in his attack on Sadler and the revelation^{HTK}.

These striking parallels are simply too incredible as inventions, either by Sadler or Adamski. While Adamski speaks in mechanical terms of "nuts and bolts" *The Urantia Book* styles its presentation in terms of living spirit beings.

The Urantia Book repeatedly styles phrases to give an appearance of traditional angelic pictures: "from the head to the foot of the angel." Why not head to the tail if it grows pointed at both extremities? Did Sadler attempt to obfuscate this entire presentation, or was there another purpose?

It may be helpful to now look at the peculiar features of this passage. Why was it styled so strangely?

Your conventional idea of angels has been derived in the following way: During moments just prior to physical death a reflective phenomenon sometimes occurs in the human mind, and this dimming consciousness seems to visualize something of the form of the attending angel, and this is immediately translated into terms of the habitual concept of angels held in that individual's mind.

If this paragraph had been deleted from the text, no essential information would have been missing from the discussion on seraphic transports. This paragraph deals with an entirely different matter, a reflective phenomenon that takes place in the human mind just prior to physical death, with a visualization of the personal seraphic guardian, the attending angel. This visualization is then translated by the human mortal into terms that he or she understands. If there is a tradition that angels have wings then such individuals will identify the personal seraphic guardian with those traditions. They describe their visualizations to their loved ones and friends who are with them in their death hour. Hence we have pictures of pretty virgin girls flying around through the air with the aid of wings glued to their backs. (Unfortunately, with modern medical techniques the minds of dying people are so drugged they no longer make such visualizations.)

Human beings have sometimes been permitted to observe seraphim that were being prepared for transport service, and the traditions of these experiences have largely determined the Urantian concept of angels.

My discussion here has amply demonstrated how human beings have sometimes been permitted to observe seraphim being prepared for transport service—transport seraphim, not personal guardian seraphim. In the case of Moses and the people of Israel this permission extended over a period of forty years. In our day and age this permission lasts mostly for only a few moments. The witnesses in France observed operation of the transports for perhaps a half-hour. Adamski observed them in a unique position from space, but only for the duration of his visits on board.

One possibility is that the paragraph on near-death experience was placed within the context of discussion on seraphic transports to make the presentation palatable to the early readers of the Book—Sadler, his family, and the Forum members, as well as many who followed after publication. They would have been confused by the notion that flesh and blood, material creatures, could be carried on seraphic transports. Indeed, I have had numerous individuals say to me that material bodies cannot be transported through space, even though it is clear that the children of Adam and Eve were removed immediately after leaving the first Garden, page 844.

Page 582: . . . unless the entire planet is to be emptied, in which event emergency installation of the dematerialization technique is made for the entire savable population. If some physical catastrophe should doom the planetary residence of an evolving race, the Melchizedeks and the Life Carriers would install the technique of dematerialization for all survivors, and by seraphic transport these beings would be carried away to the new world prepared for their continuing existence.

Another possibility is that the idea of space transports—seraphic transports—could not too clearly be described; the text would have predicted the onset of the modern phenomenon that began about ten years later. It would have altered the Book from revelation to sensation. This possibility is strengthened by other statements.

When celestial beings are to be enseraphimed for transfer from one world to another, they are brought to the headquarters of the sphere and, after due registry, are inducted into the transit sleep. Meantime, the transport seraphim moves into a horizontal position immediately above the universe energy pole of the planet. While the energy shields are wide open, the sleeping personality is skillfully deposited, by the officiating seraphic assistants, directly on top of the transport angel. Then both the upper and lower pairs of shields are carefully closed and adjusted.

I do not believe I ever met a student who was not confused by these statements. The paragraph on visualizations by human mortals near death is combined by unthinking minds with this paragraph on celestial beings who are enseraphimed for transfer from one world to another. They are misled by "the sleeping personality skillfully deposited directly on top of the transport angel." Any serious student of *The Urantia Book* knows that human mortals have bodies which return to the material chemicals of this earth, and that their memories, personalities, and souls are preserved by different celestial entities. Should judgment be against them at the resurrection roll calls they would not be reassembled upon the mansion worlds. Upon death human mortals are not carried from this terrestrial sphere to a mansion world by seraphic transports. Therefore, this presentation on "sleeping personalities" and "enseraphimed beings" is a different subject unrelated to human death and transport. But the authors combined elements to mislead us. I personally cannot believe they would have confused these presentations unless they wanted to obscure the details, to prevent us from anticipating events and descriptions that were about to unfold within a few short years.

Further confusion is introduced by the strange phrase: "officiating seraphic assistants." Who are they? We see from the detailed similarities between Adamski and *The Urantia Book* that transport seraphim have "two mechanical controllers," or, in modern phraseology, two pilots, and that the "chief of transport" is also another being, who looked to Adamski like a young man. Why would the officiating seraphic assistants also not be other beings who "attend" the angel? If we go back to those descriptions from France we see how human observers reported disk objects suddenly "make a final dash toward the vertical object and disappear like a shooting star into the lower part." But consider Adamski once again:

Our little craft glided down toward the top of the mother ship, very much like an aircraft coming in to land on the deck of an aircraft carrier. As I watched, a curved hatch or opening appeared, reminding me of a great gaping whale. . . . As we touched down, the Scout (disk) moved forward into the hatch, tilting downward as it began its journey into the interior of the mighty ship. . . . We traveled on down at not too steep an angle, the flange of the Scout running on two rails slowly and smoothly. . . . (The pilot) had complete control over this . . . I saw a man standing outside on a platform . . . (who) was holding something that looked like a metal clamp attached to a cable . . .

Since *The Urantia Book* refers to seraphic transports as living spirit beings is it possible that the "sleeping personality" skillfully deposited directly on top of the transport angel is a disk that has entered the hanger deck and been de-energized? Is it also a seraphic

personality? Are the "officiating seraphic assistants" the pilots of the disk and the attending personnel?

Of course, *The Urantia Book* may have styled all this to bring us to realize that we should give respect to God's creation, whether it is human beings, celestial personalities, or seraphic transports. When the book of Exodus refers to the "Angel of God" it is merely following the notion that "the angel" was part of the seraphic host, those daughters of the Infinite Spirit who serve in space and time. We truly are confused among those various orders. "Seraphic" is a generic term, not a specific designation, to classify all service that originates in the Infinite Spirit. Once again *The Urantia Book* is uplifting us conceptually—if we are inclined to pursue such religious directions.

This may be as close as we are going to get to resolving these mysteries, unless we are personally taken on board. But it is obvious that between *The Urantia Book* and Adamski we are gaining new and unprecedented insights into celestial activities. Our conceptual framework is greatly expanded. We are getting down to specific details on affairs within space, within the "Heaven" of C. S. Lewis.

Can we understand how *The Urantia Book* and Adamski complement and support one another on specific details? Can we see how such concepts are completely outside the imagination range of Kellogg and Sadler? Can we understand why a revelation is a revelation, that it provides insight and understanding into mysterious phenomena not available any other way? Can we recognize how this material, this revelation, is utterly beyond the capacity of Chicago minds of 1925 or 1935 or 1945?

Given this large context can you imagine what it implies for tradition-bound, conservative, mid-western minds to invent cylindrical space vehicles called seraphic transports long before the modern phenomenon breaks upon the world scene? Can we reasonably accept a thesis that Wilfred Kellogg invented these concepts, and that William Sadler preserved those inventions in his edited version of *The Urantia Book*? Or that a group of weak and feeble human mortals would have had the ability to conspire to such heights?

Typical of Chicago attitudes is a letter I received from Tom Kendall, then Vice President of the Urantia Foundation, dated Sept. 29, 1970. I had sent him a copy of my book on UFOs. He responded with:

...we find no mention of UFOs or other such phenomena in the Urantia Book and so must consider such a connection invalid.

He was reflecting the common attitude at 533 Diversey Parkway.

In a return reply dated Oct. 6, 1970 I offered a fictitious scenario:

If a seraphic transport from Jerusem should settle down out here in the cow pasture next to my house, as one did some 34,000 years ago when Adam and Eve arrived (UB p. 828), and if the personnel on board that transport should take my children to await a more settled planetary age, as they did the children of Adam and Eve some 34,000 years ago, (UB p. 844), and if that transport should then take off again for Jerusem — I cannot help but wonder what hubbub it would create here in Frederick County. I can see it plainly; the neighbors come running in extreme excitement, great agitation:

"Did you see that thing flying through the air?"

I would reply in all innocence, "What thing?"

"That . . . that . . . that object!"

"What object do you mean?"

"That strange object we saw land and take off again from your cow pasture."

I would ask again, in all innocence, "What did it look like?"

"It was very strange, I don't know."

"Was it an airplane?"

"No."

"Was it a helicopter?"

"No."

"Well, can you describe it?"

"I never saw anything like it; it isn't anything I ever heard about."

Then I would say, "You mean you saw an object, flying through the air, and you cannot identify it?"

"Yes."

"Well, sir, then you must have seen an unidentified flying object."

I would then tell the man that the people at the Urantia Foundation have told me that such things are not UFOs, and that he should not quote me.

Isn't it far easier to propose a thesis that the author of the ancient *Book of Enoch*, and the one who wrote the Exodus account, and Jacques Vallee, and Adamski, and Betty Andreasson, and the many reporters of today, and *The Urantia Book* all derive their descriptions from the same cause of actual transport vehicles rather than inventing or borrowing from one another? How could the mind of some channeler, modified by William Sadler, offer an explanation which tells us what all those descriptions, covering more than three thousand years, are about?

Do you see what is happening? We are being given revelations. We are being given information to help us understand what is unfolding upon our world today. We can use it to help us in our decisions, or we can reject it. We can accept that an unexplained policy exists to permit us to make up our own minds, or we can reject it as irrational. How we chose will depend upon us.

The great difficulty is that our traditional notions of religion do not incorporate transport vehicles that can carry flesh and blood, and that are related in some manner with the Kingdom of Heaven. How could

Wilfred Kellogg and William Sadler, with their Seventh Day Adventist beliefs and conventional mid-west orientations come up with such unbelievable concoctions?

Now throw in the statements by C. S. Lewis about the long isolation of our planet coming to an end, and the remarks in Matthew 24:30, 31 about Jesus sending his angels from one end of the earth to the other, and the endless reports of strange objects in our skies today from one end of the earth to the other and we have an exceedingly difficult problem. It is simply not cognizable within the framework of that little shuttered house.

Behind all this informational detail are conceptual structures of unprecedented novelty. Those conceptual structures derive from *The Urantia Book*. If the Book is a human invention it provides the most startling array of concepts ever to encompass such a vast body of accumulated evidence.

And this is the great secret of *The Urantia Book*. It provides a framework, a conceptual structure, in which we can understand the "fiction" given to us by Lewis, the ancient *Book of Enoch*, the biblical accounts, Adamski's report, Betty Andreasson's report, and the many observations in our skies today. It ties it all together.

It is doing what we first quoted: it is sorting and censoring the religions of evolution, those religions which began from some unusual experience and then devolved into a framework acceptable to poor and lonely, isolated man.

The power of *The Urantia Book* is not in its scientific statements, which are so easily disqualified. It is not in its historical accounts which can be so vociferously debated. The power is in its conceptual structure, in its ability to sort out the essential elements of inherited religious knowledge and in its influence to censor the foolishness of our "normal" concepts. It gets rid of myth and secular orientations to bring us back to a reality that derives from the heavenly worlds and from God.

I personally found a vehicle which puts a rationale into the evidence of my senses, my education, and my experiences, as no other vehicle has ever done. I no longer must reject evidence because it does not fit within a primitive Weltanschauung, a simplistic worldview, that tiny shuttered house. I now have a large framework that permits me to arrive at insights into the mass of confusing events unfolding before our eyes. And it does all this underneath the awesome might of a God who is in control of his universe. I not only found an explanation for all this disharmonious information; I found life meaning and value.

If, as Lewis said, the long isolation of our planet is coming to an end, and if superior intelligence is truly active in the universe, and if, by chance, they should

begin to make themselves known, preparing us for a greater day, then would it not be merciful for God to provide some kind of explanation of what he was doing? That is the true test of revelation: its ability to synthesize and correlate a mass of confusing experiences and new and extraordinary events transpiring before our eyes. And that is the true test of its timing of release to the world.

And that is why Martin's work cannot be anything but anachronistic. It satisfies him and those many individuals who cling to the comfortable, but outworn forms, derived from isolation, and incapable of serving or helping within the new universe order.

That is why *The Urantia Book* is a divine revelation. No man or group of men could have invented such an all-encompassing conceptual framework.

The Urantia Book has had tremendous impact and influence in my personal life. I have insights into what UFOs truly are, and their purpose, and why they reveal themselves only to individuals privately, and why they act so surreptitiously. I understand the purpose behind planetary judgments, and ancient prophecies, and eugenic programs, and why God held everything in reserve. I came to understand these things because I have a deep and sincere devotion to my Creator. I am a human being; I have major social faults; I carry the limitations of human creature. I see so much "as through a glass, darkly" but now so much more, clearly. And all of this because I was willing to accept a divine revelation for what it truly is.

I learned that there are superficials, and there are realities. Science is a superficial, a measure of appearances. And we, in our great immaturity, have taken those appearances, have manipulated them, and have brought unspeakable terror to mankind. That is the consequence of believing there is no God, or that he does not actively work in his creation.

Religious revelation is a reality—a tool for bringing sense back into creation.

I have no ego to sustain through publication fame. I am devoted to service, not to gain. I have a deep and moving desire to tell my fellow human creatures those things which God showed me. That urge derives from my concern for my fellows, and my hope for their eternal survival. I do not chase fads, and I do not chase intellectual excitements. There are too many serious problems facing us to afford self-entertainments.

Eugenics

I shall now go on to the most controversial of all topics within *The Urantia Book*. This topic is not difficult because the concepts are beyond human intellect; it is difficult because of the emotional reactions and social attitudes of our modern liberated and careless generation.

A major difficulty in assigning authorship of *The Urantia Book* to Wilfred Kellogg and William Sadler is found in the concept of long planetary ages, extending into the far future. This concept is foreign to Christian beliefs, which universally accept that Jesus will return to judge the world, and that thereafter "time shall be no more." A view of the imminent return of Jesus and termination of time is held by both Seventh Day Adventists, and also by Presbyterians, the church of election for Sadler after he was excommunicated from the SDA. Certainly, a specific program for improving the human race from age to age is not part of any religious teaching of which I am aware. It is a most extraordinary concept, and a crucial element in the larger concept of "Planetary Salvation." This new concept of planetary concern is in strong contrast to the exclusive concept of "Personal Soul Salvation" taught for two thousand years by Christianity. All of Christian theology is centered around personal salvation, based on the teachings of Paul, Peter and John, and of Jesus, as they have been preserved for us in the New Testament. If God has an active program to salvage the physical world, and not merely the souls of people, it introduces another entirely new and cosmic insight into creative purpose.

It is even more extraordinary when one recognizes that such teachings on planetary salvation do not appear in Sadler's many books, nor is there a hint of such crucial concept in the personal record he left to us, prior to influence by *The Urantia Book*. On the other hand, Sadler did express his concerns over human reproduction, and it is these views on eugenics that Martin has selected for demonstration of Sadler's hand in *The Urantia Book*. Unfortunately, Martin's arguments tear the Book's remarks on eugenics away from the context of the concept of planetary salvation to offer such demonstration. It seems to me that scholarly integrity would cause Martin to present all of the evidence, not merely a portion to support his contentions. Comparing Sadler's views on eugenics with those of *The Urantia Book* is fine, but neglecting to show that the concept of planetary salvation over long planetary ages was beyond Sadler is poor scholarly integrity, perhaps even deceit.

Also, when I mentioned the phrase "planetary salvation" to Phil in private conversation he responded with the phrase "corporate salvation," meaning, I suppose, salvation of the present social structures. But *The*

Urantia Book is clear that God is not preserving the present social order. "The new and oncoming social order will not settle down complacently for a millennium." God is prosecuting a plan to salvage the planet, not manmade structures, nor the nations. Again, this is a cosmic viewpoint that goes beyond traditional visions.

These brief remarks are intended to show once again that Wilfred Kellogg and William Sadler could not have invented *The Urantia Book*; the concepts contained therein surpass any previous known conceptual structure. Although one might claim that such ideas appeared in *The Oahspe Book*^{TOB} or other sources, never has the world been exposed to concepts on eugenics of a cosmic magnitude as found in *The Urantia Book*. Furthermore, there are other arguments on eugenics to show that *The Urantia Book* could not have come out of human mind. I shall devote the following discussion to historical evidence.

Page 594: This age witnesses the further purification of the racial stocks by the restriction of reproduction among the less fit and poorly endowed individuals.

Page-596: During this era the problems of disease and delinquency are virtually solved. Degeneracy has already been largely eliminated by selective reproduction.

Page-630: On a normal world the biologic fitness of the mortal race was long since brought up to a high level during the post-Adamic epochs; and now, from age to age throughout the settled eras the physical evolution of man continues. Both vision and hearing are extended. By now the population has become stationary in numbers. Reproduction is regulated in accordance with planetary requirements and innate hereditary endowments: The mortals on a planet during this age are divided into from five to ten groups, and the lower groups are permitted to produce only one half as many children as the higher. The continued improvement of such a magnificent race throughout the era of light and life is largely a matter of the selective reproduction of those racial strains which exhibit superior qualities of a social, philosophic, cosmic, and spiritual nature.

Page-880: Race mixture is always advantageous in that it favors versatility of culture and makes for a progressive civilization, but if the inferior elements of racial stocks predominate, such achievements will be short-lived. A polyglot culture can be preserved only if the superior stocks reproduce themselves in a safe margin over the inferior. Unrestrained multiplication of inferiors, with decreasing reproduction of superiors, is unfailingly suicidal of cultural civilization.

These sample quotations from *The Urantia Book* show why discussion on eugenics is so troubling. "Restriction among the less fit and poorly endowed individuals" or "degeneracy has already been largely eliminated by selective reproduction" would certainly violate our right to choose for ourselves. Were such programs to be implemented we would place ourselves in the hands of an authoritarian regime. Unless, of course, we are wise enough to volunteer for such restrictions. But who among us would dare admit that we are inferior to other human beings? And according to what standards? The truly troubling aspect of these teachings is that our civilization is doomed; inferior elements are becoming more and more dominant. If improvement in the world races is to take place it must be managed by beings with wisdom superior to any mortal now on this planet.

My parents were concerned that I not marry "white trash." They wanted me to marry "a decent and respectable girl." And that, in its most simple form, is eugenics. But they had no control over my choices, nor did other social controls exist, except for moral guides.

On the other hand eugenics, in one form or another, has been practiced since the most remote ages. I shall briefly consider four illustrations.

- a: Traditions of noble families and the divine right of kings.
- b: Brother-Sister marriages.
- c: Blood traditions of the Semites of the Near East.
- d: The selection of Abraham by Melchizedek.

The Divine Right of Kings

All kingships, ancient and modern, ultimately derived their authority from the belief that they were descended from remote persons who were god-kings. At the head of the genealogical lists of Anglo-Saxon kings is *Woden* (Wo-dan), their god ancestor and first king^{SNK}. In Scandinavian and Teutonic mythology *Donar* was an ancestral god we still remember in our word *thunder* and by phonetic contraction in the Teutonic god *Thor*^{RHDEL}. (The word went from Donar to Thonar to Thor.)

In witness to the mighty influence of ancient beliefs on modern culture it may help to point out our days of the week. Sunday, Monday and Saturday are named after heavenly bodies: the Sun, Moon and Saturn. But the other four days are named after ancient gods: Tuesday from Zeus, Wednesday from Woden, Thursday from Thor, and Friday from Freya. Even such a common given name, (now not so common), as Thurston derives from Thor's Stone.

The *Don/Dan* name (both pronounced the same) is found everywhere across Europe and the Near East. In Scandinavian mythology *Donar* is also known from the tradition that *Dan* was the one "from whom, so saith antiquity, the pedigrees of our kings have flowed in

glorious series, like channels from some parent spring^{TK}." The ancient Welsh Celts believed their kings and kingly families were descended from the god *Don*; they were the "Children of Don^{CH}." The ancient Irish Celts believed they were the "Tuatha de *Danaan*," the "common people of the goddess *Dana*^{CH}." The royal house of Munster was called "the house of *Dorr*." The Spanish to this day title their nobility with *Don* and *Doña*. That nobility claimed title from fathers and mothers, going back through the generations, with pedigrees flowing in series, through an unbroken chain, to remote ancestors who were a god and goddess named *Don* and *Dona*. In Portugal these forms are *Dom* and *Dona*. The ancient Romans knew their nobility as *Domitus* and *Domina*, in deference as Lord and Lady, with titles derived from that more ancient *Don* and *Dana*, not the Spanish *Don* and *Dona* derived from Latin, as modern scholarship would have us believe.

These same titles came down into the wise men of English Universities as *Dons*, senior teachers, which we also remember in *Dan* Chaucer. The famous biblical Daniel was noted for his wisdom. Semitic scholars believe his name means "Judged by God."

The ancient Greeks and Egyptians believed their kings, and they themselves, were descended from gods who came down to the earth from the sky^{HOP}. In Greek mythology Aegyptus and *Danaus*, (with the characteristic Greek "s" ending), were half-brothers who fell out with one another. The first became the god-king ruler of Egypt; the second became the ancestral god-king of the Greeks. The ancient Greeks knew themselves as the *Dana*^{RHDEL}.

The fascinating aspect of this brief summary is the unrecognized relationship to a well-known Semitic language called Hebrew. We witnessed a similarity between the Hebrew Daniel and the English Dons. *Adon* is the Hebrew word for Lord, with an obvious phonetic similarity to *Don*. Indeed, *Adon* derives from a Hebrew root verb *Don*. *Don* is the male form, *Dona* the female^{HV}. Literally, in Hebrew, *Don* means "He Judges," *Dona* means "She Judges." By whatever process, the Indo-European noble families of Europe, and the myths, recognized names and titles which are clearly Hebrew words. The other intriguing aspect is that Jews do not recognize these words as titles, except for the inflected *Adon*, and, as far as I have been able to determine, no Near East, Jewish, or biblical scholar of antiquities has discussed this remarkable connection.

Modern scholarship, being ignorant of much of this background of myth and tradition, has come to the conclusion that the divine right of kings was an assumed authority. The kings took it upon themselves to claim authority from the gods or, since Christian times, from God. However, one cannot investigate these facts in any depth and not recognize that the kings and

nobilities believed they inherited their rights from ancestral gods. It gave them unique social status and claim to property rights, as well as subjection of the common people occupying their lands. Julius Caesar claimed rights that were more than political; he claimed descent from the kings of Rome^{TP}. Queen Elizabeth II of England not only claims right of royal descent through the Celtic Stuarts of Scotland, and from Ireland before them, but also from the Saxon line. She is a direct descendent of Alfred, the great Saxon King, in the thirty-sixth generation.

Furthermore, noble families believed wholeheartedly that they were superior genetic stock. Students of medieval aristocracy have called attention to the quality of their personal characters. Timothy Reuter, in *The Medieval Nobility*^{MN}, and F. L. Cheyette as editor of *Lordship and Community in Medieval Europe*^{CM}, have shown that "noble" meant not only membership in family affiliation descended from the gods, but also eminent personal qualities, displayed through fair-mindedness, vision, and generosity. Freedom with material things, "a gift worthy of a nobleman," was characteristic of those noble lines. As Kate Norgate stated, in commenting on the French Angevin line as a remarkable race^{TP}, ". . . the first thing that strikes one about them is their thoroughness; whatsoever their hands found to do, whether it was good or evil, they did with all their might. Nearly all of them were men of great and varied natural powers." King Alfred of the Saxons was noted for his undaunted spirit and grip on essentials, his unswerving and forthright religious sense, his recognition of the importance of history in the culture of a people, and his superb grasp of language.

The noble families held onto hallowed traditions of marriage and reproduction down to the present day. When Prince Charles of the British royal family chose Princess Diane as a bride he looked among the noble families of England for his choice; he did not marry a commoner. Although commoners have occasionally been brought into the royal line the proscriptions for marriage among European nobility have guided mate choices since ancient times. The modern remnants of the European royal families are all closely related, not much more than extended families, from Spain and Greece, to England, Germany and Russia. Queen Victoria married her first cousin Albert, of the German Saxe-Coburg-Gotha royal line. These customs can be found in the genealogical lists of Europe. For example, the Hapsburg princely family of Austria intermarried with the royal families of Spain, England, France, and Hungary, with many first-cousin and uncle-niece marriages.

These customs of selection among noble stock were a form of eugenics, an effort to control genetic descent. They wanted to maintain the blood lines "pure."

John Harvey, in *The Plantagenets*^{TP}, has many interesting observations. William the Conqueror did not take forceful rulership of England so much because he wanted material power as he did out of his claims of right from ancestral descent. Following the work of other scholars Harvey believes all the kingships of Europe and the Near East were descended from a common ancestral stock centered in the Near East. He notes that there was a gradual change in the character of kingship. About 1000 AD a custom of election began to appear in Europe but prior to that time a king succeeded to the royal line only through genealogical descent.

Emile Benveniste, in his fascinating study, *Indo-European Language and Society*^{JELS}, shows that ancient social divisions were founded on genealogical descent; only with time did these evolve into geographical groupings, civic structures, cities, and the concomitant development of greed for material ownership and rulership. What was once universally granted as a divine right was converted to a commercial right. The kingships of Europe clung to the ancient customs, but now they have become isolated socially; they have lost social significance.

The fascinating aspect of Benveniste's study, and further confirmation of cultural deterioration due to genetic decline, is that ancient Indo-European languages reflected a refined culture; they were more respectful of relationships and of origins than our languages today. In illustration, ancient Greek had several words for love; *agape*, *thelo* and *philio* all meant different kinds of love. English today knows only one word, to the great impoverishment of all of us.

Another linguistic illustration of cultural devolution is found in the form of languages. The original Semitic and Indo-European mother tongues used highly inflected words, a technique for expressing shades of meaning and of relationships. In Semitic languages inflections used vowel changes, as well as prefixes and suffixes. An example still remembered in English is *swim*, *swam* and *swum*. Indo-European used a more complex form of prefixes and suffixes. Examples are *remind*, *reminder*, *reminded*, and *reminding*. Sanskrit and Lithuanian were conservative languages; they preserved many of the earlier inflectional forms. English is debased; it has lost most of its inflectional structure through the admixture of Britannic Celtic, Anglo-Saxon Teutonic, Norman French, Latin and Greek, as well as other influences. Today we express shades of meaning by groping for words to modify thought which our ancestors could do with simple inflections.

The French Norman aristocracy attempted to put refinement back into the English language. They introduced cultural distinctions through use of Latin forms. We put French Norman beef on our tables, not Anglo-

Saxon cow. The Normans substituted Latin *urinate*, *defecate*, and *copulate* for the "dirty" Anglo-Saxon words, which I will not write because of your sensibilities. But the Anglo-Saxons did not consider their words to be "dirty." The Norman aristocracy considered themselves to be superior; their Anglo-Saxon subjects were crude.

Culture devolved; cities and civilization with their material science and technology evolved. If you study the writings of Philo and Paul you will recognize their sophisticated spiritual thought; they were not superstitious simpletons. Men have become less spiritual and more materialistic with passing centuries. We traded refinement and respect for materialism and the sad consequences for all of us.

If we follow the thesis that Wilfred Kellogg and William Sadler wrote *The Urantia Book* we once again are forced to admit the penetrating depth of their insights. They recognized the spiritual deterioration of human stock. They superbly expressed their cosmic vision. Even more, they had the audacity to believe that our planet has spiritual supervisors who have devised plans to remedy a situation that is dangerous to the future welfare of this world.

Page-1207: For many thousands of years, so the records of Jerusalem show, in each generation there have lived fewer and fewer beings who could function safely with self-acting Adjusters. This is an alarming picture, and the supervising personalities of Satania look with favor upon the proposals of some of your more immediate planetary supervisors who advocate the inauguration of measures designed to foster and conserve the higher spiritual types of the Urantia races.

The question before us is this: Can we find a rationale behind the evidence for marriage practices among the noble families of the past, and their belief in a divine right inherited from the gods? Can we find a rationale that is more sensible than the simpleminded belief of assumed social superiority? Can we find a rationale for evidence which speaks to spiritual and cultural decline?

Brother-Sister Marriages

Some ancient traditions have been preserved more clearly for us than others. Exclusive mating among genealogical kinship was not restricted to the noble families of Europe. Abraham married Sarah, his half-sister, Gen 20:12. Isaac and Jacob both married first cousins, at the urging of their respective fathers to marry among their kin, 24:4, 28:2. Nahor, Abraham's brother, married the daughter of his other brother

Haran, 11:29. Lot bred children with his two daughters, 19:36, who became the Moabites and Ammonites. Esau, the grandson of Abraham through Isaac, married Mahalath, the granddaughter of Abraham through Ishmael.

The genealogical lists of ancient Egypt show that brother-sister marriages were widely practiced among the noble families^{ROIP}. Among the Fourth Dynasty great pyramid builders, circa 2700 BC, brother-sister marriages included:

- a. Seneferu to his full sister Hetepheres I.
- b. Their son Khufu to Merytyetes, a full sister, and to Henutsen, a half sister.
- c. Djedefre, the son of Khufu and Merytyetes, to his full sister Hetepheres II.
- d. Khafre, the son of Khufu and Henutsen, to his full sister Khamerernebti I and also his half sister Hetepheres II.
- e. Menkaure, the son of Khafre and Khamerernebti I, to his full sister Khamerernebti II.
- f. Their son Shepseskaf to his full sister Khentkaues, and so on down the line.

In the assignment of conquered lands after the death of Alexander the Great, Soter, one of his Macedonian generals, took over rulership of Egypt, the prize of the empire. He began a dynastic line which also practiced brother-sister marriages^{LTC}. Scholars believe the Macedonians were importing social practices from their more ancient Macedonian royal lines. Soter, renamed Ptolemy I, married Berenice, a royal princess from Macedonia. Among full brother-sister marriages in their children were:

- a. Their son and daughter, Ptolemy II to Arsinoe I, and another daughter, Arsinoe II.
- b. A grandson Ptolemy IV to Arsinoe III,
- c. Ptolemy VII to Cleopatra II,
- d. Ptolemy X to Cleopatra IV,
- e. And on down to the celebrated Cleopatra of Roman days who, in between her flings with Mark Antony and Julius Caesar, married her brother.

In the Sassanid empire of ancient Persia the *Khwetudas* were marriages between brothers and sisters, with special ceremony, understood to be accompanied with divine splendor.

The *Dictionary of Greek and Roman Antiquities*^{DGRA} quotes Plato on the "duty incumbent upon every individual to provide for a continuance of representatives to succeed himself as ministers of the Divinity." It was necessary that he prevent his "heritage being desolate and his name being cut off." By Athenian law marriage was not allowed with a foreign woman except under very severe penalties. Consanguinity, proximity by blood, was not a bar to marriage; brothers were allowed to marry with sisters, uncles with nieces, and aunts with nephews, but direct lineal marriage of father with daughter and mother with son was forbidden. Brother-

sister marriages were considered holy unions, blessed by the gods.

These practices were reflected in the laws of Moses; if a man died his brother was to marry the wife, "so that the name not be cut off." Many cousin and uncle-niece marriages were known among Jews down to the present day. Moses' mother and father were aunt and nephew, Exod 6:20. However, close family marriages between brothers and sisters, or other close relation, were expressly forbidden in the new laws given to Moses by the occupants of that "pillar," Lev 18. The world was changing over to another regime. On the other hand they were still under command to preserve blood lines. When the Hebrew people moved back into the "promised land" after the Egyptian captivity they were instructed to not marry outside their Israelite lines.

One cannot examine these traditions without coming to the realization that powerful social forces were at work in ancient times. Those cultures were attempting to maintain blood lines, genetic descent. They were practicing eugenics in order to maintain eminent personal qualities through genetic selection. They believed they were descended from "the god"; their purpose was to preserve his blood in the face of the danger of dilution by common people.

Again, it is only natural to try to find a rationale behind these powerful ancient practices.

The Semitic Blood Lines

The biblical account of the selection of Abraham by Melchizedek has puzzled countless generations. A recurrent question is why Abraham was given such high regard, why he was chosen. Several elements are offered in the biblical text, all centered around his genetic potentials. Christian traditions are almost oblivious to this material, concentrating on his "spiritual" potentials for the future blessing of the world through Jesus.

The early Israelites had a red skin color. Near East and biblical scholars mention this fact in their writings but are puzzled by it; hence they do not discuss it.

It comes out of Adam (pronounced A-dom', with accent on the last syllable). Literally, in Hebrew, adom is the word for the color red^{SEC}. Esau was renamed Edom, really the same name as his famous forefather. There is a myth associated with the change in name, that he swapped his birthright for a bowl of red pottage, Gen 25:30, but it is actually based on his birth when he "came forth red," 25:25. Edom literally is Red, just as we today call a red-haired man, Red. Other given names denoted a red skin color. Tola and Puah were two sons of Issachar, one of the fathers of the twelve tribes of Israel. Both names denote a red color.

Tola comes from the name of a crimson grub used to die cloth. Puah is related to the Arabic *fuwua* for red madder. The word *Canaan* in Hebrew came to mean "merchant" from traders in purple cloth. But in Mesopotamia *Cannan* meant a red-purple dye^{MOTP}.

Curiously, the descendants of Puah were known as the Punites, Numbers 26:23. Literally, in Hebrew, the name is "Ha-Puni," the Puni. The curiosity is in the fact that the ancient Romans identified Puni people. They engaged in the Punic wars, known to us as Carthaginian, after the residents of ancient Carthage. They were descendants of the Phoenicians who had earlier settled widely along the Mediterranean coasts. Our name Phoenicia comes from Punic, with the characteristic change from "P" to "F," as from the Roman Pater to the Teutonic Father. So the Punic (Phoenic) people were descended from an ancestor who had a name denoting the red color; they themselves carried the same designation in their name. The curiosity increases when one learns that the land allotments during the tribal settlements of Canaan brought the sons of Issachar in close geographical proximity to what was Phoenicia, modern Lebanon. Even more, the sons of Asher, another of the twelve-tribe brothers, were given lands that included Tyre, a Phoenician city, Jos 19. It is well within reason and the evidence to deduce that the Phoenicians were descended from Abraham, via Issachar and Pua, but broke away from the tribal traditions and religious proscriptions to become a pagan people.

The Phoenicians believed they were descended from a god by the name of Phoenix (Punic from Puni), and that he had a red-purple skin color. In ancient Near East mythologies the Phoenix bird was so named because of his red-purple color. Also, to further build this relationship between the Hebrews and the Phoenicians, it should be noted that the two languages had minor dialect differences from one another. Near East scholars know this, but emphasize the differences; it is more convenient to modern attitudes if they avoid relating the two people in spite of the close proximity in geography, language, and "Canaanite" red-purple breeding.

The myths of the Phoenicians are greatly confused. Because of their cosmopolitan and pagan attitudes they inherited or borrowed a mixture of myths and traditions from many surrounding people. Sir James Fraser, in his superb review of ancient folk lore, *The Golden Bough*^{GB}, recounts many of those myths.

The ancient Sumerians had a pair of god-lovers they called Dumuzi and Inanna. The later Akkadians and Babylonians knew them as Thammuz and Ishtar. The Greeks borrowed the traditions under the names of Adonis and Aphrodite. And the Hebrew people remembered them as Adam and Eve. But the Hebrew traditions were uniquely different. Adam and Eve were not gods; they were the father and mother of mankind.

It is interesting to note that the Sumerian, Babylonian, Hebrew and Greek names are all related phonetically. They all have a "d" or "t" as a preceding phoneme with "m" or "n" as a succeeding phoneme. However, scholars will deny any linguistic connection. It is also interesting to note that the name for the female of the pair had a unique name among all people, derived from a literal symbolism. For example, Eve comes from the Hebrew Khawa, the life-giver.

The Greeks took the title of Thammuz, Adon, a Lord, and made it into the formal name, Adonis. Myths surrounding Adonis, the Lord, in Phoenicia concentrate on the color red and the blood of the god. Every year Adonis was mortally wounded on the Lebanese mountains by a great bear; every year the face of nature was dyed with his blood. His flower, the red anemone, bloomed among the cedars of Lebanon. During the spring rains streams would gush to the sea, carrying the red soil, and fringing the shore of the Mediterranean with a sinuous band of crimson, the blood of Adonis.

The ancient stories were heart rending. The prophet Ezekiel saw the women of Jerusalem weeping each year in July for their beloved lost god, Thammuz, Ezek 8:14. The weeping was for his descent into the underworld, coinciding with the annual decline in vegetation. Jews still name the month of July after Thammuz. In Sumeria the goddess Inanna wept over the loss of her beautiful young lover who descended to the underworld. Mirrored in the Greek myths was the grief of Aphrodite for her beautiful young lover Adonis. To protect him she hid him in a chest and gave him to Persephone, queen of the underworld. Persephone, recognizing the great beauty of the god, refused to return him. Zeus, king of the gods, upon hearing of the dispute, decreed that he would be shared by the two goddesses. In the spring and summer he would live with Aphrodite; in the fall and winter he would live with Persephone. The myth reflects the death of the great lover-god, and the belief by ancient people that he would resurrect each spring. Modern scholars, missing the whole point of the symbolism, then propose that Jesus borrowed these myths and plotted his own death and resurrection at the Passover, the Jewish celebration of the spring equinox.

The interest in the color red goes on to other curiosities. The Cardinals, or Princes, of the Roman Catholic Church today dress in robes of a red or crimson color. They inherited this tradition from the kings and princes of ancient Rome, who practiced wearing "the purple." As one searches deeper one discovers that there is confusion in the ancient references; the colors purple and red are equated to one another. These royal colors are mentioned in the Bible. Lydia was a seller of purple, Acts 16:14; she made robes worn by royal families. Furthermore, the Phoenicians supplied purple cloth to the royalty of the Mediterranean. Many other traditions of the color red or purple associated with ancient nobility are in the historical record; I cannot

recount them here. Suffice it to say that those ancient people of Israel and Phoenicia believed their most remote ancestor had a red or purple color.

Yet again, we ask if there is a rationale behind these historical facts, myths and traditions.

Factors in the Selection of Abraham

According to the historical record Abraham was told that he would be the father of many nations, Gen 17:4-5. That, pure and simple, is a powerful genetic statement. Furthermore, kings would spring forth from him and Sarah, Gen 17:6,16.

If the Jewish scribes were faithful to the genetic tradition Sarah was to be the mother of many nations, not Hagar. The covenant was through Isaac, not Ishmael, Gen 17:21. The Arabs today believe they are descended from Abraham through Ishmael. Therefore, this promise was not fulfilled in the Arab nations. On the other hand the only nation which came forth from Sarah was the nation under Saul, David and Solomon, and the breakup into the northern and southern branches after the death of Solomon. One nation certainly was not many nations.

The promises to Abraham, as they are preserved in the historical record, held the same prominence as the pagan traditions of Europe and the Near East of kingly descent from Don and Dona. The people of Israel certainly thought that their historical forefather held that biological position. Repeatedly, in Genesis and Numbers, one finds references to the Princes of Israel. They thought they were of royal blood. If the promises to Abraham were to be fulfilled, his blood would carry down into many kings and noble families. They would come to regard him as their ancestral father.

But there was another dimension to the promises. Abraham was to be more than the father of many kings; he was to be the father of many people. His descendants were to be like the stars of the sky and the sands of the sea, Gen 22:17. This promise gave him genetic fatherhood over the peoples of the earth.

I shall not discuss the considerable evidence for the descent of the people of Europe from Abraham. One form of it is known as Anglo-Israelism, but the belief extends far beyond the royal family of England.

If you are not aware of this material I shall mention one item. On display for tourists in Westminster Abbey in London sits an unusual chair. It was built by Edward I, (circa 1300), and has a self beneath the seat on which rests a curious block of stone. All the kings and queens of England have been coronated sitting on this stone since Edward I brought it to London from Scotland. The Scots used it as their coronation stone back to Kenneth MacAlpin, (circa 843), and beyond to the time of St. Columba, (circa 563), who, according to tradition, brought it to Scotland from Ireland, where, before all others, it was also used as the sacred coronation stone. In Gaelic it is known as "Lia Fail," the Stone of Destiny, and also Jacob's Pillar Stone, after the tradition that it was the stone on which Jacob laid

his head when he had the vision of angels descending from and ascending to heaven. Further tradition states that it was brought to Ireland by Jeremiah the prophet. Members of the British royal family to this day believe they are descended from King David via the Irish and the Scots, and that they have the blessing of heaven in their royal authority.

The Rationale

There are so many aspects to this brief summary of our ancestral history I hardly know where to start. I am not well read in formal history, but I recognize that *the motives which drove the generations* are mostly missing from our history books. Historians have concentrated on battles, names and dates to the exclusion of how men thought and what moved them. Modern historians do not write cultural histories; they write political histories. Can you imagine how the Scots felt when Edward I took the Stone of Destiny away from them, and how that conditioned following centuries of battles, negotiations, and treaties? But which historian discusses it?

Perhaps the easiest way is to consider presentations within *The Urantia Book*, and compare them with the historical evidence. For example, the Book states that Adam and Eve were the father and mother of the ninth race to appear on Urantia, and that they were a **violet** color. We might laugh at such proposition but then I must reconcile the historical evidence for the color red (purple) so strong in the Hebrew and Phoenician traditions, and among the royalty of the Mediterranean and of Europe. My problem extends further. I have not encountered discussions by scholars which fully explore these traditions. As far as I am aware I am the only person who has ever assembled this material into a comprehensive picture. (For brevity I have skimmed the evidence.) In view of this scholarly ignorance it escapes me how Wilfred Kellogg and William Sadler could have invented a concept which would shed light on the ancient Semitic traditions. And it surely does shed light.

If we accept the proposition that *The Urantia Book* was the work of Kellogg and Sadler we must ask how they arrived at the knowledge of red-purple blood traditions which appear only in fragmented form in historical and scholarly works, and then came up with a concept of ancestral skin color to explain evidence which is virtually unknown to mankind. They did not survey evidence as I have done here; they did not even mention evidence. They proposed an explanation for evidence which was essentially unknown, beyond human recognition. It simply does not make sense. No human being could have done that.

I will turn it around. I was unaware of the Semitic blood traditions. I did not become aware of them until I began to study the Bible, and the myths, and the folklore, and linguistics, and put it all together. And I

did not begin that study until I came to the conclusion that if *The Urantia Book* were more than human invention there had to be living evidence. *The Urantia Book* pushed me into a search. In so doing I went beyond the conceptual limits of our present scholarly world. *The Urantia Book* took me beyond what is currently known. Then, as I uncovered evidence, I had a rationale to explain it. I had a source which anticipated my desires to understand, and helped me to resolve the evidence. I had a revelation.

I was not trying to "prove" *The Urantia Book*. Quite the contrary; *The Urantia Book* "proved" itself to me. I was merely trying to understand what it was all about.

Because this material impacts directly on our Judeo-Christian religious beliefs, and on our religious origins, the Book was censoring the nonsense and sorting out the evidence to cast an altogether different light on how it all came about. The Book truly was sorting and censoring our religions. Those religions were evolutionary because they were based upon human theology and human efforts to understand the mysteries of God. Martin, in his *Whys*, provides a clear demonstration of such human evolutionary efforts to understand.

Consider other material. Again, I said that if *The Urantia Book* were true there had to be living evidence for the existence of Adam and Eve. So I went searching. Material was ready for my search at a time coincident with my new interests. I met *The Urantia Book* in 1967. The book by John Philip Cohane discussing the *Don* and *Dona* names was published in 1969; I discovered it in 1970. Until that time I do not believe any person had put it together the way he did. But even so, lacking *The Urantia Book*, he could only speculate on what the names meant, and really not get a picture that would provide him with a satisfactory explanation. He did not fully understand that the mother and father of the Caucasian races, Semitic and Indo-European, might have carried those names. He saw them as some variant on Hebrew traditions.

I knew the biblical names were not "real," that they reflected Hebrew beliefs. It was only natural to ask about the real names of Adam and Eve. When I explored beyond the material offered by Cohane I came to understand why *Don* and *Dona* were so prevalent across the Indo-European and Semitic regions. They went back to an original pair who carried those names (or titles). I had arrived at the original names for Adam and Eve!

By whatever mysterious process, those names had been preserved with sufficient weight for me to come to that conclusion. But the evidence told more than mere names. It said that there was a powerful cultural force to maintain the traditions through all those passing millennia. That original pair surely had a tremendous impact on the generations. I now recognize how Adam

and Eve affected our religious and cultural views, and our beliefs, even if they did so through pagan paths. But modern godless scholarship rejects these possibilities.

Still more, the evidence taught me something about linguistics. If the *Don* and *Dona* names went back to Adam and Eve, and if their literal significance was still preserved so clearly in Hebrew, I had further great insights. It meant that the original assignment of those names came from a language which was Semitic, and which carried down pure in Hebrew through all those passing millennia. This does not mean that Hebrew was the original tongue; it merely means that Hebrew has preserved some of the original forms with considerable purity. This, then, confirmed a statement in Genesis 11 which many theologians and scholars have discussed, often with vigorous debate. "*The whole earth was of one language and of one speech.*" I did not believe this was literally true; every tribe across the planet had its own tongue. But I did believe that the whole earth at one time spoke a common language, a *lingua-franca*, a common tongue of commerce and cultural exchange. And that tongue was the original Semitic mother tongue, which Hebrew today reflects with such profound meaning. Adam and Eve spoke that Semitic language, their children and cultural surroundings spoke that Semitic language, and they were named in that Semitic tongue.

(I will not discuss the development of the original Indo-European tongue; we would develop this lengthy letter into a large tome.)

Still more, I now had confirmation that the Hebrew people were descended from an original pair with heavy concentration of both language and blood. Abraham was chosen because he was so directly descended from that biological stock. He was to be the father and the symbol for a new program of eugenics.

Now, given all this, you tell me how Wilfred Kellogg or William Sadler or any group of conspiring people could have invented material which would cast such profound insights into our planetary religious and biological past. Such thesis becomes absurd.

Now I understood the reasons behind the program of eugenics, the selection of human beings to influence, control and uplift future generations. It was being done for the welfare of mankind. Now I understood why the aristocracy of Europe was so selective in their breeding practices. Now I understood why there were brother-sister breeding practices among the noble lines of the ancient past. Do you think those people were stupid enough to continue breeding brother and sister, through many generations, if they would produce degenerate children? Why did they not? Take a look at the finely carved statues of Chephren and of Mycerinus with his goddess wife-sisters^{POE}. They were not

degenerate stock. They could continue breeding brother and sister because they were of superior genetic stock. Modern people, with their inferior genes, would produce gross degeneracy. That is why the breeding prohibitions were given to Moses; admixture of those noble people with common evolutionary man had caused a decline in genetic strength. The world was deteriorating genetically. Again, I could understand it from *The Urantia Book*; I had no other source to explain this wide range of evidence.

I had three choices. I could accept the biblical creation account and believe that Adam and Eve were truly the first man and woman. By necessity their children would have to marry brother to sister. Then I had to wonder about degeneracy. I was stuck with all the foolish theology of the Judeo-Christian world about the fall of man, and so on, and so on. Or I could accept our scientific discoveries of the long history of the evolutionary ascent of man from animal stock, and how that agrees with our biological constitution, and how much sense that makes scientifically, while puzzling over the reason for the ancient practices and why they did not produce degeneracy. Or I could accept that there were two distinct sources in present day Indo-European and Semitic lines, one evolutionary and one created. From this concept the ancient noble lines could reproduce brother and sister because they were of superior genetic stock. They also did reproduce brother and sister because they had inherited that practice from long in the past, from ancestral traditions to preserve their genetic stock. They were descended from an original pair intended to uplift the human races. *The Urantia Book* offered this concept. It gave a rationale to all the evidence. It is the first time in history, as far as I am aware, that such explanation has been provided.

If I am to accept the thesis of Martin or of Phil I had to credit Wilfred Kellogg and William Sadler, or a group of conspirators, with the most profound abilities, beyond anything I had ever met in any person or any group, in any brilliant scholar or in any musings. If I am to accept that thesis I am forced to wash away all those tremendous insights and comprehensive understanding, all those encompassing concepts, and all that ennobling new visions of God and of his work on this world, simply because you cannot accept new revelations!

Surely you understand why I must reject your thesis.

Planetary Supervision

Return now to the quotation on Page 20. The concept of immediate planetary supervision once again was totally new, never before encountered in any religious, scientific or channeled material of which I am aware prior to presentation of the Book in 1934 and 1935. While we may believe in guardian angels watching over us, or view God sitting on his throne in "heaven" looking down upon us, we did not sense the idea of celestial beings directly involved in our watchcare.

The first hint that celestial beings might be conducting genetic observations or experiments came with the publication of *The Interrupted Journey*^{TJ} in 1966 by John Fuller. It was the account of Betty and Barney Hill and their abduction onto a disk craft, with obvious sexual examinations. Further evidence for this possibility was gradually being accumulated by Leo Sprinkle and a few other investigators, but the next important published account was that of Betty Andreasson in *The Andreasson Affair*^{AA} in 1979 by Ray Fowler. That account opened awesome possibilities. That material was followed by *Missing Time*^{MT} in 1981 by Budd Hopkins, his *Intruders*^I in 1987, and the more recent report by David Jacobs in *Secret Life*^{SL} in 1992. It was becoming more and more evident that, if the reports were true, we had visitors and that they were deeply concerned about human genes and reproduction. In fact, the evidence pointed to an active program for human genetic selection under their direct control and supervision. They were already prosecuting recommendations for biologic and spiritual improvement of the human races.

This was not the only troubling feature of the accounts. The material was coming to us through hypnotic recall. Virtually all of the experiences were buried in memory, apparently with full intent by our visitors. This evidence would have remained buried except that subsequent personal trauma forced individuals to seek psychological counseling. While a few individuals here and there reported some conscious memory the body of the evidence was buried under that dark cloak. Further difficulty was centered in evidence that reports were modified and distorted by the beliefs and views of the investigators. Whatever was coming to us was under serious constrictions.

I reviewed some of this evidence in my letter to Martin of June 22, 1992. The point I wish to make here is that the statement in *The Urantia Book* about proposed plans of the more immediate planetary supervisors once again helped to cast light on the evidence coming from the abductees. Without that revelation, and all the eugenic concerns expressed in *The Urantia Book*, we would not be able to understand events unfolding before our eyes. But, with the revelations of *The Urantia Book* we can piece together the meaning of

these events. The Book provides more than understanding; it provides keen insights. The Book provides more than a context; it offers information on the plans of God. The Book explains more than creative motives of God; it expresses his salvage (salvation) concern over our world and the poor, unfortunate human inhabitants.

Still more, *The Urantia Book* is timed to fit with unfolding events to bring such understanding. It is a coordinated activity. The revelation of *The Urantia Book* and celestial events now unfolding upon this planet are all part of one massive exercise! And that exercise is centered in the concept of planetary salvation under the supervision of God and his celestial agencies.

The Urantia Book provides a context to explain the long history of eugenics on our planet, all those mysterious practices of the past. It also provides an explanation of eugenic programs now unfolding before our eyes, destined to uplift the people of this world. It is putting it all together into one comprehensive program. It truly is a great revelation.

If Martin were really well acquainted with the channeled works he so vigorously debunks he would come to recognize that they do not provide powerful conceptual structures. They are designed to trap their students into conceptual loops, to lock them into favorite and purely human images. They cater to the weaknesses of human kind; they prevent mortals from achieving more glorious views of God and of his creation. All channeled works suffer from conceptual poverty.

Now you have a better understanding why Wilfred Kellogg and William Sadler could not have invented *The Urantia Book*. The concepts are far beyond the ability of any human being, any pair of human beings, or any group of human beings. Wilfred Kellogg did not channel *The Urantia Book*. He could not; it was far beyond any mortal conception. William Sadler did not invent *The Urantia Book*. He could not; he was used as a tool to bring it to the rest of mankind. And I am so ever grateful that he cared enough about mankind to give himself to that work.

The Urantia Book did not come out of human mind.

In final thought I shall express some feelings. I want my grandchildren to be noble persons. I want them to have artistic abilities, good minds, a strong spiritual relationship with God, and noble bearing. To acquire such noble stock we would have to practice eugenics. We would have to select offspring, suppress the reproduction of inferior traits, and promote the selection of superior biological strains. That is eugenics. But I do not feel qualified to make such choices, or to influence the choices of my children. I am not competent. Any presumption on my part would end up along with Hitler. I know we do it with farm animals and pets.

But the consequences of error in our animals are not great. And which human being is going to be around to determine the future worth of experiments in human eugenics?

Page-585: The Planetary Prince and the Material Son, with other suitable planetary authorities, pass upon the fitness of the reproducing strains. The difficulty of executing such a radical program on Urantia consists in the absence of competent judges to pass upon the biologic fitness or unfitness of the individuals of your world races. Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks.

We today, with all of our problems, are not going to agree on how we should cleanse the human race of its degenerates. We do not know how to define degeneracy, let alone prosecute control. We are incompetent to perform such selections and such control. We should not mess around. We are treading on forbidden ground when we penetrate egg cells and sperm to modify human characteristics. God must intervene in the course of human affairs. If he does not, we will destroy mankind.

Once again, to stress the beauty of our Great Revelation, I personally cannot imagine how any human being could arrive at the dimensions of planetary retrieval and salvation in the light of genetic decline and programs to retrieve the human race as they have been revealed to us in *The Urantia Book* and as they are unfolding before our eyes. And we can elect to become a part of God's program or we can reject it. *The Urantia Book* was given to us under that supervisory policy. That is the great secret of the Book and of revelations coming to us today. It is all up to us as individuals. God designed his program to give us that respect.

Always, ever and anon, I find such beautiful revelations within *The Urantia Book*. It provides such profound understanding. It opens the shutters farther and farther in that tiny house—if we can bear the light.

Page-852: The supermaterial government of Urantia, under the direction of the Melchizedeks, continued, but direct physical contact with the evolutionary races had been severed. From the distant days of the arrival of the corporeal staff of the Planetary Prince, down through the times of Van and Amadon to the arrival of Adam and Eve, physical representatives of the universe government had been stationed on the planet. But with the Adamic default this regime, extending over a period of more than four hundred and fifty thousand years, came to an end. In the spiritual spheres, angelic helpers continued to struggle in conjunction with the Thought Adjusters, both working heroically for the salvage of the individual; but no comprehensive plan for far-reaching world welfare was promulgated to the mortals of earth until the arrival of Machiventa Melchizedek, in the times of Abraham, who, with the power, patience, and authority of a Son of God, did lay the foundations for the further uplift and spiritual rehabilitation of unfortunate Urantia.

Celestial representatives were removed. But now, with the patience of a divine Son of God, they are returning. Prosecution of the plans of Melchizedek proceeds apace. And we, in the last part of this twentieth century, are extremely fortunate to know about and to participate in those plans—if we so desire.

Great doings truly are on foot. To God be the glory!