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## TABLE OF CONTENTS

SOWING URANTIA SEEDS IN INDIA

Bhagavan Buritz in Delhi ..... 2

JANR CONROVERSY ..... 11

POINT. *GEIGER* COUNTERPOINT

Phil Geiger ..... 18

MORONTIA MOTA - A New Perspective

Matthew Block ..... 26

BIRTH OF A DIVINE REVELATION

Reviewed by Matthew Rapaport . 41

OUTREACH ..... 47

NORMAN INGRAM OUTREACH BOOTH ..... 48

# SOWING SEEDS IN INDIA



*Pahar Ganj, the main bazaar near the New Delhi railway station.*

## *Long-time reader Bhagavan Buritz records his experiences introducing the Urantia Book to people in Delhi*

AM A GREGARIOUS, SEMI-RETIRED businessman from San Francisco and Hawaii who loves to talk to people about spirituality and the Urantia Book. A few years ago I turned 50 and asked myself, How will I spend the next half of my life? What is important to me? What have I learned? Spreading the teachings of the Urantia Book was at the top of the tier. I made a decision to get involved, to make myself useful in the Urantia movement and to be a friend to all. When I heard about the Delhi Book

Fair, which was to take place in India from August 12-24, 1999, I was intuitively drawn to attend. I volunteered, together with Mark Bloomfield and Paul Premsagar, to represent the Urantia Foundation. I had been to India three times before and the country had become a spiritual home to me. I had studied Yoga, Indian philosophy, Sufism, and Buddhism for many years. I had even adopted the name Bhagavan, which means “servant of the Lord.” It reminds me of whom I work for and initiates many conversations about God.

NEW DELHI, AUGUST 11, 1999. Stepping off the plane I am immediately embraced by the familiar tropical heat and moisture. I am back in Mother India. After clearing customs and changing money—43 rupees to the dollar, good for tourists and exporters—I step outside the airport and am greeted by a clamoring throng. Everyone wants to help me. “Taxi, sir?” “Hotel, sahib?” So many people, so few jobs.

I decide to take the airport bus into town to Mark’s hotel. Mark has already been in India for a week placing Urantia Books in libraries in the Delhi area. We’ve spoken to each other on the phone but not in person. On board I pile my bag on top of other bags, burlap sacks, cardboard boxes and bundles of cloth. I find a seat, open a window and wait. After twenty minutes we are ready to leave. They close the windows, collect the 30-rupee fare, and turn on the air conditioning. The air-conditioning never works well in India, where the whole infrastructure is strained by a billion souls.

We ride for half an hour until we come to Connaught Place, the main tourist area. Everyone on the bus wants to help me get off. Because I am a foreigner they assume this is my destination, but I manage to stay on and ride to the New Delhi railway station. Somewhere around there I am to find the Kilash Guesthouse. Stepping off the bus, my senses are assaulted in every way. Rich, bright magenta turbans and multihued saris dazzle my eyes—did someone slip a psychedelic into my chai? Is that sitar music I hear in my head? Smells of incense, cooking oil, urine, curry powder, cow manure and diesel exhaust fill the air. Trucks, buses, three-wheelers, rickshaws, cars, handcarts and people all move about in a semi-organized chaos. There is a pulsing energy in this giant, swarming beehive of humanity. Porters try to grab my bag. I am inundated by horns, people jabbering, peddlers crying their wares. “Chaii, chaiii, chaiiiii!” “Taxi, sir?” “Rickshaw, sahib?” “Best hotel, swami?”

To get to the hotel I opt for a bicycle rickshaw—a tricycle with an open bench seat in the back, pedaled by one man. I climb aboard and make my first mistake by not bargaining on the fare. I put my bag in the sling behind me and wrap the strap through my arm—I don’t want to make a second mistake and lose my bag. Although I am bigger and stronger than he is, I relax and allow the man with pipe-stem legs to sweat and pedal me to my destination. It is my duty to ride and his duty to pedal. We go a long way, over an overpass, to the other side of the station, to Pahar Gang, the

main bazaar road, and stop in front of a shabby building with a sign in English reading “Kilash Guesthouse.” “Sixty rupees,” says the pedaler. I offer 40 and we settle on 50—too much, but because we did not set the price beforehand it is my duty to pay what is asked. Though little more than a dollar, it is a day’s wage for a laborer.

I walk up a steep, narrow staircase, at the top of which is a counter staffed by several Indian men in a central, open atrium going up several floors. The doors of the guest rooms are around the periphery, facing inward. I ask to see a room and am shown a tiny, cramped space with a bed and no windows, only a grate above the door for air. I don’t think I can stay here, but for 150 rupees I can store my luggage, change clothes and look for something more suitable. I inquire about Mark but he is not in his room. (Mark, I find out later, is paying 110 rupees for a similar room, which explains how he is able to distribute books to libraries all over India for a few dollars a day.) I give them my passport and wait while they do masses of paperwork. The Indians have learned bureaucracy from the British.

Back out on the street I find a three-wheeled, motorized rickshaw—a motorcycle/tricycle with a roof. I tell the rickshaw *walla* that I am looking for a hotel. Another man—a “tour guide”—jumps in with me. A hotel? No problem! The search begins.

We check out two, three, four, five, six hotels—none of them quite right—and end up at a hotel on a side street, away from the noise. The owner is sitting at the front counter in the lobby doing his *puja*, his ritual worship. He is chanting and waving incense, and for a moment we are in the temple—in God’s house. This feels right to me. We wait for him to finish, then one of his boys takes me up and shows me several rooms, all spotlessly clean with marble floors, windows that open, a functioning air-conditioner and my own hot water heater for my bathroom. I have found my home for the next twelve days. I come back down and we begin negotiating the price. By now, from checking other hotels, I know the going rate. We settle on 425 rupees a day, including the taxes—less than \$10. I take a shower and change into my white *kutras*. These are what we call pajamas in America—the Hindi word “pajamas” came to the west via the British Raj.

I tell the driver of the motorized rickshaw that I want

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***“Today, in India, the great need is for the portrayal of the Jesusonian gospel—the Fatherhood of God and the sonship and consequent brotherhood of all men, which is personally realized in loving ministry and social service. In India the philosophical framework is existent, the cult structure is present; all that is needed is the vitalizing spark of the dynamic love portrayed in the original gospel of the Son of Man...” (1032)***

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to go to Pragati Maidan. “No problem,” he says. “Sixty rupees.” Meters are never used. We bargain the fare down to 40 rupees—probably too much, but I have no choice because I need to go. Later in the week I take this trip every day and find that the price is 30 rupees. The rickshaw *wallas* know that I know. I become “Indianized” and the bargaining is very quick.



#### DELHI BOOK FAIR, AUGUST 12-24, 1999

Under the British Raj a park-like area had been created in all major cities for lawn parties, polo, and outdoor social and athletic activities. Pragati Maidan, in the center of Delhi, is such a place—part theme park, part emporium for various Indian states, and part exhibition halls for book fairs and similar events. The Delhi Book Fair fills two halls, and as I enter I thank God that the air-conditioning is working. The Urantia Foundation is one of three foreign guests out of 200 book trade participants. Almost immediately, I spot the three concentric circles and a sign reading “Urantia Foundation, Chicago, USA,” and below that another sign with “The Fatherhood of God, the Brotherhood of Man” in both English and Sanskrit. Sanskrit is the language of *pandits* and scholars, mantras and *slokas*. Sanskrit is not a living language, but many Hindi words are identical. Our banner is readable for most Indians in the New Delhi area. Here I meet up with my co-workers, Mark Bloomfield and Paul Premsagar, with whom I will be staffing the booth for the next twelve days.



*Transportation in India. TOP LEFT: delivering eggs by bicycle. TOP RIGHT: a delivery truck. BOTTOM LEFT: an “ultimate” rickshaw. BOTTOM RIGHT: two wealthy women go shopping in Calcutta.*



Mark is an Englishman in his late 30s, tall, thin, energetic, enthusiastic, passionate, and devoted to spreading the Urantia Book. Mark is a “roving” representative of the Urantia Foundation, focused on delivering books to people of India, Southeast Asia, China and Russia via in-person library placement. Mark worked with Mother Teresa and held babies in his arms that died “for want of 10 cents’ worth of milk.” This profoundly affected him. Half the year Mark teaches hang-gliding and ultra-light flying in England. He has also worked in an open-pit gold mine in Australia, where he poured liquid explosives with a cement truck. Mark does not want to waste a moment of time, or a rupee. He is convinced that the Urantia Book is the tool that will transform and awaken India. Mark came early to India and dealt with customs to import the books and related materials—no small task given India’s bureaucracy. Mark did all the work of getting the booth ready for the show and even paid some of the expenses from his own pocket.

Paul is a retired physician and a native of the Hyderabad area in south central India, and has lived in the United States for close to 35 years. We knew each other already, having become acquainted at various Urantia conferences. Paul has a warm smile that lights up his face, and he radiates a feeling of peacefulness.

The Book Fair was typical of trade shows all over the world. There were booths in rows, aisles, and different rooms, hosting more than a hundred booksellers, publishers, government organizations and related companies. Minimum booth size was about 10 x 10 feet, but some of the bigger organizations had booths that were two, three or even eight times larger than a standard booth. The three foreign organizations had paid twice as much as the local Indian companies, and as a result the booth that exhibited the Urantia Book was in an excellent location.

The three of us worked as a team so that we could alternate taking breaks to eat or walk through the book fair, go shopping or explore Pragati Maidan. We soon fell into individual roles. Paul, the oldest of our team, was a moderating and calming influence compared to Mark’s and my extroversion. Some of Paul’s countrymen felt more comfortable talking to him. Mark, the youngest, was the workhorse, as well as an enthusiastic greeter and a passionate

advocate of the Urantia message. He came the earliest, stayed the latest and handled all of the administrative details.

Most of the books at the fair were in English. English is the *lingua franca* of India, brought over by the British when India was part of the British Empire. It is the language of the educated classes who make up about 10% of the population—one hundred million people. A few stalls were selling books in Hindi, Bengali, Punjabi and other Indian languages. The subjects ranged from the Vedas and ancient philosophies to computer sciences, modern novels and children’s books. In India most books sell in the 100-300-rupee range. A middle-class person earning an average of 15,000 rupees (\$375) per month would have to work three days and an average worker more than a month to pay the 980-rupee cost of the new hardcover Urantia Book. The price was extremely high by Indian standards—it could very well have been the most expensive book at the book fair. Some of our books had been water-damaged during shipping and those we sold at a greatly reduced price. All undamaged books were discounted for interested individuals, and we gave away many books to those who’d expressed extreme interest and curiosity but could not afford to buy one. We followed our hearts and our intuition.

People were surprised that we only had one book. We explained that we were a not-for-profit organization whose only purpose is to make the book available. We made it clear

that we had no political or religious agenda. When we told them the complete text was available on the World Wide Web, a light went on and they knew that we truly represented a service organization.

Sitting in the booth, I witnessed the full variety of Urantian humanity pass before my eyes—every age and every race, from white to black and every color in between. An event such as this attracts the upper and emerging Indian middle classes. Women wear everything from Western-style jeans and dresses to saris to Punjabi-type pantsuits to full Muslim chador—a black tent covering every inch of skin from head to toe. The men dress mostly in Western attire—slacks, dress shirts and shoes—with the occasional traditional white *jama* pants, *koortah* tops, or odd combinations of Indian and Western, such as a *longy* with a sports jacket. A father and his 12-year-old son walk by holding hands; pairs of



*People in all manner of dress passed by the booth.*

chums, friends of the same sex, walk by hand in hand—not gay couples, just friends. An occasional Westerner drifts by, a piece of lint in a river of chocolate. Groups of children pass by in the British school uniform tradition—gray flannels and green or blue blazers with a school pocket patch. My dress was an ironic contrast—a Westerner in traditional Indian garb among Indian men in Western dress. Much of my prior time in India had been spent in the south. When visiting temples there, bare feet and bare chests are *required* or entry is denied—in other words, “Shirt and shoes, no service!” There life is more traditional, and my white *kutras, mala* and sandals are considered normal.

As foreigners and as a foreign organization we attracted a lot of attention. Most people walked by with just a glance toward the booth; some paused to read the large quotes. Many showed a keen interest and active curiosity in the Urantia Book by inquiring about it and the organization that publishes it. For the most part we spoke with men, per Indian social customs, and mostly Hindus and Sikhs, reflecting the religious demographics of Delhi.

There were the usual questions: “What does Urantia mean?” “Who wrote the book?” “Who are these authors?” “Where did the book come from?” “Did *you* write the book?” “What is the basic message of the book?” To the latter question, when I answered “the Fatherhood of God and the brotherhood of man,” most Indians would respond, “We know that already. That is what the Vedas say. We agree with this teaching.”

Mostly when questions arose we would open the book to a relevant passage and let them read the answer for themselves.

“Is this Christianity?” was another common question. “No,” we said, “the original teaching of Jesus is to know God by faith; then one is a member of the family of believers—the *Satsanga*, the truth seekers. The followers of Jesus created Christianity, a religion *about* Jesus.” An amazing number of Indian people knew the difference between the religion *of* Jesus and the religion *about* Jesus. They knew Jesus without being Christians—the Portuguese explorers who came to India at the end of the fifteenth century were disturbed to find “Christians” who did not know the Pope.

The open hearts and deep spiritual knowledge of some individuals was a revelation. It seemed as if they had already read the Urantia Book. It is interesting to speculate on how much knowledge from the Garden came to India. Their true religions embrace *all* teachers and Deities. They have no problem adding another teacher, prophet, God, or Deity. It is the unique, all-embracing nature of Hinduism and also the Sikh religion that makes India such fertile soil for the fifth epochal revelation.

A few people came by repeatedly and some conversations

stretched to several hours. For these long, philosophical discussions and sharing of our lives and spiritual experiences we moved to the back of the booth. Some conversations evolved into mini discussion groups involving numerous people who had gathered around.

One extended talk was with two somewhat “nerdy” law students in their early twenties. They presented themselves as atheists, and wanted to argue and debate. I said, “You are obviously very intelligent young men and as law students must have a highly developed sense of logic. Lawyers have to prove things based on evidence. How do you prove the nonexistence of something? What do you use for evidence? I am a witness to the existence of God, but I cannot offer proof, because God is Spirit.” After ten minutes in this vein they agreed that maybe they were agnostics. Then the hard work began. We talked for three hours. The discussion ranged from the nature of evil and its cause to the experience of reality within the mind of man. The Urantia Book answered many of their questions. Near the end they admitted that they saw humans as vultures. I sensed that the poverty around them moved them greatly. Finally they asked, “How can we talk to God like you do?”

The high price of the book was a barrier. Many requested that the book be printed in India, which could be done at an economical price. They also suggested printing it in sections so that they could buy the book piece by piece as they had the rupees to do so. We handed out many pamphlets containing excerpts and descriptions of the contents, all of which were enthusiastically received. We passed out hundreds of sheets with the Internet address—a surprising number of people had access to the World Wide Web and they were eager to look for the book there. One woman told Paul Premsagar, “I have been reading this book on the Web and am fascinated by it, but I cannot download the whole book.” She bought a hard copy. Internet access is charged by the minute and is relatively expensive by Indian standards, although many have free access at work.

Some of these individuals seemed sincerely interested in helping us spread the fifth epochal revelation and volunteered to assist us in the future. They wanted to know where our office was located and how they could contact us. They filled out cards for the Urantia Foundation giving their names and addresses. Some asked how they could get together for a study group.

On the last day, Paul left early to visit his relatives, and Mark and I carried on together. I had foolishly left my shoulder bag at the booth while having lunch and it was

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themselves.

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stolen. Among my lost items the most disappointing was the camera I had used to take pictures of the booth and some of the people who had visited it. The Muslims teach "Trust in Allah and tie your camel"; the Sufis teach "Heart in the heavens and feet on the ground." My feet as well as my heart must have been in the heavens after twelve days of talking to people about our heavenly Father.

This incident was put in perspective for me by a young Sikh man I became friends with over the course of the book fair. He had been reading the book we had given him and calculated that if he read fifteen pages a day, he could read the whole book in less than half a year. He told me about the strife in India between the different castes and religious groups. About seven years earlier, during the turmoil when Indira Gandhi's Sikh bodyguards had assassinated her, many Sikh men, women and children had lost their lives. My friend's garment business was burned to the ground. Since then he had been somewhat adrift, but was now putting his life back on track. The loss of my little bag seemed puny by comparison.

I was sad to leave. After this initial experience I wanted to return as soon as possible, to continue in whatever way I could to bring the Urantia Book to India. I soon discovered that a much bigger event, the World Book Fair, was planned for the same location the following August, and that the Foundation would again be sponsoring a booth. I immediately volunteered.

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IT IS JANUARY 2000 and once again I am on a plane to India, going from my home in Kona, Hawaii, to Calcutta via Thailand and Myanmar (formerly Burma). Myanmar is a center of the fundamentalist teachings of Siddhartha Gautama, the historical Buddha, who taught "*the best godless philosophy ever invented by mortal man: it was the ideal humanism...*" (1037). "*Buddhism is a living, growing religion today because it succeeds in conserving many of the highest moral values of its adherents. It promotes calmness and self-control, augments serenity and happiness, and does much to prevent sorrow and mourning*" (1038).

Buddhism permeates Myanmar—effulgent like the jasmine flowers at dusk. A huge golden mass, the Shwedagon Paya (or *pagoda*), dominates the capital, Yangon (Rangoon) from its hilltop site. Eight thousand gold plates and thousands of diamonds and precious gems cover the 100-meter-high statue. There have been *payas* and giant statues of the Buddha here and everywhere throughout Myanmar for over 2,500 years.

A major Buddhist teaching is salvation via good deeds such as the giving of alms to the monks and monasteries—a clever fund-raising plan. In the morning, ochre-robed monks walk barefoot in single file seeking rice and other offerings. The common people spend more than half their income on food, but still they manage to find something extra to give to the

monks. All male Myanmar Buddhists stay in a monastery for a week when they are seven years old and again at twenty, an experience that shapes the men and influences the whole society.

Life in Myanmar is an economic struggle. The environment is similar to Southern India—a basic, rural farming lifestyle centered on rice-paddy cultivation. Unlike India, Burma has not exceeded the critical land/population ratio; the people live a simple life in Third World poverty, embodying the teachings of Buddhism. They live their religion of loving kindness and peaceful non-aggressiveness, acting in all situations with a calm dignity. Never did I see anyone act in anger, shout at another person, or create a commotion. The Burmese offer their services in a kind, honest and quiet manner. A "no" is accepted with faith and confidence in the future, unlike the frantic and belligerent hawking in India.

From there I fly to Calcutta. The purpose of my stop-over in Calcutta is to meet Paul Premsager so we can scout out a book fair held in the Maidan, to check out the possibilities for displaying the Urantia Book there in the future.

The contrast with peaceful Myanmar is mind-shattering. Calcutta is a word that strikes fear in the hearts of travelers. It is one of the most densely populated places on earth. The poverty is overwhelming. The polluted air smells of desperation—the struggle for food, shelter, and survival. India is crowded to the breaking point and Calcutta is broken. The aggressiveness of the touts and vendors is intrusive, rude, irritating, and brazen. Picture yourself surrounded by twenty taxi drivers, all of whom are begging to drive you from the airport to your hotel for at least three times the local fare. If you bargain hard, cleverly, and patiently, you will pay just one and a half times the local rate. And once you choose a driver, you can be prepared for loud, verbal battles between him and the drivers you rejected.

In Calcutta one can see the reality of the seven developmental epochs of civilization—from the nutrition epoch to the era of Light and Life—but mainly number one, the nutrition epoch where lives are devoted to securing food. A laborer makes about 40 rupees per day (a dollar equals 42.5 rupees), enough to feed a small family with nothing extra. In the West mainly single people live on the streets, but in India it is mostly family units. As I walk down a street a thin woman in a ragged sari holding a sickly-looking babe grabs my arm, "Food, baba! Rupee, baba!" She brings a cupped hand to her mouth and then to the mouth of her child. In the background is her home—a large burlap rag tied to a wall to form a lean-to shelter, a few pieces of cardboard for a floor, an open gutter serving as a garbage disposal, a viola as a toilet. A second woman stirs a battered aluminum pot resting on three stones; dried cow dung and a few twigs fuel the fire. A man squats beside her and watches a toddler, naked except for a string tied around his waist, use the "toilet." A malnourished

girl of twelve who looks seven holds another baby on her hip. Nearby a different family group crouches around a similar pot. They reach in with their hands for a simple meal of rice and vegetables. If they can somehow move off of the street they have evolved to epoch number two, the security age.

I walk a few blocks and I am in yuppieville—the Maidan, where the Calcutta Book Fair is being held. We are now in epoch number three, the material comfort era, with cell phones, fancy restaurants, ice cream parlors and upscale shops. Drivers lounge against their cars smoking, gossiping, waiting for *memshab's* return. I talk with these middle- and upper-class people and find hints of the advanced epochs—the kindness, helpfulness, and saintliness of some Indian people foreshadows the final flowering of human civilization.

On the Maidan each publisher or bookseller has built a semi-permanent structure for the fair. I wander around and, half by plan, half by luck, I meet up with Paul Premsagar; together we stroll around and carefully survey the possibilities. Most of the books are in Bengali, the language of the state where Calcutta is located. Bengal is a noted intellectual center, and the people are proud of their language and their cultural traditions. We conclude that it would be best to skip Calcutta for now and focus on Delhi and distribution of the English version of the Urantia Book. Better to prepare the soil in Delhi and plant the Urantia tree deeply, and water and fertilize it via frequent visits.

WORLD BOOK FAIR, FEBRUARY 5-13, 2000.

Delhi feels peaceful, familiar and well-organized after Calcutta. Heading toward my hotel in the back of a bicycle rickshaw, I filter out the pollution with a cloth held over my nose and mouth, but all my senses are wide open. I sit slightly above the traffic as if on the crest of a wave—calm, alert, blissful, serene.

The World Book Fair takes place every other year and is the largest book event in Asia and Africa, with over 1200 book trade participants occupying nine halls, one dedicated to Hindi and Indian languages, the other seven for English books. One hall, the Agricultural Pavilion, was set aside for the 38 foreign participants who paid two or three times the “local” price. Our hall was on the border of the other halls and our traffic was about equal to the smaller Delhi Book Fair we had attended the previous August. The event lasted nine days and was open from 11 am to 8 pm daily. Our booth was staffed by four representatives from around the world: Mark Bloomfield (who had been at the previous fair in August), Kathleen Swadling and Robert Coenraads from Australia, and me.

Kathleen had recently returned to Australia after working for three years at the Foundation offices in Chicago. She and her husband Trevor, both long-time readers, had established the Australia office. This was Kathleen's first visit to India. She was shocked and disturbed by the poverty and squalor.

Kathleen has grown children, and she brought a concerned and compassionate motherly presence to the booth.

Robert has a Ph.D. in geology, lives in Australia and works around the world as a consultant. He is creating a database for library placement and works with the Australian Urantia Book office. He spent little time in the booth. He dressed in formal business attire and left no stone unturned in his search for publishers, distributors and a printer. Thanks to him, three distributors—including India's largest—signed formal agreements. One of the others specializes in spiritual and religious books and distributes throughout Nepal and India, with bookstores in Katmandu and Varanasi that focus on religion and philosophy (particularly Eastern) and cater to travelers searching for spiritual enlightenment. Robert also found several printers who could produce the book at an acceptable level of quality and at a reasonable price. A local edition will be inexpensive, eliminate logistic and importing difficulties and appeal to local pride.

Another Urantian who stopped by to visit was Charles Olivea, a retired teacher and Urantia Book Fellowship General Councilor, who had been sent to Delhi by the Fellowship. This was his first trip to India, and he was accompanied on his mission by Paul Premsagar who this time around was helping to man the Fellowship booth.

Based on our experience in August, we decided to sell the softcover edition for 100 rupees instead of the American price equivalent of 840 rupees. After three days we regretted having only brought along a hundred books, and we raised the price to 200 rupees. We gave books away or reduced the price for those who expressed a special interest or as the spirit moved us. We sold the last few books in the last hour of the nine-day event.

At the previous book fair I had been hesitant to answer honestly and directly the question, “Who wrote the book?” I would gather my faith and say, “Celestial beings. God has many helpers.” This answer seemed somewhat unreal to me—it did not ring true. Part of me knows and believes that the Urantia Book is the fifth epochal revelation and that the authors are who they say they are, yet there is another part—the Yankee from Topsfield, Massachusetts—that says, “*Whaaaa!* Is this some idea from California?” But this time I had more courage, confidence and experience. I would add, “God does not exist in the universe by himself; there is not just God and then human beings. God has created a whole host of helpers. Some of these helpers wrote this book to help us. They are celestial beings.”

Every Indian I talked to could relate to this truth. To Indians, with their pantheon of gods, goddesses and spirits, the concept of celestial authors makes sense. No one challenged me. There was a kind of nodding of the head from side to side, as Indians do, an acknowledgment that, of course, that is how God does it. It makes sense. Who was teaching whom? In Indian parlance, “Celestial beings? No problem.”





ABOVE: *The first study group in New Delhi.* MIDDLE: *Author Bhagavan Buritz (right) with a new friend.* BOTTOM: *Two new Chinese-Indian friends.*

One of my most memorable conversations was with two Chinese youths. When I say Chinese I am referring to their Han racial origin because they were born in India. The custom of the Chinese language is to refer to people according to the perceived relationship, and they addressed me as “brother.” This might have also been part of their religious background. They had been raised Catholic, and from their names, I could tell that they were Christians. It is common in India for Christian people to have names like John or Paul or Mary. It is true of most Indians that religious affiliation as well as caste are identifiable by the person’s name. Because of how they greeted me, I called these two young men the “Chinese brothers.” Earlier Mark had talked extensively with them and they had purchased a Urantia Book—a significant expenditure for these young students.

In their persistent and truly interested way, they asked me, “Brother, what about where it says in the Bible, ‘No man cometh to the Father except through me?’” Fundamentalist Christians use John 14:6 as proof that one can only know God through Jesus, that Jesus is the only way to heaven, and therefore one must be a Christian to be saved. I had never really been able to answer this argument to my own satisfaction, although in my heart I knew this was not the way of the Father. I said, “Brothers, you are Christians. You know God is our loving Father, correct?”

“Correct.”

“And in the Christian teaching, God is a Trinity. There is

God the Father, God the Son, and God the Spirit. They are one. And yet, at the same time, in some mysterious way, they are separate persons. It is beyond our understanding, but in faith we know it is true.”

They agreed.

“If I am a faithful Muslim, and worship Allah, is not Allah the same as the Father, as God?”

“He is.”

“If I know the Father, then I know all the Trinity, even if I do not know that there is a Trinity. If I know the Father, then I know the Son and the Holy Spirit, even if I do not know that I know this truth. It is part of the mystery of God.”

As I talked to them I could see the lights go on in their eyes. I could feel my own heart open and my soul grow as I added this memory to the picture gallery in my soul. We acknowledged the privilege of having Jesus in our hearts and recognized our responsibility not to condemn those who know only the Father, because if they know the Father, they know Jesus without even knowing that they know him.

We talked about many other subjects. I saw potential in these young men and bright lives ahead for them. At the end of our conversation they said, “Brother, pray for us.” We stood in the booth, bowed our heads and prayed together. They gave me their addresses and asked me to write to them. Before they left we took a picture and, with smiles on our faces, said good-bye. I look forward to seeing these brothers again at the Delhi Book Fair in August 2000.

On another day, a man in his late thirties stopped by with his family. He and his kids—a six-year-old boy and a twelve-year-old girl—were dressed in casual Western clothes; his wife wore traditional Indian attire. He looked at the book and quickly decided to purchase one. While we were talking, his cell phone rang. It was the typical American cell phone conversation, “Uh, huh. Yes, yes. Okay, we’ll meet you in twenty minutes. We’ll pick you up.” In our conversation I learned that he had been a consultant for the Red Wing Shoe Company in Minnesota. He was an expert on the operation of an Italian machine that extruded polyurethane soles—an Indian teaching American workers how to operate an Italian machine! Add the cell phone and the Western clothes, and the squalor of Calcutta seemed far away.

At the previous book fair in August we had talked about starting a study group. Our hope was that this experience would prepare the soil for indigenous study groups. After a few days at the book fair, Robert arranged for a meeting room and we scheduled a study group for 5 pm on the last day of the event. At the appointed hour we met, five Westerners and three Indians; six more Indians joined us within the first half-hour. Following a brief silent meditation we plunged into Paper 100, “Religion in Human Experience.” As in many study groups, the discussion jumped around. It was difficult to bring the conversation back to the subject at hand without

being rude. I was impressed with the gems these new readers had found in the book in just a few days. The Urantia Book seems to appeal to the Indian mind—we may return next August to find some Indian Urantia Book experts!

In the last hour of the fair I had an extended conversation with a young university student whose parents had emigrated from Tibet. In his search for truth he had studied Tibetan Buddhism as well as all of the major Indian religions. I had followed a similar path in my mid-twenties, except that I started with Yoga, and then studied Tibetan Buddhism. We shared a passion for truth. There was joy and excitement in our exchange—a fellow truth seeker met on the road. Earlier he had purchased a book from Mark. He soon persuaded a friend to buy a book also. The Tibetan student had now returned with another friend who bought a book. We were out of books, but he wanted to buy one more as a gift for another friend. (For the sake of comparison, a Urantia Book would have to cost an American a hundred dollars to be equal to what these students spent.) I was so impressed by this sincere truth seeker that I gave him one of the new hardcover sample books and suggested that he give his softcover book to his friend—one gift leading to another.

\* \* \* \* \*

After the book fair all of us who had volunteered had dinner together and discussed the future for the Urantia Book in India. We agreed that we must attend book fairs in Delhi regularly to maintain contact with the readers and distributors in India, and to price the books at 100 rupees each. We should strive to have a study group every night at the next fair, and maintain relationships already begun with readers, which will lead to local representation, which could grow into an Indian Urantia Book office. And most of all we should prepare to print a high-quality, inexpensive, Indian edition of the Urantia Book.

Spending days talking to people about the Fatherhood of God and the brotherhood of man is a transforming, awakening and enlightening experience. The seeds that have been sown at both of these book fairs in Delhi will require watering and nurturing to bear fruit. I am not keen on returning to the heat, filth and pollution of New Delhi in August of 2000, but I do look forward to seeing the flowering of the Indian Urantia garden. How will the seeds have grown? ■

All the money collected from the sale of books was donated by the Urantia Foundation for an “eye camp” that Mark organized. An eye camp uses a temporary location and volunteers to repair corneas. The only cost is the lens and medical supply at about 300 rupees (US\$7.00) per eye—a bargain to end blindness. The banner says, “The Fatherhood of God and the Brotherhood of Man.” No organization is mentioned on the banner—the Divine Healer gets the credit. If you would like to support Mark’s placement of books in Indian and other Asian libraries and/or eye camps, please contact the Urantia Foundation.

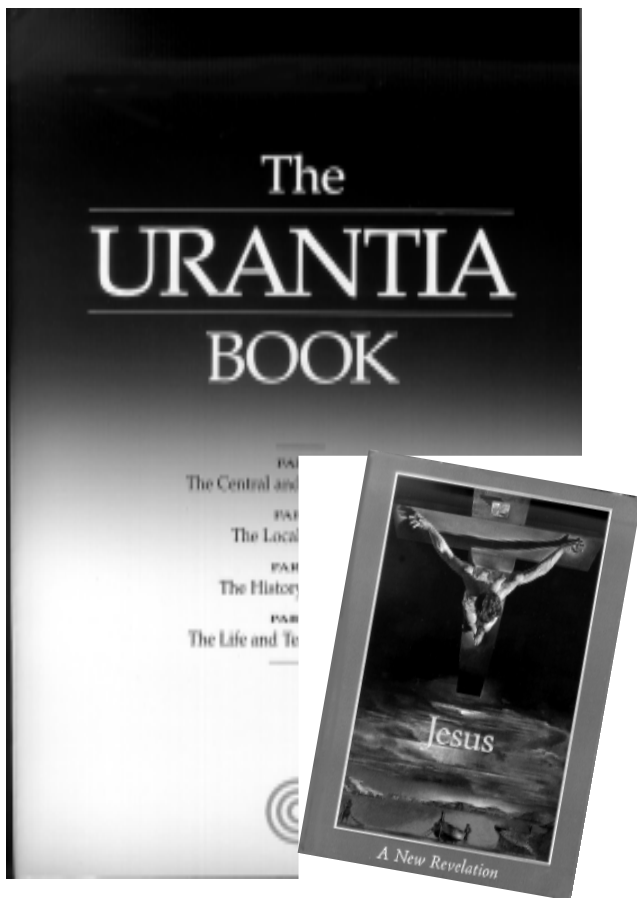
## CONTROVERSY

# THE *JANR* DEBATE:

*Readers give their viewpoints pro and con about  
the publication of Jesus—A New Revelation*

COMPILED BY SASKIA RAEVOURI

In the first issue of *The Circular* we published the letters and communications between Urantia Foundation and Harry McMullan, whose Michael Foundation is the publisher of *Jesus—A New Revelation*, a book comprised of the Jesus papers minus Paper 120. Some readers believe *JANR* is a service to humanity, others see it as breaking the law. Urantia Foundation filed a lawsuit, which was dismissed because it was filed in the wrong court. Now Michael Foundation has filed for an injunction against the Foundation, and Urantia Foundation has issued a statement in response. (The relevant documents are reproduced on pages 24-25.) The case goes on. Readers are divided in their opinions. What follows is a sampling, presented in alphabetical order.



**JEFF ABERCROMBIE:** What better way to “foster a religion” while insuring that “a critical mass of inviolate copies of the FER is produced and distributed” than to make cheap softcover copies available for free to whoever will accept them? Would it be conducive to the spread of the book if the Foundation’s website were simply a direct source by which you could obtain a free copy of the FER, with donations asked for but not required for future publications? What else is there for the Foundation to do? Everything it has done or tried to do outside of the printing and distribution of the UB has stirred up trouble. May we be so bold as to think that without the Foundation’s current copyright protection policies we might see *actual* unity emerge on a wide scale in this community of readers, and a religion more easily evolving among them? Would more funds be available to such a Urantia Foundation of the future? I not only predict it, I *guarantee* it!

**LEE ARMSTRONG:** The root of the schism is the failure to distinguish the role of Urantia Foundation as publisher and trustee of the material form of the revelation versus the social-fraternal role of the former Brotherhood to further study and

understanding of the content, but which *did not* include publication. As long as the Declaration of Trust is attacked, as long as there is no respect for copyright law, as long as readers believe they must be able to publish the book to share the publication, we will continue to be a movement conflicted. This does not equate to the Foundation against the readers because there are clearly readers like myself who support the Foundation. Copyright and trademark protection is wise because it is most likely to result in the long-term global dissemination of the teachings and the inviolate text.

**CLAUDIA AYERS:** I personally see tremendous value in a stand-alone Part IV, and I have been supporting the publication philosophically since its introduction. I would be greatly concerned if the publication did not have an obvious, direct connection to its source. The first page after the title page in *Jesus—A New Revelation* is the publisher's preface, clearly stating the Urantia Papers are the source of the entire balance of the text. Even the most casual reader will notice that Paper 122 must be preceded by 121 other papers, and thus make the connection stated in the preface.

Teachers of all types so often fail to evaluate where their students are before they begin instruction. The thing that thrills me most about *JANR* is that it is so perfectly adapted to where many people, especially Christians, are in their spiritual development.

I keep hearing the fifth epochal revelation is for the next 1,000 years. Perhaps our society, today and through the millennium to come, needs to improve its understanding of the fourth epochal revelation before being expected to comprehend the fifth. Without a remedial course in the life and teachings of Jesus (the fourth epochal revelation) prior to a serious undertaking of advanced topics and study, many will fail in their understanding of the fifth. After such "remedial work," then might we expect someone to start the book at the beginning and read through it with the desired sense of origin, history and destiny. (We who are experienced readers all know how continuous re-readings of the Jesus papers contribute greatly to our spiritual understanding.)

Our cherished papers tell us that actions, service, and creativity are valued. We are told to forbid not the strange

teacher. The outreach made possible by *JANR* is supported by these teachings.

As are many other activist readers, I too am concerned about the potential for "pitiful division" in the Urantia movement. That which bears no fruit is pruned by the Father. It is not the role of humans to judge alternative ministries. Some people offer negative opinions about the main reasons for *JANR's* publication; in contrast I believe the chief reason for publishing Part IV is simply to make the revelation more accessible. In my opinion, those who seek to undermine the ministry of others contribute to the pitiful division of readers.

The revelators made so great an attempt to make the information in the revelation accessible that they borrowed tremendously from human publications to convey their message. Currently there is inadequate choice in formats and inadequate context for the teachings in the fifth epochal revelation. The revelators clearly desire accessibility to this treasured knowledge. Publication of *JANR* mitigates these limitations. Humans need choice in revelatory packaging, organizational structure, and even leadership styles—all of which can work in harmony when judgments are minimized.

**DEBBIE BARTMAN:** Last Christmas my teenage daughter was singing in a Christmas carol concert and I drove her there early. I took my copy of *JANR* with me to read during the wait. It was easy to carry and very appropriate to take to a Christian church. I read about Jesus' trip with Ganid and Gonod, then participated in some great praise and worship of our Creator Son with the hundreds of other people in the room. It was sublime, true, beautiful, and good.

I believe that the Foundation must stop suing my brothers and sisters who are also working for the

dissemination of the revelation. The Ancients of Days, in the fullness of time, will determine whether our actions and efforts were wise or not. The UB is available to anyone online and we are in a new era of information availability. We cannot be overprotective and antagonistic. The spirit of the law is not necessarily the spirit of truth. Let's celebrate our diversity and different convictions of outreach.

The UF trustees have been talking about love and unity,

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## THE STRANGE PREACHER

**John said to Jesus: "Master, yesterday I went over to Ashtaroth to see a man who was teaching in your name and even claiming to be able to cast out devils. Now this fellow had never been with us, neither does he follow after us; therefore I forbade him to do such things." Then said Jesus: "Forbid him not. Do you not perceive that this gospel of the kingdom shall presently be proclaimed in all the world? How can you expect that all who will believe the gospel shall be subject to your direction? Rejoice that already our teaching has begun to manifest itself beyond the bounds of our personal influence. Do you not see, John, that those who profess to do great works in my name must eventually support our cause? They certainly will not be quick to speak evil of me. My son, in matters of this sort it would be better for you to reckon that he who is not against us is for us. In the generations to come many who are not wholly worthy will do many strange things in my name, but I will not forbid them." (1764)**

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but they must also walk the walk. This dissension is harmful to new readers, our youth, the public, and our brothers and sisters. It hurts our family. Jesus did not allow his family to break up. He told his brothers: "Be patient. Be wise in your counsel and eloquent in your lives, that your young brother may first know the better way and then be constrained to follow you in it." The money spent in litigation could be put in a travel and education fund for youth, so they can get together, develop relationships, explore their spirituality, and take this revelation into the new century.

**RON BESSER:** One has to separate what is the public legal system from what is one's value system. I would hold the Foundation in contempt if it did not defend against illegal personal uses of the text. One may argue how well the Foundation has done its defending, but the law is there for a purpose and the trustees have discharged their responsibilities in accordance with their obligations under the law. This argument will never be won on a personal level; but the law must be defended on a public level until the Foundation relinquishes its protection of the text sometime in the next century. The Foundation is the only game in town when it comes to legally defending against the textual misuse of the Urantia Book. Like them or hate them, the trustees are the repository of last resort for defense and have the singular fiduciary responsibility to act or be in default of their purpose: to maintain the integrity of the Urantia Book.

**NANCY BIGELOW:** Why is it vitally important that *JANR* be published and given to mankind on Urantia? The achievement of brotherhood on this planet "requires far greater effort" in the here and now than it would have if our development as a world society had progressed normally. "Religious revelation is essential to the realization of brotherhood on Urantia." If the Urantia Foundation is successful in banning *JANR*, they will have effectively silenced the ministry of the spirit of the Prince of Peace. I don't think anyone who has read the Jesus papers will tell you that the Prince of Peace—as he is represented in the Bible—is a *living* minister in the manner he is alive within the text of the final 76 papers of the UB.

**TRAVIS BINION:** I had told Harry quite some time ago that I would support a fictional biography of Jesus based upon Part IV. In my mind that had little risk of adverse consequences and the potential to make *The New York Times* best seller list.

**DAVID BRADLEY:** I have difficulty understanding why the Foundation pursues litigation against people who love the Urantia Book, and who do meaningful outreach without distorting the text, spirit, or truth of the revelation. I have heard the trustees' justification that they have to pursue all technical copyright violations, goodhearted or not, or their copyright becomes meaningless.

I doubt that separate publication of Part IV will be harmful to the revelation. Truth is truth, and people will like and recognize it, or not. It would be bad if Harry McMullan had changed the wording, or did not explain where the material came from, but this is not the case here.

Stopping distorted or misused text is where the Foundation has a *real* job to do, and there are people out there who wouldn't hesitate to alter the meaning or the message.

I applaud the Foundation for its translations, and wish it

every success in its service outreach, provided it allows *others* to freely and independently do service outreach. Ministry and outreach are made more effective through the use of quoted text, which is the revelation, and the three-concentric-circles symbol of the Paradise Trinity. The Foundation controls, to some degree, use of the text and this symbol. It thus has an ability to inhibit the revelation, as well as protect it.

Is the Foundation just protecting the copyright, or controlling and inhibiting the service activities of other dedicated readers? Is the Foundation part of the team—protecting and benefiting the revelation—or is it functioning to some degree as a controlling empire builder with

egotistical and financial motives? The latter perception stems from seeing service workers with sincerity and true purpose being legally chastised and curtailed, and many times over. These legal actions signal a lack of willingness to find a way to "include and foster," as opposed to "curtail and restrict."

Can the Foundation use its resources to discern and foster friends of the Urantia Book (friends of God and truth), while at the same time discerning and opposing those who would do a disservice to humanity by distorting the text or truth (enemies of God and truth)? I believe so, and I believe that is the trustees' true challenge. Can permissions, if necessary, be granted to, instead of litigation taken against, good-hearted readers or groups? Can such permissions be instituted by broad written policy to avoid the "promiscuous license" argument (i.e., that if the trustees give too many permissions, they will have nothing left to protect)? I hope so, and wish everyone well.

continued on page 17

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**"If she [referring to a Methodist Sunday school teacher who claimed to rely solely on the Jesus papers] never reads anything but Part IV, she's got a finer concept of God, and I'll settle for that."—Bill Sadler, Jr., at a talk given in Oklahoma, circa 1961.**

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## *a brief interview with* **HARRY McMULLAN**

**Q:** *Do you want to “destroy” Urantia Foundation?*

**HM:** I have no interest at all in destroying Urantia Foundation, notwithstanding that’s what several trustees claim to be the case. People like me don’t want anything from Urantia Foundation except for it to stop hindering the proclamation of the gospel.

**Q:** *Many Urantians are upset at litigation involving the Urantia Book. Do you see any middle ground, any room for compromise which might settle this and subsequent lawsuits?*

**HM:** Yes, a wonderful solution does exist which promotes the interests of all parties. It’s called a General Public License, under which Urantia Foundation would permit anyone to reproduce any or all of the text of the Urantia Book so long as it was done in an “inviolable” manner. UF would retain all rights to sue anyone who reproduced the book or any part of the book in a corrupted manner, but otherwise the revelation would be free to the world. The disadvantage of this, in UF’s view, is that it would be shorn of monopoly power over the body of believers, and the current trustees are probably incapable of taking such an action.

**Q:** *What would be the effect of a General Public License on the average Urantian?*

**HM:** Everyone would be better off—most especially Urantia Foundation, which would be freed of the curse of trying to control everything and everyone. Guided by the Spirit of Truth, the revelation would find its way into the world in thousands of new and unpredictable ways—similar to the way in which immense telecommunication

progress resulted from abolishing the American AT&T telephone monopoly. Five power-hungry men are simply not as smart or capable as all the rest of us put together.

**Q:** *What is the argument against a General Public License?*

**HM:** I’ve heard two arguments. The first—unworthy of comment—is that the Urantia Book is merely a commercial book like all others and the trustees own it.

The other argument is that the revelators intended for Urantia Foundation to absolutely control everything to do with the Urantia Book. This argument is based on a questionable interpretation of Urantia Foundation’s Declaration of Trust, under which keeping the text inviolate is not enough—it has to prevent anyone from doing anything with respect to the revelation without its permission. This leg of the argument is based on the so-called “mandates,” which, in their selective disbursement, elevate the trustees of Urantia Foundation to the supermortal status of those representatives of the planetary government who must be obeyed by the rest of us.

Since the so-called “mandates” were not given to anyone currently alive, they are nothing more than hearsay, and we should find it an easy choice to obey the direct words of Jesus instead of such so-called “mandates,” which by their own terms were supposed to be burned many years ago. The relationship of the so-called “mandates” to the revelation itself is no more than a 20th century version of the oral traditions which the Sanhedrin taught were more sacred and binding upon the Jews than Scripture itself and against which oral traditions Jesus was in “constant collision.”

**Q:** *How do you feel about Urantia Foundation’s recent trademark registrations of the phrase “The Urantia Book”?*

**HM:** It’s part of a campaign to buttress UF control over the revelation through trademark registrations of the phrase “The Urantia Book” and the concentric circles by asserting both to be merely commercial symbols of their creation. This filing is for use on sportswear, caps, coffee mugs, and tote bags. If Urantians do not protest to the Patent and Trademark Office and this truly hideous plan succeeds, UF will file follow-up registrations in other product categories in furtherance of its control ambitions. If the trustees’ blatant attempt to deny others the right even to refer to the Urantia Book without their permission, and their denigration of the sacred symbol of the Paradise Trinity to a commercial trademark on sportswear weren’t so outrageous, this would be a hilarious epilogue to ex-trustee Tom Kendall’s oft-repeated justification of trademark registration with his story about the Urantia Massage Parlor. As it turned out, we had completely misunderstood Tom’s point: the trustees’ objection wasn’t the fact of the word Urantia being used in conjunction with a massage parlor, but only that the word wasn’t properly licensed!

**Q:** *What is the latest standing?*

**HM:** The case is in the initial claims and answers stage. The most important news is the fact that UF’s suit in Phoenix was dismissed, after which Michael Foundation filed a suit for declaratory judgment in Oklahoma, which is in the 10th Circuit. ■

**NANCY MARIE BROWN:** Here is the problem I have with Harry's assumption that he has the right to print the fourth part of the Urantia Book. In so doing, he instructed whomever to print the cover as he saw fit. Do not tell me that he was printing this part of the book for all mankind to benefit from. When one puts Jesus hanging on a cross on the cover of a book that was given to us to put the idea of Jesus hanging on a cross into a new, higher and better perspective, he is going directly against the teachings of the Urantia Book. Further, he is aiming his book towards the fundamentalist Christian world. We already know that the Oriental race rejected Christianity because of this very idea—that God would send His son to be crucified for our sins. Good old Harry decided to put this torturous picture on the book anyway. How will this affect the Moslem, Buddhist, and Taoist potential readership? And we wonder why we need a Foundation to protect this revelation? Give me a break.

**PHIL CALABRESE:** I am aware of the recent unauthorized—as far as Urantia Foundation is concerned—publication of all but the first of the Jesus papers of the Urantia Book in a separate book, a book which makes reference to the whole text as published by Urantia Foundation.

I have also recently read the Foundation's principled letter to the readership, the "congregation of readers of the UB," in order to understand its concerns regarding such publications. After considerable reflection I have concluded that UF is taking its role in the fifth epochal revelation too seriously. UF is supposed to *foster*, not lead, a revelation, and publish and protect authentic, inviolate copies of the first edition of the Urantia Book. It can do all this without having to maintain central control over the publication and presentation of parts or all of the book.

The Foundation brings up the possibility of various bastardizations and distortions of the Urantia Book as reasons for its need to carefully control all publications of the revelation, but these reasons seem to me in this day of quick communication and the World Wide Web to be just an after-the-fact excuse for maintaining itself as the central control point of UB revelatory presentations and publications—the one and only publisher and copyright holder of the Urantia Book. Unfortunately, as long as UF continues to see its role in this way, the presentation of the revelation will be stunted by the uniformity inherent in a central human control point. In its zeal—and overmuch self-concern—to present an ideal

and inviolate copy of the original manuscript, UF attempts too much in one direction while missing the larger picture of thousands of individual believers doing their own thing with the text, adapting it to their own needs and to the needs of the world's peoples.

It never was meant to be a perfect revelation, and so human reworking and representing is a good thing that can only lead more people right back to that same Urantia Book, which UF can continue to publish inviolately. With computers and communication now so generally available, it would take less than a day for anyone to trace the origin of material taken from the Urantia Book. Most authors would be happy to refer the whole text to anyone with the intellectual bent to read it and love it. To the Foundation: Please consider taking a more decentralized role in the presentation of the fifth epochal revelation and allow the revelation to breathe.

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**“As long as the Declaration  
of Trust is attacked, as  
long as there is no respect  
for copyright law, as long as  
readers believe they must be  
able to publish the book  
to share the publication, we  
will continue to be  
a movement conflicted.”**

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**—Lee Armstrong**

**CAROLYN CAMP:** Regarding the problem that exists between the Foundation and Harry McMullan, this came to mind: What if Harry donated all of the profits above the cost of printing and distribution of *JANR* to the Urantia Foundation for use in printing Urantia Books—or maybe to some mutually agreed upon charity? In essence it would be as if Harry were publishing the book for the Foundation. After all, Harry's book is part of the Urantia

Book. I think Harry's motives in publishing the book are excellent and I believe the book would provide an encouragement to spiritual growth that might not be possible otherwise. We all know that many more people would be interested in reading this part of the Urantia Book than would ever consider reading the whole thing. What they got from it would have to be of benefit to them. If Harry's motives are (as I believe they are) simply to do what he can to encourage spiritual growth, then it seems that this might be a solution. In essence the Urantia Foundation would still have control of the publication of the FER thereby fulfilling its trust, and many more people would benefit—at least from part of it.

**CRAIG CARMICHAEL:** It seems to me there is some resemblance between the lone-star Part IV plan and the Serapatatia plan—trying to find some way to speed things up for local purposes regardless of whether it's the right thing to do or not, or whether the anticipated end result might even possibly be harmed by it. *“Democracy is the right way to*

*do even a wrong thing.*” It seems to me Harry McMullan has in effect said, “If I can’t get a majority consensus on this, I’ll use my money to overrule the majority decision of what is considered best.” Did he try to win others to his views before he did this on his own, or test what others thought before committing himself to this plan? “Means are ends in the making.” Personally, I think it is well to consider pretty carefully before resorting to hasty means.

Perhaps there will be a time when it is expedient to print Part IV alone, but this will be when the general public knows of the Urantia Book and its basic outline. Before then, doesn’t it just confuse the whole picture for new readers? It seems to me there is potential here for considerable harm, particularly but not solely by equating the Urantia Book with Christianity in people’s minds. It may alienate them and substantially delay general acceptance of the Urantia Book in foreign lands. We should be mindful that the views and needs of North Americans are not the only ones that need to be addressed in a revelation intended for the whole world, and that the actions of others on this planet—enlightened or otherwise—affect us here.

JUDITH COREA: I recently read the *URANTIAN NEWS* special issue and it cleared up a lot of things in my mind about the new *JANR* book that was published by Harry McMullan. I was happy to hear about the book at first, as I thought it would be a great way to introduce the Urantia Book to fundamentalist Christians. But now I see that *JANR* has not included the first paper that explains the Michael bestowal. That part is important to help lead new UB readers to want to read more—the *first* three parts of the UB. The bottom line is, what happens if someone somewhere only gets Part IV of the book and they want to read more, and what if they aren’t easily able to access books? Or what if someone reads *JANR* not realizing there is another part to the book, or what if they aren’t interested after that point? Wouldn’t that be tragic? The rest of the book should be there in front of them to challenge them to read it. Therefore I stand behind the trustees’ decision to defend the copyright, as they were charged to do by the revelators. They can’t break that promise, as they must follow the Father’s will. I believe that if God wants the Foundation to protect the text, He will be behind them during the trial.

LENNY COWLES: The great error I perceive in this long discussion stems from an incorrect assumption. The revelators required that the text of the Papers be protected.

Nowhere do we find indication that the revelators required that copyright was to be the only means to that end. Three original copies of the first edition remained protected in a vault by the Foundation. This alone fulfills the revelators’ requirements. In addition, as long as the Papers remain in public distribution, in their original form, they are further protected. Copyright cannot stop anyone from distorting or rewriting the conceptual ideology of the Papers to fit their own agenda. So you must ask yourself, does the cost of defending the copyright, the ill will and strife that has been created within the movement, justify the end?

RON CYR: Like the statement that a U.S. colonel made in Vietnam, “We had to destroy the village to save it,” can we say that the Foundation has to destroy the fifth epochal revelation to save it? It seems to me that the trustees’ excuse

that to save the FER they have to keep the copyright at all costs, is ludicrous. What is more important for uplifting mankind and saving souls, the copyright or the FER? Melchizedek and Jesus had full trust in the individual—and not in the secular laws—to proclaim their teachings to humankind. Why would the “owners” of this epochal revelation sue the individual instead of trusting the individual to proclaim the teachings to the world?

JIM DOWNS: Part IV of the Urantia Book, the *fifth* epochal revelation, is the best efforts of the revelators to let us know what the *fourth* epochal revelation was all about. They also let us know about the other three. It is not so much a question of *if* it should have been done, but if it was

done with as much wisdom as we have available. I do not think the revelators would fool themselves into thinking that the humans that they were giving this revelation to would not screw it up, break it up, twist it up, and generally play all manner of havoc with it—at least in the long run.

They probably hoped that we would be able to learn something from it and hopefully pass it on to the next 50 generations. It may be that they were hoping that the damage would not be done too quickly. Maybe things are not too bad yet. In 100 years if there are 37 factions of Urantia Book readers/believers, then maybe we screwed it up pretty badly, unless if in 500 years those 37 factions have cleared things up and got back to loving one another. We will just have to be patient and see.

All separations should refer back to the original text. Mr. McMullan should rename the Part IV book, *Jesus—The Fourth*

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**“The best way to  
protect the revelation  
is to get as many of the  
inviolate works into the  
world as possible.  
Indeed, if every person  
in the world had  
a copy in his hands,  
who would we need to  
protect it from?”  
—Paula Thompson**

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*Epochal Revelation* with an explanation that the fifth ER is available and includes the first four. Bargain hunters will buy the fifth ER and save themselves a few bucks in the long run.

**MARK AND KATHY GEORGE-MOORE:** If we take a moment to reflect upon the teachings of Jesus in this same book that is causing the controversy, we need not go to law amongst ourselves. As ambassadors of the kingdom of our Father, we are commissioned to save men. Before the Foundation (and others) go to the law courts of this world, shouldn't they come to the readership, who are spiritually guided, for guidance and counseling? We all know how human justice is ruled. Discipline must be maintained, justice must be administered, but in all of these matters, the wisdom of the brotherhood of readers should prevail. We must seek to promulgate truth and establish righteousness by the brotherhood of man through the readership and not by the power of civil governments or by the enacting of secular laws. Let us remember that we are commissioned to disseminate this new revelation of Jesus and to do the Father's will. The Father's will is personal to each, we cannot judge a brother's decision on the Father's will in his life. What we can do is listen to the Spirit of Truth and receive its guidance. If the unknowing or unbelievers can qualify as superior decision makers in this matter, we should seriously question whether the roots of truth in our hearts have not died.

**LARRY GEIS:** I gave away about ten copies of *JANR* to members of my mother's family and their young Southern Baptist minister just before Christmas. The minister was invited to the family gathering, a brunch and gift exchange. They were all very eager to receive this book. I would not have felt comfortable gifting copies of the entire UB, no matter how attractively packaged. (I tried that long ago. As far as these people are concerned, *JANR* is something like a *Reader's Digest* condensation.) I've asked for their feedback, negative or positive, but so far have received none. It's an experiment as far as I'm concerned. All of these people are lifelong, sincere Christians and very active in church activities (mostly Southern Baptist). My mother is an ordained chaplain's assistant at her local Baptist hospital. We shall see what fruits all this will bear.

**LARRY GWYNN:** In the Foundation's open letter to Harry McMullan, one sentence stands out in which it claims to have "no choice" but to bring Mr. McMullan into a court of law for his publication of Part IV of the Urantia Papers. It has been my experience that when anyone says they have "no choice," they have backed themselves into a no-choice corner and consequently do not want to take responsibility for their choices, labeling some outside force as delimiting their choices. "No choice" cannot be used as a justification of a choice. Why can't the Foundation simply state that it is making a choice to sue Mr. McMullan because it wishes to protect the copyright of the Urantia Papers? Why can't the Foundation take responsibility and explain to the congregation why it feels the copyright is necessary as part of its mandate in the Declaration of Trust? Could it be that these reasons are not as clear and obvious in the minds of the congregation as they are now

formulated in the minds of the trustees? What part does the copyright play in the mandate to foster the common good in several specific areas as outlined in the Declaration of Trust?

The Foundation's ability to utilize the talents, resources and insights of the congregation (and being able to distinguish between those who would exploit and those who could help) will be the key to the Foundation's survival—survival in the sense of an ever-expanding vision of how to foster the mandates of the trustees. Any system that uses expulsion as a means of preserving unity has a built-in schism that will cause its failure.

Organizations need a degree of insularity in order to preserve

themselves, but this becomes destructive when resources outside the organization are rejected due to protracted unresolved conflicts, especially as this reflects conflicts within the organization itself. Forever know and remember that what you do to one of us you do to all of us, including yourselves. I hereby petition the trustees to maintain a moratorium on lawsuits until such time as a conclave of a cross-section of the congregation can meet and openly share input as well as output. Let us all put light upon higher purposes and how we are going to strive to meet them in the first decade of the new millennium.

**FRED HARRIS:** I believe that the real root of the problem is the inappropriate legal structure of the Urantia Foundation. A self-perpetuating board with no democratic process is the

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**"Once the copyright expires  
... people can and will divide  
up the book in many  
different ways, and the  
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languages as possible before  
that time comes."**

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**—Steven Hecht**

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continued on page 22

# POINT.GEIGERCOUNTERPOINT

*Long-time reader Phil Geiger responds point by point to excerpts from the Foundation-sponsored open letter\* of 11/8/99 to the readership, prior to the UF's filing a lawsuit against Michael Foundation for copyright infringement and trademark violation.*

**LETTER:** *We, as leaders, former leaders, and members of the community of readers, seek to bring peace and good will to our movement regarding this controversial issue. We did not initiate this disagreement and seek no unnecessary confrontation.*

**PHIL GEIGER:** This statement confuses cause with effect. The decision to copyright the Urantia Papers is the genesis of the conflict. Without it, the current situation couldn't exist. The decision to use Caesar's laws to fulfill the duty of the trustees to keep the text inviolate was strictly a human policy decision. It set into motion powerful, impersonal forces of secular law, specifically commercial law, that have their own deterministic logic. To simply argue "Harry made us do it," and "We don't have any choice" is to gainsay the inevitable consequences that unleashing such forces entail. And, more fundamentally, it assumes that individuals and groups acting upon their own religious convictions to serve the revelation must subordinate their efforts to policy decisions made by humans a half century ago—policies which, though arguably appropriate for their time, contain no guarantee that they are the right policies today. Without a review of their current utility and a cost benefit analysis of their application, or a thorough investigation of alternative ways to keep the text inviolate, this action is, at best, premature.

**LETTER:** *Both our time and energy, and Harry's time and energy, would be far better spent on dissemination, not litigation.*

**PG:** Ten million dollars minimum is my guess. I base this on the costs involved in a lengthy discovery process, depositions conducted over numerous states, a jury trial and a full course of appeals. (The Maaherra case was decided on the basis of a procedurally simple summary judgment, limited discovery, and a limited appeal effort.) All this is money that could otherwise go for translations, outreach and other dissemination efforts. Those who support this action should be prepared to reach deep into their pockets to help pay for letting loose the dogs of legal war.

**LETTER:** *Harry's publication violates copyright law.*

**PG:** So say the Foundation's lawyers. Michael Foundation's lawyers say differently—no big surprise there. One believer/attorney who has researched this issue in depth believes the Foundation will lose its copyright as a result. (He has also offered an alternative licensing policy that would enable the Foundation to maintain the copyright without having to instigate this and related actions.) But hey, that's what courts are for. It should be noted, however, that resolving copyright and fair use issues are not as simple as proving somebody ran a red light; and for good reason. Substantive issues of

public policy are involved. Though the Foundation might obtain a temporary injunction against distribution of *JANR*, resolving the substantive issues will likely involve a long, protracted struggle that could take over a decade to resolve.

**LETTER:** *It violates the processes of duly constituted group wisdom.*

**PG:** Which group is that? The trustees and their adjunct IUA, each dedicated uncompromisingly to the copyright? The Fellowship General Council and the Fellowship societies (duly constituted groups), in separate actions, declined to accede to the Foundation's entreaties to take a vote on the matter (one that would likely have divided the membership). Neither would participate in what now appears to be a well-orchestrated campaign (including even the enlistment of foreign study groups) to isolate Harry from his fellows.

**LETTER:** *It violates the spirit of the unity movement afoot within our community.*

**PG:** I see. Unity is to be defined exclusively by the holders and believers in the copyright. Suing Michael Foundation for publishing and distributing the life and teachings of Jesus will probably destroy not only the spirit of the unity movement, but its actuality as well.

**LETTER:** *As one of the few tools at the trustees' disposal to do this, the copyright must be maintained to ensure that translations are as true as possible to the original text. This is not a simple matter of choosing between competing groups of equally qualified translators, who may have different styles of translating. If the copyright in the English text is lost, enforceable copyrights could be obtained on translations of poor quality and on translations which amend, abridge, embellish, or purposefully distort the text.*

**PG:** Enforceable copyrights on inferior or distorted translations do not preclude copyrights from being awarded to competing, superior translations.

**LETTER:** *Once obtained, such a copyright could be enforced against all other translations, even against a translation of the original text.*

**PG:** How? What is the legal basis for this claim? It implies that the first one to translate Shakespeare into Greek enjoys a monopoly against all

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\*published in its entirety in the April-June *Circular*

subsequent Greek translations of Shakespeare. Can someone provide any legal authority whatsoever for this critical assertion? Maybe some examples of public domain works translated into a foreign language that became the one and only legal version for that country? (All this applies only to countries that are signatories to international copyright treaties. Non-member countries are of course free to do what they want, even now.)

**LETTER:** *Only by maintaining and enforcing the copyright can we ensure that the inviolate text will reach as many of the world's peoples as possible.*

**PG:** Even if the Foundation were to give up the copyright tomorrow, it could still ensure that quality translations approved by the Foundation are available internationally. With its (ahem) good will, established presence, and support of a unified readership, it could easily occupy the translation field. The amount of money that the Foundation could save on this lawsuit alone could produce some twenty translations available to foreign countries by the time the suit winds down. That's twenty good translations that won't be there to offset any bad ones should the Foundation lose.

**LETTER:** *We urge Harry to retract this illegal printing of copyrighted material and to agree in writing not to print or distribute any more volumes of Jesus—A New Revelation or any other materials infringing Urantia Foundation's copyrights and registered marks, with unsold copies to be turned over to Urantia Foundation. If Harry fails to comply with this request, the trustees of Urantia Foundation will have no choice but to exercise their fiduciary responsibility and their legal obligations under the Declaration of Trust.*

**PG:** The fiduciary duty of the Foundation trustees is to keep the text inviolate. All that is at risk here is the archaic *policy* they chose to realize it. (The word "copyright" does not occur once in the Declaration of Trust.) At the time the decision was made, copyright was one of the few tools available to protect the text. Apparently the only other affordable means was to take three copies of the original and lock them away in a safe somewhere. Another alternative—flooding the world with authenticated copies—perhaps the surest form of text protection, would have been very expensive. But even if the two methods actually utilized were appropriate half a century ago, that doesn't automatically make them the best tools for the job today. Other alternatives include (but are not necessarily limited to):

1. Posting encrypted copies of the text in digital form all over the World Wide Web.

2. Using digital publishing to download, print, and bind hardcopy texts at remote sites. This would help supply a critical mass of authenticated texts. (This would also have the added advantage of lowering the price of the book considerably by saving on such costs as shipping, insurance, export duties, spoilage, etc. This would be especially helpful in supplying affordable books to poorer countries.)

3. Adopting an open licensing policy. This would facilitate universal dissemination. It would also assure quality control over the primary text, secondary works, and translations. Additional

protection of foreign translations under such a policy is provided for by:

4. Exercising the "moral rights" associated with international copyright law. Article 6bis of the Berne Convention entitled "Moral Rights," states in part:

*"(1) Independently of the author's economic rights, and even after the transfer of the said rights, the author shall have the right to ... object to any distortion, mutilation or other modification of, or other derogatory action in relation to, the said work..."*

Note: All these alternatives assume preservation of the existing copyright.

**LETTER:** *While we prefer to have this matter resolved privately, if Harry fails to comply with this request, the trustees of Urantia Foundation will—in order to defend, protect, and preserve the Foundation's copyright in the Urantia Book—exercise their legal option and request that the courts resolve this matter.*

**PG:** The last time the Foundation followed this route they ended up with a lot less protection than they'd enjoyed before. What did they get for all their trouble and expense? What the Supreme Court in Feist called "thin" protection on a compiled, composite work of non-copyrightable "facts" (co-authored by humans, no less). With this current gambit, the Foundation could lose it all, including the quality control they now exercise over secondary works and translations.

**LETTER:** *The legal process, while unpleasant, is used throughout the imperfect and evolving universes to resolve conflicts between beings.*

**PG:** To resolve secular conflicts amongst beings, yes. But the persistent denial of the religious dimension of this debate will only lead to long-term *religious* conflict within the Urantia movement. (One need only review the legacy of religious versus secular war to appreciate the power of the former compared to the latter.)

**LETTER:** *Such proceedings can and should be conducted in a dignified and gracious manner that reflects positively on how the revelation transforms human behavior.*

**PG:** Yes, by all means. Let us lovingly apply the lash to our own, and limit our cries to only expletive-deleted pain. Let us temper any wailing and gnashing of teeth over the millions of dollars that will be redirected from translations and myriad service projects to our lawyers' retirement funds. Let us show the world that we can do all this in a dignified and gracious manner.

**LETTER:** *Therefore, in the larger interest of the revelation, we respectfully ask that Harry cease the distribution of Jesus—A New Revelation and cancel any plans for its translation or future printing.*

**PG:** In the larger interest of the revelation, I encourage the trustees to exhaust all alternative ways of fulfilling their trust before starting out the third millennium after Christ mired in yet another expensive and fractious lawsuit. And I invite all who have signed or are considering signing this letter to perform their own due diligence. ■

seed that created this situation. The copyright issue and propensity to litigate are only symptoms of an autocratic organization. There are basically two ways to solve this problem: (1) have the Urantia Foundation voluntarily modify its organization, or (2) have its only source of power—its copyright—taken away. At this point it seems unlikely that the Urantia Foundation will voluntarily give up its autocracy, so it is choosing to take the litigation route to resolution.

The Foundation has finally bitten off more than it can chew, however, as I'm sure it well knows. Harry is a worthy and committed opponent. Frankly, the Foundation's copyright sustained a much greater hit in the Maaherra litigation than the UF is willing to admit and, with a concerted discovery effort, a well-financed legal battle defending against the Foundation's lawsuit will probably be successful. Even so, the money, energy and angst that is expended in the process makes it a difficult and uncertain campaign for both sides.

Maybe there is a third option. The Foundation has expressed an interest in maintaining its right to control the translations. In this area I believe it is beneficial to have all efforts funneled through a single organization and I feel that the Foundation has generally done a good job with this task. I don't otherwise see the need for the continued copyright for the UF. In fact, if the UF didn't have the copyright as a control device, it would have to be subject to the market demands for quality, price and innovation. That can't be bad. It has already resulted in an electronic version with a search engine and a smaller version of the UB.

There are ways to solve this problem without litigation, the most obvious of which is for the UF to issue an irrevocable public license allowing anyone to use the text and the trademarks without restriction—except for the translations, which rights could be retained. This is a very easy solution, but it requires the UF to let go of its perceived control in the other areas. If the Foundation is unwilling to make these concessions, then let the fur fly.

**STEVEN HECHT:** At this time in the FER's infancy, before the world has barely an inkling of its existence, I would be very wary of anyone publishing any of the parts separately. That is because each the four parts comprises an organic portion of the revelatory whole, a whole that needs to be better known around the world (and in this country) before one of its parts is. If *any* one of those parts were to gain popularity before, simultaneously with, or at the expense of

the whole Urantia Book in the marketplace it could well serve to confuse the public's understanding of what the genuine revelatory intent of the UB is. That intent is *not* contained by any one of the four parts of the book, but only by all four (see 19:1). The four sections of the UB are called "parts" for a very good reason—the revelators wrote them so as to interface in our minds and give rise to a whole revelation, and not as separate, self-contained "books" (if they had, the sections would have been called "Book I," "Book II," etc.). These parts have been designed by the revelators to conform to the now well-known pedagogical method described on page 215. Why is there an emergency to undo what they've done? Once the copyright expires [in the United States] in 2050 people can and will divide up the book in many different ways, and the marketplace will be flooded with various versions of the original. It is important that we maintain a single and unconfused identity for the book in as many languages as possible before that time comes.

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**“[Jesus’] life and teachings  
were *bequeathed* the universe  
as an inspirational and  
idealistic inheritance suitable  
for the spiritual guidance and  
moral instruction of all ages  
on all worlds.”(1583, italics added)**

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**DAVID KANTOR:** Not long ago a woman came to our study group and told how she had gone to a Renaissance Pleasure Faire and came upon a wandering bard who was passing out little scrolls to everyone which contained “The Inevitabilities” (3:5). She framed them, hung them on her wall and found herself reflecting on them almost daily; these few paragraphs provided her with spiritual sustenance for nearly three years.

Then it occurred to her that the wandering bard might have additional material. So she went back to the Faire that year and sure enough, there was the bard passing out scrolls. This time she received the Morontia Mota section from Paper 48. She took these home and hung them on her wall. By Faire time the following year she was convinced that there must be a yet more. So she went back to the Faire, located the bard, and drew him into conversation. She was soon reading the Urantia Book.

She related to us that at the time she received the first scroll she would not have given a text such as the Urantia Book a second glance; that living with those two scrolls for four years awakened in her a hunger for truth that led her into a rich and meaningful spiritual life. I am reminded of Jesus' comment on 133:4.2: “Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers.”

But perhaps asking whether or not Part IV should be published separately is not the right question. Given Jesus'

comment above, it might be more appropriate to ask, "Would Jesus likely condone a plan which demanded the teaching of a 1,300 page cosmology as a prerequisite to sharing the story of his life and teachings?" Note that Jesus said, "I have come to seek and to save those who are lost," not "those who have attained a sufficiently developed cosmology." Said Jesus, "In an age to come the gospel which I declare to you will rule this very world. The ultimate goal of human progress is the reverent recognition of the Fatherhood of God and the loving materialization of the brotherhood of man" (143:1.4).

It is not clear to me how a separate presentation of Part IV might jeopardize or retard the attainment of these goals which the Master has set forth.

**BUD KAGAN:** At the summer session in Georgetown I told Harry I was against splitting up the Urantia Papers (although this was done in the initial French translation with the then-trustees' blessing). Now that I see what Harry has done, I've changed my mind. I support his effort with unqualified resolve. Is it not said that knowing the life of Jesus is the most important thing a Urantia mortal can do?

**LEONARD KATER:** I fully agree with the criticisms of the cover of Harry's printing of Part IV. At the Millennium Forum in New York recently, I visited a Catholic church at Dag Hammarskjöld Plaza. Two popes have visited there, and in the church there is no Jesus hanging on a cross but a Jesus standing in the air in front of all. This is the image I like, because it reflects the Jesus all his disciples and followers were acquainted with. So if there is an image which could characterize Part IV, then it is this one. Would adoption of this image instead of the crossed one on the cover make the difference to stop all litigation and start negotiations for a settlement of this unhealthy dispute?

**TERRY KRUGER:** When we freely accepted the new gospel, each of us became obligated to freely give the good news to all nations. In making the true life and teachings of Jesus available in a single volume, Harry McMullan has acted on his personal evangelistic purpose and understanding of the Father's will. It was God who elected to give Harry—and each of us—the right to personal religious action, and it was God who determined that the first cardinal feature of the kingdom of heaven was the preeminence of the individual. On the other hand, it is currently five men, elected by no one, who use the laws of man to sustain themselves with authority to own and control the fifth epochal revelation for the supposed benefit of the entire world. Five mortals claim this ownership of a copyright of an epochal revelation,

supported by supposed celestial "oral mandates," which through the force of law gives them unwarranted "control and authority" over how each of us might choose to disseminate it.

Through the courts of this country they frequently prevent the personal religious action of others when it runs counter to what they have determined is "safe" and acceptable dissemination. In doing so, they defy this admonition from Jesus: "How can you expect that all who will believe the gospel shall be subject to your direction?"

But the collective spiritual vision of the trustees eschews evangelism; they are nothing like their Master, who possessed a "versatile and aggressive temperament." He was "bold and emphatic" in announcing that his evangelistic "plan was worldwide, even universal." His public efforts were progressively more "aggressive" and even "pretentious." So too should be the public efforts of his contemporary evangelists, moved to personal religious action by his example and the power of God in their lives. And we bear witness to such an action in the publication of the Master's life and teachings independent of the Urantia Book.

Harry speaks for many of us when he asserts that Urantia Foundation's control over the fellowship of believers is "unjust." You men and women who are comfortable with Urantia Foundation's "authority" deny such "control" is unjust, because you welcome it as "guidance." Many others do not. But no one should be forcibly dissuaded from their personal commission to evangelize by the litigious and fearful prohibitions used by the trustees against our personal religious efforts. The

trustees say this message should not be spread by "evangelization." In doing so, they pervert the very message they seek to "protect":

*"If something has become a religion in your experience, it is self-evident that you already have become an active evangel of that religion.... If you are not a positive and missionary evangel of your religion, you are self-deceived in that what you call a religion is only a traditional belief or a mere system of intellectual philosophy."*

Those who sedate themselves with the mantra of "impatience is a spirit poison" would do well to rethink their personal responsibility to fulfill this charge, and start working for and achieving it *now*.

For three decades the trustees have used intimidation, lawyers, lawsuits, and millions of dollars to ensure that all public dissemination meets with their approval. If they would turn their full attention to achieving their principal objective in the Declaration of Trust, and thereby free themselves from their illusions of authority over the fifth epochal revelation, it would unfold through the personal religious action of the sons of God just as he intends. *Jesus—A New Revelation* could become the most important tool of Urantian evangelists, if

continued on page 26

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**"Of all human  
knowledge, that  
which is of greatest  
value is to know the  
religious life of Jesus  
and how he lived it."  
(2090)**

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## THE COURT DOCUMENTS

May 10, 2000

### COURT DISMISSES URANTIA FOUNDATION'S LAWSUIT

5/10/00 36 ORDER by Judge Roger G. Strand granting motion to dismiss case for change of venue pursuant to Rule 12(b) Federal Rules of Civil Procedure by dft Michael Foundation [10-1]

finding the motion to expedite discovery and schedule immediate hearing by pla Urantia Foundation [4-2] moot.,

finding the motion to waive usual procedures by pla Urantia Foundation [4-1] moot.,

finding the motion for extension of time (additional 3 days to file response) re opposition to petition for order to show cause for preliminary injunction by dft Michael Foundation [18-1] moot.,

finding the motion to file excess pages re: Pla's Reply Brief in Support of Mtn for Preliminary Injunction [30-1] moot

(cc: all counsel) (jw) [Entry date 05/10/00] [Edit date 05/11/00]

5/10/00 37 JUDGMENT: per the Court's order entered 5/10/00 granting dft Michael Foundation, Inc's motion to dismiss for change of venue pursuant to Rule 12(b) Federal Rules of Civil Procedure, this case and action are closed; pla to take nothing

(cc: all counsel/jgmdrw) (jw) [Entry date 05/10/00] [Edit date 05/11/00]

### May 16, 2000 MICHAEL FOUNDATION FILES SUIT

Michael Foundation, Inc.; Complaint for Declaratory Judgment May 16, 2000 IN THE UNITED STATES DISTRICT COURT FOR THE WESTERN DISTRICT OF OKLAHOMA

Case No. 00-885-W MICHAEL FOUNDATION, INC., a Foreign Corporation, Plaintiff, v. URANTIA FOUNDATION, an Illinois Charitable Trust, COMPLAINT FOR DECLARATORY JUDGMENT

Michael Foundation, Inc., ("Michael Foundation") for its complaint against Urantia Foundation, states:

1. Michael Foundation is a corporation organized and existing under the laws of the State of Oklahoma with its principal place of business in Oklahoma City, Oklahoma.

2. Urantia Foundation is an Illinois charitable trust with its principal place of business at 533 Diversey Parkway, Chicago, Illinois.

3. This action arises pursuant to the laws of the United States pertaining to copyright, 17 U.S.C. § 101 et. seq. This Court has federal question jurisdiction pursuant to 28 U.S.C. § 1331.

4. Venue of this action is proper in this district pursuant to 28 U.S.C. § 1391(b) because a substantial part of the events or omissions giving rise to the claim occurred in this district and because Urantia Foundation may be found in this district.

5. By this action, Michael Foundation seeks a declaratory judgment pursuant to 28 U.S.C. § 2201 determining the rights of the parties with respect to certain written materials described herein.

6. This case involves certain written revelations received during the 1920s and 1930s. Both parties profess to believe that the revelations were delivered by spiritual beings through an anonymous human being. The revelations were delivered in the form of papers known as the Urantia papers.

7. Michael Foundation is the publisher and distributor of a book called Jesus-A New Revelation ("JANR"). JANR consists of certain of the Urantia papers, Nos. 121 through 196.

8. Urantia Foundation publishes and distributes The URANTIA Book. The URANTIA Book is a compilation of all of the Urantia papers in the order in which they were delivered. Urantia Foundation has, on many occasions, represented to others and encouraged others to believe that no humans decided the content of The URANTIA Book and that the contents of The URANTIA Book are just as the non-human spiritual beings delivered it.

9. In 1955, the Urantia Foundation obtained a copyright for The URANTIA Book representing that it was the author of The URANTIA Book.

10. Urantia Foundation renewed the copyright in 1983, representing that it was the proprietor of a work-for-hire.

11. Urantia Foundation presently asserts that it is the holder of a valid copyright with respect to The URANTIA Book.

12. Urantia Foundation asserts that JANR infringes its copyright of The

### WHAT IT MEANS:

The court dismissed the suit because the Foundation brought it in a Federal district (Arizona) which was not a proper venue. Venue is defined as "the particular county, or geographical area, in which a court with jurisdiction may hear or determine a case."

Harry had requested a change of venue because his alleged copyright violation took place in Oklahoma, not in Arizona. The reason for bringing the suit in Arizona was the prospect of getting a favorable hearing on appeal with the 9th Circuit Court, which reinstated the copyright in the Maaherra case.

"In federal cases the prosecutor's discretion regarding the location of the prosecution is limited by Article III, § 2, U.S. Const., which requires trial in the state where the offense "shall have been committed," and the Sixth Amendment, which guarantees an impartial jury "of the state and district wherein the crime shall have been committed."

Harry committed his alleged offense outside of the venue of the Arizona Federal Court. If the Foundation chooses to continue pursuing the case it will be forced to bring another suit in Oklahoma, Harry's home territory, and within a different Federal Circuit Court district, thus dimming its prospects of victory on appeal.—*Editor*

URANTIA Book. Among other things, Urantia Foundation has manifested its position through the following acts:

(a) By letter dated August 5, 1999, Urantia Foundation asserted that JANR infringed Urantia Foundation's copyright and demanded that Michael Foundation cease publication and distribution of JANR;

(b) By letter dated October 13, 1999, Urantia Foundation renewed its accusation that JANR infringed Urantia Foundation's copyright, demanded that Michael Foundation cease publication and distribution of JANR, and threatened litigation in the event Michael Foundation failed to comply with Urantia Foundation's demand; and

(c) On November 22, 1999, Urantia Foundation commenced suit against Michael Foundation in the United States District Court for the District of Arizona, which suit was subsequently dismissed due to improper venue.

13. The copyright claimed by Urantia Foundation in The URANTIA Book is invalid for the following reasons, among others:

(a) The contents of The URANTIA Book are uncopyrightable because no human being authored such contents;

(b) Urantia Foundation is estopped by its representations to various members of the public to assert that the contents of The URANTIA Book were organized, even in part, by any human being;

(c) Urantia Foundation established that the right to copyright the contents of The URANTIA Book was assigned by the original authors to Urantia Foundation; and

(d) Urantia Foundation is not a proprietor of a work-for-hire and the term has expired to renew its claimed copyright on any other grounds.

14. Even if Urantia Foundation's copyright were valid, JANR does not infringe such copyright.

15. An actual controversy exists between the parties due to Urantia Foundation's claims that Michael Foundation has infringed and is infringing Urantia Foundation's claimed copyright by publishing and distributing JANR. Michael Foundation therefore seeks a declaratory judgment declaring that Urantia Foundation's claimed copyright to the contents of The URANTIA Book is invalid or, in the alternative, that JANR does not infringe such copyright.

WHEREFORE, Michael Foundation prays this Court enter judgment in its favor against Urantia Foundation declaring that Urantia Foundation's claimed copyright to the contents of The URANTIA Book is invalid, or in the alternative, that JANR does not infringe such copyright, for Michael Foundation's costs of this action, including a reasonable attorneys' fee, and such other and further relief as the Court deems just and proper.

Respectfully submitted,

[ATTORNEYS FOR PLAINTIFF]

## June 16, 2000 URANTIA FOUNDATION'S RESPONSE TO MICHAEL FOUNDATION'S COMPLAINT

Michael Foundation, Inc., an organization founded and controlled by Harry McMullan III of Oklahoma City, filed suit against Urantia Foundation in the United States District Court for the Western District of Oklahoma on May 12, 2000. Their suit requests the court to declare the copyright in *The Urantia Book* invalid or, alternatively, to rule that their publication entitled *Jesus—A New Revelation*, consisting of Papers 121-196 of *The Urantia Book*, does not infringe the copyright.

Urantia Foundation filed its response to the complaint June 16. Urantia Foundation's answer advises the court of the three prior cases where the copyright was contested and upheld

by the courts, most recently in *Maaherra v. Urantia Foundation*.

In light of Harry McMullan III's participation in the *Maaherra* case, his subsequent acts in violating the copyright constitute a reckless and conscious disregard for the rights of Urantia Foundation under law. Mr. McMullan was a substantial contributor of financial and non-financial support in that case. He personally attended the proceedings before the Ninth Circuit Court of Appeal in San Francisco. As a result of this participation, he had full knowledge of the validity of the copyright.

Urantia Foundation is therefore requesting the court to enter judgment in favor of Urantia

Foundation against Harry McMullan III and Michael Foundation for willful violations of copyright law; the anti-cybersquatting consumer protection act (for registering Internet domain names that violate Urantia Foundation's trademark rights); and the unfair and deceptive trade practices act.

Urantia Foundation is requesting an injunction barring Mr. McMullan and Michael Foundation from further violation of the copyright and trademarks as well as monetary damages prescribed by law and punitive damages. In addition, the court is asked to award Urantia Foundation its costs and attorneys' fees incurred in connection with this case. Urantia Foundation is requesting a jury trial.

## SOME "MANDATES"

"You must learn to possess your souls in patience. You are in association with a revelation of truth which is a part of the natural evolution of religion on this world. Overrapid growth would be suicidal. The book is being given to those who are ready for it long before the day of its world-wide mission. Thousands of study groups must be brought into existence and the book must be translated into many tongues. Thus will the book be in readiness when the battle for man's liberty is finally won and the world is once more made safe for the religion of Jesus and the freedom of mankind."

"The future is not open to your mortal comprehension, but you will do well to diligently study the order, plan, and methods of progression as they were enacted in the earth life of Michael when the Word was made flesh. You are becoming actors in an ensuing episode when the Word is made Book. Great is the difference in these dispensations of religion, but many are the lessons which can be learned from a study of the former age."

"You have not done enough to safeguard your name. Make it very safe for one generation so the name URANTIA cannot be preempted. In a common-law trust you hold the name. You do it also in a corporation. A corporation has status in law. You also do it in the copyright. You must

carefully register it with the division of government that I have looked into, that controls trade relations, Trademark, and then you are protected in common law connected with a volunteer association such as you are planning in the Urantia Brotherhood. In all those ways you must safeguard the name. THIS IS ONE OF YOUR MOST IMPORTANT DUTIES. In 50, 75, or 100 years the name will be fairly safe. You safeguard it for a generation and it will largely take care of itself."

Here are some of the "mandates" given to the contact commission and/or to "The Seventy" (a select group of Forumites) to guide them when it was time for the revelation to be given to the world. They were obtained from Caolyn Kendall's article, *A Plan For The Urantia Book Revelation*, although that is not where they originated. Almost all of these messages had a notation at the bottom of the last page which read: "To be destroyed by fire not later than the appearance of the Urantia Papers in print." It was the design of our unseen friends to prevent the appearance of an "Urantia Apocrypha" subsequent to the publication of the Urantia Book.

"You must again study the times of Jesus on earth. You must carefully take note of how the kingdom of heaven was inaugurated in the world. Did it evolve slowly and unfold naturally? Or did it come with sudden show of force and with spectacular exhibition of power? Was it evolutionary or revolutionary?"

"Study of methods employed by Jesus in introducing his work on earth. Note how quietly he worked at first. We were advised to avoid all efforts to achieve early and spectacular recognition."

"However, one thing should be made clear. Nothing is to be done to interfere with the energetic and enthusiastic efforts of any individual to introduce the Urantia Book to his varied contacts and human associations."

## FROM THE DECLARATION OF TRUST:

It shall be the primary duty of the Trustees to perpetually preserve inviolate the text of THE URANTIA BOOK, and the Trustees shall use and employ such means, methods, and facilities and apply and expend as much of the Trust Estate as in the judgment of the Trustees shall be necessary, proper, or appropriate, for the preserving and the safekeeping of copies of the original text of THE URANTIA BOOK, duly authenticated by the Trustees, from loss, damage, or destruction and from alteration, modification, revision, or change in any manner or in any particular.

the trustees' fearful and suspicious attitude which fuels a relentlessly litigious, overcontrolling institution could change to one of living faith and sacred responsibility to the brotherhood of believers.

The religion of the spirit means "effort, struggle, conflict, faith, determination, love, loyalty, and progress," and such a calling requires us to recognize that some of our fellows are far more faith-adventurous than others in their personal attempts at the establishment of our Father's kingdom in the hearts of mankind.

Let those willing to follow the example of Jesus use their right of personal religious action to boldly spread the fifth epochal revelation. And let those unwilling to go forward into that "uncertain and troublous future of proclaiming the new truths of the religion of the spirit, the kingdom of heaven in the hearts of men," cease to interfere with them, lest they find themselves fighting against God.

**CHICK MONTGOMERY:** For my own part, I take no one's side in the matter, for I love them all and respect their positions. Everyone has acted in good faith, in my opinion. That of course does not insure against evil being done; mistakes have been made and will continue to be made. Nevertheless, I am confident that the revelation will succeed and that Urantia is destined one day to enter light and life.

*"Everyone was astonished at the lad's manner of speaking. Silently they all withdrew and left him standing alone with his parents. Presently the young man relieved the embarrassment of all three when he quietly said: 'Come, my parents, none has done aught but that which he thought best. Our Father in heaven has ordained these things; let us depart for home'" (1384).*

**MATTHEW RAPAPORT:** I believe the Urantia Book should be kept intact, though any individual reader, having bought it or been given it, can cut it up any way he or she chooses. Jesus said to the miller, "Give the milk of truth to those who are babes in spiritual perception. In your living and loving ministry serve spiritual food in attractive form and suited to the capacity of receptivity of each of your inquirers" (1474). This passage tells us to *restate* the teachings in the UB appropriately for different audiences. Can we think of no way to *restate* the teachings in our own words? Have we nowhere seen summaries or reviews, or secondary works that do exactly as Jesus admonished the miller? Just how is cutting out one section of the book and publishing it out of

context giving "... the milk of truth to those who are babes ..."? That particular milk is already in the UB. Anyone who buys or receives a UB can choose to read only that section. Indeed, I think Jesus would encourage us to creatively restate what he teaches us—put it in new cultural metaphors, express it in modern phraseology, etc. This has nothing to do with *JANR*, which is already contained in the UB, and better for it because it is in context there. I am opposed to much of UF policy, but I also know that UF policy doesn't preclude me from doing what the Urantia Book tells all of us to do, to go out and spread the gospel. The gospel is *in* the UB, but the UB is not the gospel.

**ZSHONETTE REED:** I have read the open letter from the Urantia Foundation regarding Harry McMullan and several responses thereto. It seems that everyone involved seeks a peaceful resolution. Many good suggestions were

offered, but I find one thing puzzling. Why are we talking about defending and protecting the Urantia Book as if it were a helpless infant unable to speak for itself? I personally find the revelation to be alive and sufficiently competent to defend itself. I direct your attention to the story of "The Strange Preacher." I believe the answer we all seek is contained in this section. As regards the Urantia Foundation's trust to "perpetually preserve inviolate the text of the Urantia Book and to disseminate the principles, teachings and doctrines of the Urantia Book," I do not see how Mr. McMullan's actions have any ability to affect that trust. This responsibility has been taken on by the Urantia Foundation alone. The

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**"The language of the trust  
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obligation [to preserve the  
text inviolate] on others.  
Mr. McMullan is not a  
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owes no duty to assist the  
Foundation in fulfilling  
its own obligation."**

**—Zshonette Reed**

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language of the trust does not impose this obligation on others. Mr. McMullan is not a member of the Urantia Foundation and therefore owes no duty to assist the Foundation in fulfilling its own obligation. Thus, if the Urantia Foundation's publications perpetually preserve the text inviolate, it has fulfilled its obligation. Personally, I am pleased that Mr. McMullan is taking an active part in spreading the message. He is setting a fine example of discipleship for all of us.

**PAULA THOMPSON:** The best way to protect the revelation is to get as many of the inviolate works into the world as possible. Indeed, if every person in the world had a copy in his hands, who would we need to protect it from? Isn't this the ultimate goal? All secondary works that credit the revelation act as a pointer back to it. To encourage them and allow them is beneficial to our ultimate goal. The only



real perversions are works that don't give credit to the source, and even they can end up pointing the way back. Benitez' books are a good example of this. It's literally true, "All things work together for good." However, for the minuscule amount of revelation laborers to be engaged in legal conflict (the very nature of lawsuits necessitates the taking of sides) over a transient copyright, is a pathetic waste of resources, and not at all beneficial to our ultimate goal. The fact that any believer was ever sued for unselfish dissemination through secondary works is our greatest disgrace. The fact that we continue to find a way to justify these methods of protection is testimony to our lack of creative vision, brotherly love, and faith.

I refuse to accept that the use of secular law is the only or best way to "protect" the revelation. An honest look at the fruits of these years of litigation should be adequate evidence that we need to try something else. We could set a loving precedent now that would benefit believers for centuries to come, when there is no copyright to fall back on. We need to come to the table with humility, accept each other as equals, admit that we have lost our way, and surrender any so-called notions of authority to our heavenly parents. We need to get down on our knees and pray with all sincerity to be shown a better way, or face the reality of years of bitter legal conflicts and a tragic waste of precious resources and opportunities.

**LARRY WATKINS:** I've given away several copies of *JANR* and echo Larry Geis's observations. I'd like the UB to be as eagerly accepted as my gifts of *JANR* have been, but, like most of us, I have found that for many the UB is too overwhelming and appears too cultish. We know the UB "takes" when one is ready to receive, but it is invariably rejected when offered to those who are not yet searching for it. *JANR* can lead seekers to the UB, though for many *JANR* will be all of the revelation they will be interested in. I'm saddened to observe resistance to this wonderful and exquisite publication which I expect will bear much spiritual fruit.

**DARKA WATTERS:** I support the Foundation because I believe it is doing what every parent would do for his or her offspring: protect them. I believe the Foundation will be victorious and win all the lawsuits brought against it simply because it has the best interests of the Urantia Book at heart. I remember a Biblical story about two women who went before King Solomon pleading for the possession of a baby. The king, not knowing who the real mother was, decided to find out by telling the women he would cut the baby in half and each woman could own half a baby. The real mother acted out of love for the child and offered her half of the baby to the other woman so the child would not be hurt. This was a real sacrifice for the true mother, but the king

knew from this and awarded the baby to the true mother. The Foundation does not want to see the book dismembered. The judge will award it victory because it is the only group that does not want to see the book dismembered. What it says in court is an act of parenthood and I would say the same for any one of my own children even at the risk of devaluing my own character. We all have an obligation to protect the Urantia Book and keep it in the pure form that it was presented to us by the contact commission and by all the wonderful beings who authored it.

**AL WOLF:** I would not have made the choice to publish the Jesus papers separately, nor would I have had anything to do with suing someone who did. Sometimes the biggest and best gains in life, the greatest advances and things that we learn and grow the most from, come from people and situations we don't exactly like, don't understand, or disagree with at the time. God has us all in His hands, and leads us all individually from within. If I hope for others to respect my attempt to follow the voice of God within me, then I must also respect others who try to follow that quiet loving voice of God in them—even when what they feel led

to do goes in different directions from where I'm feeling led. There are other ways—and much better ways, I believe—to solve our differences than the way things are being handled now.

**"Think wrongly  
if you please,  
but in all cases  
think for yourself."  
—Doris Lessing**

**ESTHER WOOD:** I wonder what would happen if all who claim alliance with the new revelation would let go of all the semantics of the law and focus more on the gospel of the Fatherhood of God and the brotherhood of

man. The copyright is such a minor detail; every Bible I have seen has a copyright, and I'm willing to bet that every other "Holy Book" has a copyright these days. Why should a copyright stop anyone who desires to do God's will to live according to His will? The gospel is what we should be spreading, not so much the Urantia Book. Most of us already know that there simply are not that many people ready for the book. However, everyone is ready (and hungry) for the gospel. These supposed leaders would do more to spread the teachings of the Urantia Book if they would *live* according to the truths found therein, rather than quibble about mortal details surrounding the book. There are certain cults lurking about (i.e. The Aquarian Concepts Community) that I believe would delight in the dissolution of the copyrights in place to protect the Urantia Book. Why would anyone who understands the importance of the revelation want to make it fair game for those who would use it for their own purposes? If I could have one wish granted to me, it would be that everyone who reads the Urantia Book would focus on the details of serving God rather than worrying about the material details concerning the revelation. ■

# MORONTIA MOTA: A NEW PERSPECTIVE

Research sheds new light on one of the Urantia Book's most popular sections.  
Part One of a two-part essay.

BY MATTHEW BLOCK

**W**HEN I FIRST STARTED browsing through the Urantia Book at a bookstore in 1976, the twenty-eight statements in the “Morontia Mota” section were among the first passages to hold my attention. This series of aphorisms, spread across pages 556 and 557, was a welcome island of simplicity in a book full of dense paragraphs and intricate discussions. For several weeks I kept returning to the bookstore, debating with myself whether to buy the book, and this was one of the sections that sold me. The faith and idealism conveyed in these statements (as well as in the Rodan papers, Paper 100 and the selected excerpts on the dust jacket) reassured me that a moral soundness and an intelligent compassion lay at the heart of the book. Thus assured, I decided to take the plunge into the rest of the text, with its daunting but fascinating complexities.

The appeal of these twenty-eight statements, I've since come to see, is widely shared by Urantia Book readers and believers. These aphorisms have appeared more often in Urantia movement newsletters and periodicals than any other part of the Urantia Book, their convenient size making them ideal corner fillers. They have been a topic of study at numerous conference workshops and in Internet message forums. They've appeared in calendars and on cards, and have thus become, in some ways, the Urantia Book's equivalent of the Bible's Book of Proverbs.

For me they are also special in marking another milestone: They were the first major section of the Urantia Book whose source book I was able to identify. That is, I discovered a book, published before the UB, which contained material so closely parallel to the 28 statements in phraseology and sequence, as to strongly suggest that it was

used as the base text in the writing of the section. Finding this book—*The New Dictionary of Thoughts* (details of which to follow)—spurred me on to search for other sources. As a result, in the past eight years I have found about 100 other books and articles containing passages which, collectively, parallel portions of over 100 papers.

Discovering these books and analyzing how they were used has been a challenging and often delightful experience for me, equalling in emotional impact and educational value my first several years of Urantia Book study. As direct source material continues to be found, the formerly opaque pages of the corresponding Urantia text become more transparent and open to comparative analysis and objective appreciation. The purely original areas of the book are thrown into bolder relief. A new light is cast on the genius of its composition, with the Urantia Book coming into view as both a masterpiece of originality and the product of ingenious techniques of literary borrowing whose traces can be detected from the first page of the book to the last (though certainly not on every page in between).

The discoveries have also led to a healthy disillusionment, as I find my former literalist approach to every statement in the book giving way to a more informed attitude that accepts that creative license was probably taken in fashioning many, if not all, of the book's narratives.

Joy and puzzlement, confirmation and disillusionment, have gone hand in hand throughout the course of my research. Though my understanding of the Urantia Book's use of sources has broadened with each newly found source book, my early experience with the “Morontia Mota”/*The New Dictionary of Thoughts* parallels is fairly typical of the



kinds of clarifications and perplexities that have resulted from my later findings.

In this two-part essay I would like to recount the evolution of my understanding of the “Morontia Mota” section—both before and after discovering its probable sources—in the hope that it will be helpful to the in-depth study of one of the Urantia Book’s best-known sections.

\* \* \* \* \*

Resuming the story, then, in 1976 and 1977: After buying the book and beginning to read it sequentially, I gradually became familiar with its presentation of the afterlife—the mortal ascension career. Papers 47 and 48 (the one in which the “Morontia Mota” section appears) were particularly helpful in providing clues to the meaning of the peculiar, impenetrable words “morontia” and “mota,” which headed the section and stood in stark contrast to the relatively self-explanatory 28 statements that followed. Through these papers I learned that “morontia” is the level of reality intervening between the material and the spiritual realms, and that the seven “mansion worlds” are the spheres on which reawakened humans proceed gradually to lose their material limitations while approaching spiritual status in personality development and reality response.

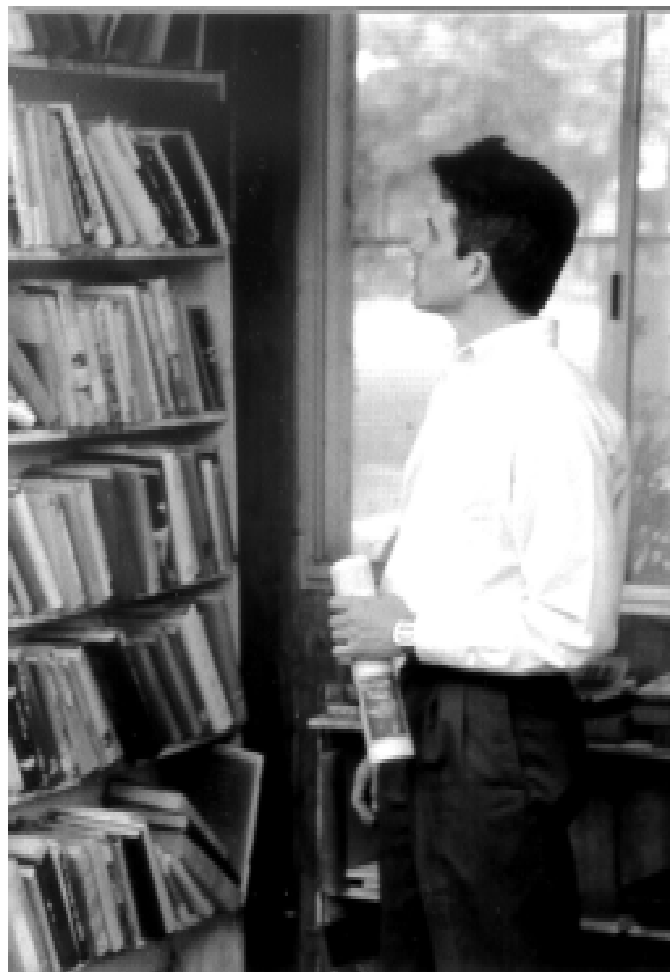
I learned that the morontia worlds are administered by numerous corps of angelic beings, one of whose major purposes is to guide the human survivors in their attempts to penetrate the facts and truths of Deity and the cosmos. From the day we are resurrected on the first mansion world to the time we leave the local system for the constellation worlds, angels of various descriptions attend to us, helping to prepare us for higher levels of service and God-consciousness.

Gradually, then, the scenario presented in the first two paragraphs of the “Morontia Mota” section began to make sense: A “morontia instructor” (a type of angel) was teaching a group of newly arrived mortal ascenders on the first mansion world a higher mode of reality comprehension called “mota.” Mota is described earlier in Paper 48 as “more than a superior philosophy; it is to philosophy as two eyes are to one; it has a stereoscopic effect on meanings and values.... Mansion world students achieve cosmic perspective—depth—by superimposing the perceptions of the morontia life upon the perceptions of the physical life. And they are enabled to bring these material and morontial viewpoints into true focus largely through the untiring ministry of their seraphic counselors, who so patiently teach the mansion world students and the morontia progressors” (554).

Mota is described elsewhere in the papers as “the superphilosophic sensitivity for truth discernment and unity perception” and “the technique of the morontia level. Mota is a supermaterial reality sensitivity which is beginning to

compensate incomplete growth, having for its substance knowledge-reason and for its essence faith-insight” (1136). It is further defined as “a method of reconciling the interplay between the widely separated domains of science and religion ...” (1136). Reference is made as well to “mota logic” (1139) and “mota insight” (508; 631). We also learn the intriguing fact that an individual’s voting power on Jerusem is decided on the basis of his or her “recognized and duly registered personal possession of mota—morontia wisdom,” with greater vote value being granted to those who have achieved higher mota status (518).

Because of these definitions of mota—as a “sensitivity,” an “insight,” a type of “wisdom”—I was quite puzzled by the apparent incongruity of one aspect of the “Morontia Mota” scenario. We are told that: “On the first mansion world it is the practice to teach the less advanced students by the parallel technique; that is, in one column are presented the more simple concepts of mota meanings, and in the opposite column citation is made of analogous statements of mortal philosophy”



*The author at work.*

(556). The incongruity—as I saw it then and still see it now—is that mota is here presented not as a sensitivity, a level of insight, a type of superphilosophical wisdom, but rather as something capable of being delimited into “concepts of mota meanings” which can be placed into a column next to “analogous statements of mortal philosophy.”

Mota, which is consistently defined elsewhere in the text as a mindal technique of reality discernment, a kind of *perception*, is here depicted as a *percept*, something that can be objectively set down and perceived. Questions immediately arise: How exactly were these “simpler concepts of mota meanings” presented? In what medium was “the mota content of the lesson”—which the author of the paper “may not undertake to present”—conveyed? In script? In a series of pictorial images? In some multimedia display? The use of columns suggests that the presentation was simple and visual, with the mota concepts being symmetrical with the statements of human philosophy. If so, mota concepts are then reduced to the level of linear, finite sentences which can be positioned alongside their human-philosophy counterparts, in the same way that simple phrases in French are set across from their Japanese translations in a tourist phrase book. The question then becomes, What makes the linear language in which the mota concepts are presented, more effective stimulators of mota consciousness than the original statements of human philosophy themselves?

These questions regarding the nature and form of the “mota content of the lesson” and how it was taught by “the parallel technique” baffled me for years. But apart from this frustrating aspect of the “Morontia Mota” section, the general context, with its beautiful and intriguing elements, became clearer.

As for the 28 statements themselves, I did not recognize a single one. To an American teenager in the mid ‘70s, whose only deliberate exposure to aphorisms had been a few casual flips through *Bartlett’s Familiar Quotations*, these statements seemed, on the whole, too high-flown and “cosmic conscious” to have come from Earth. The clean, clear style in which they were expressed, strongly resembled the phraseology of the rest of the Urantia Book. The general ideology running through the statements was completely congruent, as well, with the rest of the papers. So I supposed that these statements had been gleaned from more highly evolved planets in which revealed religion and higher philosophy had had a chance to flourish. (I looked at the “parable prayers,” many of which are said to have come from other planets (1621-1624), in a similar way.)

The characterization of these statements as illustrations of “the higher levels of human philosophy” (556) further removed them, I thought, from Earth. My conception of high human philosophy on our planet was epitomized by the writings of Aristotle, Plato, Kant, Hegel and certain Indian and

Chinese sages; and I saw little resemblance between these writings and the 28 statements. Many of these philosophers had engaged in metaphysics, which the writer of Paper 103 (resonating with Kant, here) deems a failure, prescribing “[p]hilosophy, clarified by revelation” as its only acceptable substitute “in the absence of mota” (1136). Perhaps, then, I was overvaluing these renowned philosophers whose attempts to formulate grand metaphysical systems were shot through with error. Perhaps, I thought, more evolved planets had realized the futility of these endeavors and saw higher truth-value in the enunciation of simpler statements in the realm of faith and morals.

My sense of the extraplanetary origin of these statements was reinforced by no. 23: “Death added nothing to the intellectual possession or to the spiritual endowment ...” The inclusion of this statement under the rubric of “mortal philosophy” seems paradoxical, since the statement refers to death in the past tense, indicating that whoever said it was, by definition, not mortal but morontial—*post*-mortal. A flesh-and-blood, human philosopher may *believe* that death adds nothing to our intellectual and spiritual status, but he or she can never assert that such is the case on the basis of actual experience.

Until just recently, I must have overlooked the few indicators in the statements that point to a more earthly, indeed a more English, origin or reference base; namely, the references to mountain tops (no. 13), hornet’s nests (no. 18), and especially pints and quarts (no. 3). Mountain tops are probably not universal features of inhabited planets, and hornets may be peculiar to certain regions of Earth. Pints and quarts, of course, are units of capacity that originated in Europe and have probably only been used as standard measurements in Britain and some of its former possessions.<sup>1</sup>

Soon after becoming immersed in the rest of the Urantia Papers, the 28 statements receded in prominence, and months would go by between readings. During these years, when the introductory paragraphs of the “Morontia Mota” section were not fresh in my mind, I sometimes made the mistake of thinking that the 28 statements were *themselves* the morontia mota. This mistake—which is quite common among Urantia Book readers—led to a distorted sense of their authoritativeness as guides of conduct. Instead of taking them as instances of human philosophy, and therefore as debatable propositions, I saw them more as cosmic laws, unchallengeable commandments. At these times I tried to be careful not to give advice unless it was asked for (in accordance with the recommendation in no. 14), and felt a bit self-conscious when I “transgressed.” As a person who enjoys debating, I occasionally wondered whether the protracted arguments I was having with friends and acquaintances on religion and

politics were doing a disservice to my friends, myself, and the truth of our respective opinions (bearing in mind the ambiguous observation in no. 28).

Other times, when I did recall that these statements were of human origin, I felt free to criticize some of them, having since realized that many aphorisms can be matched by others with opposite messages. For instance, the observation “Like attracts like” can be countered by “Opposites attract.” Therefore, perhaps unasked-for advice *ought* to be given in certain circumstances, such as when dealing with children. Nevertheless, the idea that these statements had been used on the mansion world, and the fact that they were considered worthy of inclusion in the Urantia Book itself, gave them the stamp of superhuman endorsement and heightened their importance. Fortunately, very few of the statements are expressed as imperatives; the great majority are observational truisms which few people would find objectionable.

Despite all these musings I had through the years, the original impact of some of the statements never waned. Nos. 10, 11, 12, 13, and 16 continued to encourage me whenever I read or remembered them.

And so for several years (from the late 1970s to the mid ‘80s) my understanding and appreciation of these 28 statements plateaued. A small blip occurred in 1982 when I came upon a curiously familiar quote by Robert Browning while leafing through an acquaintance’s Amway training manual: “‘Tis not what man does which exalts him, but what man would do!” This, of

course, strongly resembled statement no. 22: “The evolving soul is not made divine by what it does, but rather by what it strives to do.” Aha, I thought, a saying from Earth *was* represented among the 28 after all. Either that, or Browning, in a moment of angelically stimulated inspiration, had voiced a truth well-known throughout the cosmos, but in phraseology remarkably similar to the Urantia Book’s rendition of it. At the very least, the Browning-UB parallel was a happy coincidence.

But real excitement was sparked in 1984 when Gard Jameson, a Urantia Book reader then living in the San Francisco Bay area, circulated a study sheet he’d prepared on “Morontia Mota” which contained fifteen quotations, several of which were exact correlates of some of the 28 statements. Included was a quote by Lavater: “All affectation is the vain and ridiculous attempt of poverty to appear rich.” This was, unarguably, either the prototype for or the echo of, statement no. 15: “Affectation is the ridiculous effort of the ignorant to appear wise, the attempt of the barren soul to appear rich.” Beecher’s “Greatness lies, not in being strong, but in the right using of strength”

was similarly connected with statement no. 25: “Greatness lies not so much in possessing strength as in making a wise and divine use of such strength.” Several others in Gard’s list bore equally strong resemblances to their corresponding statements.

I and my fellow study group members in Chicago, having got word of Gard’s findings, eagerly copied the quotes into the blank spaces of the “Morontia Mota” section of our Urantia Books. Some longtime readers in Chicago, including myself, had already been aware of the identification of a few other parallelisms between the book and pre-UB literature. But no one at that time knew or suspected that the authors of the Urantia Book had drawn copiously and systematically from a small number of previously published books to fashion whole series of papers. Having read the book’s two acknowledgments regarding the authors’ use of human concepts (17; 1343), we understood that thousands of concepts had been drawn from thousands of humans. No one human, and no one book (apart from the Bible), could be responsible for anything but a minuscule amount of material used by the Urantia Book authors.

Gard’s discoveries, impressive as they were, were consistent with these notions. The famous and obscure writers on his list to whom the quotes were attributed had each contributed his or her bit to the 28 statements; no one person monopolized or had a disproportionate share. Moreover, over half the 28 statements remained unaccounted for. We in Chicago heard that Gard had found his quotes in a huge book of quotations published at the turn of the century, so it wasn’t too surprising

that a book its size would yield a fair number of parallels. The unidentified statements could well have come from a variety of other sources, published or unpublished, spoken or simply conceived.

Thanks to Gard, I was able to supplement my Robert Browning finding with several new names—Beecher, Goethe, Longfellow, Beaconsfield (who I later learned was Benjamin Disraeli, a British prime minister who had been vested with the title Earl of Beaconsfield by Queen Victoria), and some lesser-known ones like Richter, Moore (Gard’s list only gave surnames, so I didn’t know which Moore it was), and Lavater. Finally, I could put a human face—or, more accurately, several human names—to a section of the Urantia Book.

Gard’s success in identifying human sources rekindled my long-held desire to do the same. For years I had been tantalized by the UB authors’ acknowledgments, and had wanted to find parallels between the book and previous literature for a number of reasons.

The first reason was my strong desire to understand more clearly what was meant in the first acknowledgment by “God-

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“The short sayings of wise  
and good men are of great  
value, like the dust of gold, or  
the sparks of diamonds.”  
—*John Tillotson (1630-1694), Eng.  
divine, Archbishop of Canterbury.*

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knowing men and women” (17). I figured that if I or others were to find out who some of these people were, I could then study their lives and writings to see how they had arrived at their God-consciousness, and how they had manifested it. They could then serve (up to a point) as spiritual role models. Secondly, after my years-long immersion in the unique thought-world of the Urantia Book, I began to get hungry for *context*. What areas of the book, I wondered, were truly original or revelatory? Which areas were derived, and which periods, cultures, and religions had the greatest affinities with the book’s diverse teachings? Could the book’s obscure scientific references to “island universes,” “mesotrons,” and “the hypothetical ether,” and the unpleasant phraseology used in its controversial discussions of race and eugenics, be better understood by reading the literature current at the time the Urantia Book was being written? After all, weren’t the papers the result of questions asked by a group of average Americans in the early 20th century, and weren’t the answers given in the terminology and reference points these people could understand?

Interest in familiarizing myself with 19th and early 20th century literature intensified in the late 1980s as I began work in the reader services department of the Urantia Brotherhood (which was later renamed The Fellowship for Readers of the Urantia Book) and received letters from people requesting clarification on the above subjects and others. But my resolve to delve into the literature was positively galvanized in 1991 and 1992, when Kristen Maaherra, a reader then living in Arizona, astonished many in the Urantia community by her discoveries of numerous new parallels which she had found through computer searches. Using new computer technology, Kristen isolated all the non-biblical sentences and clauses in the Urantia Book that had quotation marks around them, and then proceeded systematically to try to identify their human origins by searching various databases. Through her efforts a variety of new names was added to the list of “God-knowing men and women” who had contributed thought gems to the Urantia text. This was all the boost I needed.

About this time, in the spring of 1992, a fellow UB reader who knew of my determination encouraged me to attend the Brandeis book fair, an annual event in a Chicago suburb where thousands of inexpensively priced used books are put on sale. The first thing I did was to phone Gard Jameson to get the name of his huge book of quotations. It was *Forty Thousand Sublime and Beautiful Thoughts*, compiled by Charles Noel Douglas, first published in 1890 and enlarged in 1904. Then I collected the names of the few other books in which parallels with the UB had been found. I arrived at the book fair hoping to find these titles, and intent on buying as many pre-1936<sup>2</sup> books as I could find which had any recognizable similarity or relevance to material in the UB.

After an unavailing search for *Forty Thousand Sublime*

and *Beautiful Thoughts*, I resignedly settled for another book of quotes called *The New Dictionary of Thoughts* which, with its copyright date of 1960 and its publication date of 1972, wasn’t exactly what I was looking for. But I thought it might be helpful for purposes of comparison. I added it to my collection and left the sale with two shopping bags full of old books on science, history, philosophy, religion, and sociology.

The quote book I’d bought was low on my to-read list, but I eventually started dipping through it. The blurb on the dust jacket described it as: “Being a Digest of striking thoughts from the master minds of the world begun over ninety years ago and covering a period of over four thousand years.” It continued: “A collection of twenty thousand thoughts from eighteen hundred authors, alphabetically arranged under one thousand topics ...” The book was a revised and enlarged version of the original *Dictionary of Thoughts*, which had been compiled by Tryon Edwards, a descendant of the Puritan preacher Jonathan Edwards, and first published in 1891. The copyright page listed a succession of copyright registrations from that year to 1960, with a curious slew of them occurring in a ten-year period: 1927, 1931, 1933, two in 1934 (one assigned to Orsamus Turner Harris, the other to The R. C. Barnum Company), and one in 1936. The next one was dated 1957.

I searched the authors’ reference index to see if any of the quotes in Gard’s list were included. I was quite pleased to find that many of them were; in fact, every single one of the stronger correlates was present. I was also intrigued when I noticed that the vast majority of the ones found were located in the first several pages of this nearly 800-page volume. Several were under the topic Action, one was under Accident, a couple were under Adversity, one was under Affectation, another under Affliction.... It was turning out to be a veritable “A-list” of quotes!

Since so many of the found quotes clustered near the beginning of the book, I decided to start on page one and try to track down the correlates of those of the 28 statements that were not as yet identified. Within minutes, I became astounded at what I was finding: The correlates of nos. 1, 2, 3 and 4—heretofore unidentified—appeared on the very first page!

This was beyond the possibility of coincidence.

My heart began to pound with awe, ecstasy and trepidation. It seemed as if I was entering previously unknown, and possibly even forbidden, territory. I was half-tempted to discontinue my search for fear of what else I might find, but a detective-like love of puzzle-solving won out, and I went on.

After one or two sessions of parallel tracing in which I managed to find several other new correlates, a disturbing pattern began to come clear. It seemed as if most of the 28 statements had been deliberately patterned, in sequence and in wording, after selected quotes in *The New Dictionary of Thoughts* which appear in the first 35 or so of its 794 pages. The correlates for statements 1 to 4 were under the topic

Ability, statement 5's seemed to fall under Adversity (although I couldn't find a close correlate for it among the 40 entries in that section), statements 8 to 11's were under Action, nos. 12 and 13's under Adversity, no. 14's under Advice (although here too I couldn't find a definite parallel with either of the clauses that make up the statement), no. 15's under Affectation.... And so on down the alphabetical line until the topics beginning with the letter "A" were exhausted. Statement no. 22's correlate, found under Aspiration, marked the end of the consecutive series of quotes listed under "A" topics. After that point, the alphabetical order that had more or less been followed broke down, with most of the remaining parallels being drawn from other sections of the text. For instance, the correlate for no. 25 was found under Greatness; no. 27's under Individuality.

In practically no time at all, my long-held ideas of the transplanetary origin of these statements collapsed in the face of cold, hard print—the first 35 pages of single book!

What was I to make of all this? The first thing I did, in the face of the acute cognitive dissonance that was assailing me, and the panicky suspicion that I had quite possibly unmasked a forgery, was to think of ways to reconcile what I had found with what the Urantia Book says (or doesn't say, but might allow for). Could it be that an earlier edition of *The New Dictionary of Thoughts* had been ferried up to the first mansion world and used as a teaching manual by the morontia instructor? Could the parallelism of sequence and phraseology between the *NDoT* and the 28 statements simply be an astronomical coincidence, or perhaps an angelically orchestrated convergence?

I didn't have long to dwell on these mystifying questions, for my attention became diverted by *another* book I'd found at the book fair which had similar sorts of parallels with another section of the Urantia Book: *The Sacred Writings of the World's Great Religions*, selected and edited by S. E. Frost, Jr., and published in 1943. I'd bought this book in the hope that it would help identify the origin of some of the scriptural passages described in Paper 131 ("The World's Religions") as "an abstract of Ganid's manuscript" which he made during his and Jesus' Mediterranean tour. Soon enough, I found parallels, many vague, but several others quite close. That is, I identified parallelisms not only in concept but in specific wording, as if the Urantia Book's renditions were based on a particular English translation of an originally Asian text.

The clearest and most complete instance of this was the parallelism between Paper 131's and Frost's extracts of Shinto, which Frost selected from W. G. Aston's Japanese-to-English translations found in the latter's *Shinto: The Way of the Gods*, published in 1905. I was able to find close phraseological correlates in Frost for every single one of the fourteen sentences in the UB's "Shinto" section (1451). The puzzling feature here was not the overlapping selections in Frost and the UB but

rather the fact that the specificities of Aston's translation were so evident in the UB's version.

On the other hand, Aston's and the UB's renditions were not identical. It appeared as though the UB author had refashioned Aston's sentences in the same artful and spiritually sensitive way as the selected quotes in *The New Dictionary of Thoughts* had been.

For example:

- (1) Aston: All enjoy my divine power. (from ORACLE OF THE GOD OF KASHIMA)

The UB: *Says the Lord: ... You are all recipients of my divine power; all men enjoy my ministry of mercy.*

- (2) Aston: I derive strength from the multiplication of devout men in the land. (from ORACLE OF THE GOD OF KASHIMA)

The UB: *I derive great pleasure in the multiplication of righteous men throughout the land.*

- (3) Aston: When the sky is clear, and the wind hums in the fir-trees, 'tis the heart of a God who thus reveals himself. (from GOD OF A TAJIMA SHRINE)

The UB: *In both the beauties of nature and the virtues of men does the Prince of Heaven seek to reveal himself and to show forth his righteous nature.*

- (4) Aston: Of old the people of my country knew not my name. Therefore I was born into the visible world and endured a base existence. (from ORACLE OF ITSUKUSHIMA IN AKI)

The UB: *Since the olden people did not know my name, I manifested myself by being born into the world as a visible existence and endured such abasement even that man should not forget my name.*

In the first three of these examples, the UB author/editor uses Aston's renditions as a fulcrum on which to lever a truer portrait of the character of God. In the first case, the UB's revision recognizes God's mercifulness as well as his power. In the second, the UB affirms God's omnipotence by substituting "pleasure" for "strength." In the third, the intimation of nature worship captured in Aston's version is offset by an emphasis on human virtue and divine righteousness in the UB's counterpart. In all four—and, in fact, in all fourteen of its Shinto sentences—the UB appears to have used Aston as the basis for further development.<sup>3</sup>

My shock at the suspiciousness of these Morontia Mota and Shinto parallels was counterbalanced almost immediately by an admiration for the skill and sensitivity with which the original statements had been rephrased. This was not, I saw, the product of a lazy plagiarist or a workmanlike paraphraser; it was, rather, the work of an *artist of the spirit* engaged in a unique type of literary and conceptual endeavor.<sup>4</sup> I was reminded of a statement in the second acknowledgment: "When ideas and concepts of Jesus' life and teachings have been acceptably expressed by a human mind, I invariably gave preference to such apparently human thought patterns.



*Although I have sought to adjust the verbal expression the better to conform to our concept of the real meaning and the true import of the Master's life and teachings, as far as possible, I have adhered to the actual human concept and thought pattern in all my narratives*" (1343, italics added). Could this technique of appropriation and refinement, applied to pre-existent literature on the life and teachings of Jesus, have been practiced in other sections of the Urantia Book as well? My initial findings seemed to bear out this possibility.

I shared my Morontia Mota and Shinto discoveries with some fellow Urantia Book readers, and even the longtime believers among them, whom Dr. Sadler and Christy<sup>5</sup> had held in their confidences, were as dumbfounded as I was.

Excited by the realization that I was breaking new ground, I resolved to continue my search for sources, fortified by two maxims from the Urantia Book: "[T]he truth never suffers from honest examination" (1711), and "Only a brave person is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers" (1773).

Further shocks and epiphanies were to follow over the next several months as more and more source books were found and studied. On the one hand, I was alternately dismayed and fascinated by the creative liberties which I perceived had been taken by the writers of the Urantia Book in adapting material from the Bible and more recent books on history, science, sociology, and other literature, for their own narratives. On the other hand, I was (and still am) extremely impressed by the conceptual-linguistic wizardry displayed in their enhancements of religious and philosophical texts. I have found many texts in religion, philosophy and theology which are retuned and reconceived in far more creative, complex and fascinating ways than the material in Frost and *The New Dictionary of Thoughts*.<sup>6</sup>

Meanwhile I continued research on the "Morontia Mota"/*The New Dictionary of Thoughts* parallels. In late 1992, I tracked down three editions of the *NDoT* published prior to my 1960 one, attempting to identify the particular one that was used (presumably) by the writer of the 28 statements. Two editions—the 1901 and the 1931—were missing the correlate for statement no. 27 and so had to be ruled out. However, the 1931 edition contained a quote not included in my 1960 edition, which was the unmistakable correlate for no. 10. Therefore, some edition published after 1931 and before 1960 could well contain the full array of correlates. I checked the copyright page of the 1960 edition and saw four possibilities: the 1933 edition, the two from 1934, and the 1936. I was tempted to rule out the last one since the signature page of

Part II indicates that the 25 papers contained in it, among them Paper 48 in which the 28 statements appear, were "indited" and "put ... in the English language, by a technique authorized by our superiors, in the year 1934 of Urantia time" (648).

But it turns out that the 1936 edition may well be the one with the most inclusive set of parallels. I have been unable to find copies of the 1933 and 1934 editions so it would be rash to conclude that this is the case. But the preface to the 1936 edition advertises a new feature of the *NDoT*: "... a supplement (p. 725ff.) which brings together representative quotations from modern writers for ready reference." The correlate for no. 27 appears in this supplement, under the topic Individuality, on p. 728. If this supplement of recent thought was indeed introduced in the 1936 edition, then the correlate most probably made its debut there as well. (In the 1960 edition the correlate is integrated into the main body of the text.)

The realization that a book published in 1936 could well be a source—after the

Urantia Book itself assigns 1934 as the date of the composition of Parts I and II (354; 648) and 1935 as the date of Part III's (1319)—caused another wave of cognitive dissonance, but I took it in stride and continued on, divested of another layer of "Urantia Book fundamentalism."

The study of numerous source books enabled me to hone my parallel-detecting skills, to catch the subtler parallelisms I'd missed in earlier readings of a source text, to fine-tune my judgment as to what in fact constituted a "source" and a "parallel," and to become better acquainted with the variety of restating techniques practiced by the Urantia Book's authors.

From time to time I re-examined the parallels I'd drawn between the 28 statements and their perceived correlates in the *NDoT*. Such reviews led invariably to revisions—a deletion here, an addition there—and the sense that more work needed to be done.<sup>7</sup> Five statements in particular—nos. 5, 6, 14, 26, 28—eluded close correlation; various quotes in the *NDoT* pertained to their subject matter but were more like distant cousins than twins of their respective statements. The posthumously phrased statement on the afterlife—no. 23—was so unearthly that I'd long since given up on finding a correlate for it in mainstream literature.

But I did begin to notice that close phraseological correlations for the above-listed statements could be found in the pages of the Urantia Book itself. For instance, part of statement no. 6—"... to possess power and steadfastly refuse

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**"The study of proverbs  
may be more instructive  
and comprehensive than  
the most elaborate  
scheme  
of philosophy."**

—William Motherwell  
(1797-1835), *Scot. poet.*

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# The NEW DICTIONARY of THOUGHTS BEING A CYCLOPEDIA OF QUOTATIONS

**ABASEMENT.**—Ambition can creep  
up on you.—*Darke.*

**ABILITY.**—Ability involves respon-  
sibility; power, in its last particle, is  
duty.—*A. Manderson.*

A dwarf is small, even if he stands  
on a mountain; a colossus keeps his  
feet, even if he stands in a well-  
down.

A traveller at Sparta, standing long  
upon one leg, said to a Lacedaemonian,  
"I do not believe you can do as much."  
"True," said he, "but every goose can."  
—*Plutarch.*

There is something that is much more  
than, something dearer to, something  
rarer than ability. It is the ability to  
recognize ability.—*Elbert Hubbard.*

To know how to hide one's ability is  
great skill.—*Frederick Schlegel.*

The abilities of man must fall short  
on one side or the other, like too scanty  
a blanket when you are shod.—If you  
put it upon your shoulders, your feet  
are left bare; if you thrust it down to  
your feet, your shoulders are uncovered.  
—*Dr. William Temple.*

Every person is responsible for all the  
good within the scope of his abilities,  
and for no more, and none can tell  
where sphere is the largest.—*Carl  
Karlson.*

**i** We should be on our guard against the  
temptation to argue directly from skill  
to capacity, and to assume when a man  
displays skill in some fact, his capacity  
is therefore considerable.—*Forrest H. Ford.*

Without the assistance of natural in-  
spiration, rules and precepts are of no  
service.—*Quintilian.*

The winds and waves are always on  
the side of the ablest navigators.—  
*Cicero.*

What we do upon some great occasion  
will probably depend on what we al-  
ready are; and what we are will be the  
result of previous years of self-discipline.  
—*H. P. Liddon.*

The ablest men in all walks of modern  
life are men of faith. Most of them  
have much more faith than they them-  
selves realize.—*Henry Barton.*

Men are often capable of greater  
things than they perform.—They are  
sent into the world with bills of goods,  
and seldom draw to their full extent.—  
*Marston Walpole.*

A genius can't be forced; nor can you  
take up and an abnerman.—*Thomas  
Somerville.*

Ability doth hit the mark, where pre-  
sumption overshooteth and diffidence  
falleth short.—*Nicholas Cusa.*

A pint can't hold a quart.—If it holds  
a pint it is doing all that can be ex-  
pected of it.—*Margaret Deland.*

Faith is the ability of a leader to  
elicit service whom he is trusted with  
both in his justice.—*General George W.  
Donnelly.*

The question "Who ought to be born?"  
is like asking "Who ought to be the  
loser in the quarrel?" Obviously, the  
man who can sing better.—*Henry Ford.*

Ability is a poor man's wealth.—  
*M. Wren.*

There may be luck in getting a good  
job, but there's no luck in keeping it.  
—*J. Ogden Armour.*

**ABODER.**—A castle after all is but a  
house—the darkest one when lacking  
company.—*James Sheridan Knowles.*

**ABSENCE.**—Absence from those we  
love is not from self—a deadly banish-  
ment.—*Shakespeare.*

Wives in their husbands' absence  
grow colder, and daughters sometimes  
run off with the butler.—*Spenser.*

parallel chart gained a new level of  
self-evidencing clarity.

Recently, in an attempt to cover  
all the bases, I obtained a copy of *Forty  
Thousand Sublime and Beautiful  
Thoughts* to examine its contents and  
analyze its relationship with the  
*NDoT*. I found that the two books  
share a number of similarities: They  
are both American-made  
compilations of aphorisms, adages,  
proverbs, and maxims arranged  
alphabetically by topic and drawn  
primarily from Western literature,  
beginning with the ancient Greeks  
and spanning the centuries to modern  
times (i.e. the early 20th century).  
Both were assembled to serve as a  
resource to "stir the human heart and  
engage the human mind"  
(paraphrasing the description given  
in the preface to *Forty Thousand*) and  
as a reference book for teachers,  
speakers, writers, preachers and other  
professionals and laypeople. Though  
there is a great deal of overlap in  
entries, it appears that the two  
compilations were made  
independently of each other. It is also  
clear that *The New Dictionary of  
Thoughts* is the volume with by far  
the larger number of close correlates,  
thus making it the primary, if not the  
exclusive, source of those of the 28  
statements not linked to passages  
appearing elsewhere in the Urantia  
Papers.

The chart below represents my  
determination of the  
parallels as of August 2000.

Taking my cue from the morontia

to use it for self-aggrandizement—these are the marks of high  
civilization"—found a very close parallel in a passage on p. 1521:  
"Jesus was now passing through the great test of civilized man,  
to have power and steadfastly refuse to use it for purely selfish  
or personal purposes."

After poring through the Urantia Book and doing searches  
on various words and phrases in the Folio index, I managed to  
find most of the missing correlates—including no. 23's! Finally,  
the remaining pieces of the puzzle were fitting together, and the

instructor referred to in the introduction of the "Morontia  
Mota" section, I have employed "the parallel technique,"  
displaying the source-correlate in the left-hand column and  
the respective statement in the right. This is done to facilitate  
comparative analysis and appreciation.

A few remarks are necessary to explain the citation system  
used in the left-hand column: The bold heading found at the  
beginning of most of the entries indicates the topic under which  
the quote was found in the *NDoT*. The information about each

author's birthdate, year of death and occupation, was drawn from the authors' reference index of the 1960 edition, or of the 1936 edition when necessary. (The source authors of statements 1 and 2 were still alive in 1960 but have presumably "graduated" by now.) The number in parentheses at the end of each entry indicates the page in which the quote appears in the 1936 edition. Several entries are followed by a tick mark (✓); this means that the entry is also included in the 1904 edition of *Forty Thousand Sublime and Beautiful Thoughts*. An entry followed by "(*Forty Thousand*)" means the quote was found *only* in that volume, not in the *NDoT*. Entries preceded by a bracketed question mark indicate dubious parallels, those varying too widely from their respective statements to qualify as indisputable correlates but sufficiently similar to warrant consideration. Passages from the Urantia Book and the Bible appearing in the left-hand column are printed in reduced type to offset them visually from the *NDoT* and *Forty Thousand* entries.

Please peruse the parallels slowly and carefully, as though reading poetry. Try to discern the similarities and differences, both stylistic and conceptual, in each parallel pair. See whether a pattern can be detected in the sequencing of topic and page number of the entries from the *NDoT*. Scan the biographical data of each source author and see whether a composite profile

emerges from this aggregation of thinkers. Study the Urantia Book-derived passages in the left-hand column and observe how closely they parallel their counterparts in the right.

After becoming familiarized with the parallelisms, reflect on the following questions: How can we account for the *apparent* fact that the 28 statements, reported by an Archangel of Nebadon to have been used "not long since" (556) on the first mansion world of Satania, were drawn primarily from a 1936 American book of quotations and supplemented by lightly revised passages from the Urantia Papers themselves? Can we reconcile this scenario with what we are told about the educational system of the mansion worlds? about the ways thought is stimulated, translated and circulated throughout the cosmos? Is a literalistic interpretation of the scenario still tenable? Can passages be adduced from the book to support it? If not, how are we to readjust our understanding of the "Morontia Mota" section?

Part Two of this essay, in which I deal with the issues laid out in the two preceding paragraphs, will appear in the next issue of *The Circular*. As associate editor of this magazine, I invite readers to submit their own attempts to address these questions, for possible inclusion in the next *Circular* or a subsequent edition.

<p><b>ABILITY.</b></p> <p>We should be on our guard against the temptation to argue directly from skill to capacity, and to assume when a man displays skill in some feat, his capacity is therefore considerable.—<i>Tom H. Pear (1886- ), Eng. psychol. (1)</i></p>	<p>1. A display of specialized skill does not signify possession of spiritual capacity.</p> <p>Cleverness is not a substitute for true character.</p>
<p><b>ABILITY.</b></p> <p>The ablest men in all walks of modern life are men of faith. Most of them have much more faith than they themselves realize.—<i>Bruce Barton (1886- ), Am. auth. and adv. exec. (1)</i></p>	<p>2. Few persons live up to the faith which they really have.</p> <p>Unreasoned fear is a master intellectual fraud practiced upon the evolving mortal soul.</p>
<p><b>ABILITY.</b></p> <p>A pint can't hold a quart—if it holds a pint it is doing all that can be expected of it.—<i>Margaretta W. Deland (1857-1945), Am. auth. (1)</i></p>	<p>3. Inherent capacities cannot be exceeded; a pint can never hold a quart.</p> <p>The spirit concept cannot be mechanically forced into the material memory mold.</p>

<p><b>ABILITY.</b></p> <p>Men are often capable of greater things than they perform.—They are sent into the world with bills of credit, and seldom draw to their full extent.—<i>Horace Walpole (1661-1724), Eng. auth. (1)</i></p>	<p>4. Few mortals ever dare to draw anything like the sum of personality credits established by the combined ministries of nature and grace.</p> <p>The majority of impoverished souls are truly rich, but they refuse to believe it.</p>
<p>The true believer does not grow weary in well-doing just because he is thwarted. Difficulty whets the ardor of the truth lover, while obstacles only challenge the exertions of the undaunted kingdom builder (1740).</p> <p><b>ADVERSITY.</b></p> <p>[?] Adversity exasperates fools, dejects cowards, draws out the faculties of the wise and industrious, puts the modest to the necessity of trying their skill, awes the opulent, and makes the idle industrious.—<i>Anon. (7-8, reduction added)</i></p> <p>I have said, Ye are gods; and all of you are <i>children of the most High</i> (Pss. 82:6, italics added).</p>	<p>5. Difficulties may challenge mediocrity and defeat the fearful, but they only stimulate the true children of the Most Highs.</p>
<p>Someday man should learn how to enjoy liberty without license, nourishment without gluttony, and pleasure without debauchery (977).</p> <p>Jesus was now passing through the great test of civilized man, to have power and steadfastly refuse to use it for purely selfish or personal purposes (1521).</p>	<p>6. To enjoy privilege without abuse, to have liberty without license,</p> <p>to possess power and steadfastly refuse to use it for self-aggrandizement—these are the marks of high civilization.</p>
<p><b>ACCIDENT.</b></p> <p>Nothing is or can be accidental with God.—<i>Henry Wadsworth Longfellow (1807-1882), Am. poet. (3) ✓</i></p> <p><b>ACTION.</b></p> <p>Heaven never helps the man who will not act.—<i>Sophocles (495-406 B.C.), Gr. tragic poet. (3) ✓</i></p>	<p>7. Blind and unforeseen accidents do not occur in the cosmos.</p> <p>Neither do the celestial beings assist the lower being who refuses to act upon his light of truth.</p>
<p><b>ACTION.</b></p> <p>Action may not always bring happiness; but there is no happiness without action.—<i>Benjamin Disraeli, Earl of Beaconsfield (1804-1881), Eng. states and auth. (3) ✓</i></p>	<p>8. Effort does not always produce joy, but there is no happiness without intelligent effort.</p>
<p><b>ACTION.</b></p> <p>Only actions give to life its strength, as only moderation gives it its charm.—<i>Jean Paul Richter (1763-1826), Ger. humorist. (3) ✓</i></p>	<p>9. Action achieves strength; moderation eventuates in charm.</p>

<p><b>ACTION.</b></p> <p>A right act strikes a chord that extends through the whole universe, touches all moral intelligence, visits every world, vibrates along its whole extent, and conveys its vibrations to the very bosom of God!—<i>Thomas Binney (1798-1874), Eng. divine. (4)</i></p>	<p><b>10.</b> Righteousness strikes the harmony chords of truth, and the melody vibrates throughout the cosmos, even to the recognition of the Infinite.</p>
<p><b>ACTION.</b></p> <p>I have never heard anything about the resolutions of the apostles, but a great deal about their acts.—<i>Horace Mann (1796-1859), Am. educator. (4)</i></p> <p><b>ACTION.</b></p> <p>Life though a short, is a working day.—Activity may lead to evil; but inactivity cannot be led to good.—<i>Hannah More (1745-1833), Eng. auth. (4) ✓</i></p> <p><b>ACTION.</b></p> <p>Actions are ours; their consequences belong to heaven.—<i>Sir Philip Francis (1740-1818), Eng. states (5) ✓</i></p>	<p><b>11.</b> The weak indulge in resolutions, but the strong act.</p> <p>Life is but a day's work—do it well.</p> <p>The act is ours; the consequences God's.</p>
<p><b>ADVERSITY.</b></p> <p>No man is more unhappy than the one who is never in adversity; the greatest affliction of life is never to be afflicted.—<i>Anon. (6)</i></p> <p>[?] Wisdom is seldom gained without suffering.—<i>Sir Arthur Helps (1813-1875), Eng. auth. (Forty Thousand)</i></p>	<p><b>12.</b> The greatest affliction of the cosmos is never to have been afflicted.</p> <p>Mortals only learn wisdom by experiencing tribulation.</p>
<p><b>ADVERSITY.</b></p> <p>Stars may be seen from the bottom of a deep well, when they cannot be discerned from the top of a mountain. So are many things learned in adversity which the prosperous man dreams not of.—<i>Charles Haddon Spurgeon (1834-1892), Eng. clergy. (6)</i></p>	<p><b>13.</b> Stars are best discerned from the lonely isolation of experiential depths, not from the illuminated and ecstatic mountain tops.</p>
<p><b>ADVICE.</b></p> <p>[?] Before giving advice we must have secured its acceptance, or rather, have made it desired.—<i>Henri Frédéric Amiel (1821-1881), Swiss philosopher. (Forty Thousand)</i></p> <p>The Faithful of Days, like the Union of Days, never proffer advice or offer assistance to the constellation rulers unless it is asked for (371).</p> <p>Perhaps his [Jesus'] great secret in getting along with them [young people] consisted in the twofold fact that he was always interested in what they were doing, while he seldom offered them advice unless they asked for it (1420).</p>	<p><b>14.</b> Whet the appetites of your associates for truth;</p> <p>give advice only when it is asked for.<sup>8</sup></p>

<p><b>AFFECTATION.</b></p> <p>All affectation is the vain and ridiculous attempt of poverty to appear rich.—<i>John Caspar Lavater (1741-1801), Swiss theol.</i> (9) ✓</p>	<p>15. Affectation is the ridiculous effort of the ignorant to appear wise, the attempt of the barren soul to appear rich.</p>
<p><b>AFFLICTION.</b></p> <p>That which thou dost not understand when thou readest, thou shalt understand in the day of thy visitation; for many secrets of religion are not perceived till they be felt, and are not felt but in the day of calamity.—<i>Jeremy Taylor (1613-1667), Eng. bishop</i> (11) ✓</p>	<p>16. You cannot perceive spiritual truth until you feelingly experience it, and many truths are not really felt except in adversity.</p>
<p>But every human being should remember: Many ambitions to excel which tantalize mortals in the flesh will not persist with these same mortals in the morontia and spirit careers. <i>The ascending morontians learn to socialize their former purely selfish longings and egoistic ambitions.</i> Nevertheless, those things which you so earnestly longed to do on earth and which circumstances so persistently denied you, if, after acquiring true mota insight in the morontia career, you still desire to do, then will you most certainly be granted every opportunity fully to satisfy your long-cherished desires (508, italics added).</p> <p><b>ACTION.</b></p> <p>We should not be so taken up in the search for truth, as to neglect the needful duties of active life; for it is only action that gives a true value and commendation to virtue.—<i>Marcus Tullius Cicero (106-43 B.C.), Rom. orator.</i> (4)</p>	<p>17. Ambition is dangerous until it is fully socialized.</p> <p>You have not truly acquired any virtue until your acts make you worthy of it.</p>
<p><b>ANGER.</b></p> <p>Anger is as a stone cast into a wasp's nest.—<i>Malabar Proverb.</i> (24)</p>	<p>18. Impatience is a spirit poison;</p> <p>anger is like a stone hurled into a hornet's nest.</p>
<p><b>ANXIETY.</b></p> <p>[?] Anxiety is a word of unbelief or unreasoning dread.—We have no right to allow it. Full faith in God puts it to rest.—<i>Horace Bushnell (1802-1876), Am. clergy.</i> (25)</p> <p><b>ANXIETY.</b></p> <p>Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—<i>James Russell Lowell (1819-1891), Am. poet and essayist.</i> (26)</p>	<p>19. Anxiety must be abandoned.</p> <p>The disappointments hardest to bear are those which never come.</p>
<p><b>APPRECIATION.</b></p> <p>You will find poetry nowhere unless you bring some with you.—<i>Joseph Joubert (1754-1824), Fr. moralist.</i> (28)</p>	<p>20. Only a poet can discern poetry in the commonplace prose of routine existence.</p>

<p><b>ART.</b></p> <p>The highest problem of any art is to cause by appearance the illusion of a higher reality.—<i>Johann Wolfgang von Goethe (1749-1832), Ger. poet, dramatist and philosopher. (30) ✓</i></p> <p><b>ART.</b></p> <p>The object of art is to crystallize emotion into thought, and then fix it in form.—<i>François Delsarte (1811-1871), Fr. singer. (31) ✓</i></p>	<p><b>21.</b> The high mission of any art is, by its illusions, to foreshadow a higher universe reality,</p> <p>to crystallize the emotions of time into the thought of eternity.</p>
<p><b>ASPIRATION.</b></p> <p>‘Tis not what man does which exalts him, but what man would do!—<i>Robert Browning (1812-1889), Eng. poet. (32)</i></p>	<p><b>22.</b> The evolving soul is not made divine by what it does, but by what it strives to do.</p>
<p>On mansion world number one (or another in case of advanced status) you will resume your intellectual training and spiritual development at the exact level whereon they were interrupted by death. Between the time of planetary death or translation and resurrection on the mansion world, mortal man gains absolutely nothing aside from experiencing the fact of survival (533).</p>	<p><b>23.</b> Death added nothing to the intellectual possession or to the spiritual endowment, but it did add to the experiential status the consciousness of <i>survival</i>.</p>
<p><b>ACTION.</b></p> <p>Act well at the moment, and you have performed a good action for all eternity.—<i>John Caspar Lavater (1741-1801), Swiss theol. (4) ✓</i></p> <p><b>ACTION.</b></p> <p>The acts of this life are the destiny of the next.—<i>Eastern Proverb. (5)</i></p>	<p><b>24.</b> The destiny of eternity is determined moment by moment by the achievements of the day by day living.</p> <p>The acts of today are the destiny of tomorrow.</p>
<p><b>GREATNESS.</b></p> <p>Greatness lies not in being strong, but in the right using of strength.—<i>Henry Ward Beecher (1813-1887), Am. clergy. (236) ✓</i></p>	<p><b>25.</b> Greatness lies not so much in possessing strength as in making a wise and divine use of such strength.</p>
<p>As you journey toward your Paradise goal, constantly acquiring added knowledge and enhanced skill, you are continuously afforded the opportunity to give out to others the wisdom and experience you have already accumulated; all the way in to Havona you enact the role of a pupil-teacher. You will work your way through the ascending levels of this vast experiential university by imparting to those just below you the new-found knowledge of your advancing career. <i>In the universal regime you are not reckoned as having possessed yourself of knowledge and truth until you have demonstrated your ability and your willingness to impart this knowledge and truth to others (279-80, italics added).</i></p> <p><b>KNOWLEDGE.</b></p> <p>[?] If you would thoroughly know anything, teach it to others.—<i>Tryon Edwards (1809-1894), Am. theol. (333)</i></p>	<p><b>26.</b> Knowledge is possessed only by sharing;</p> <p>Continued on following page</p>

<p>[?] Knowledge exists to be imparted.— <i>George B. Emerson (1797-1881), Am. educ. (Forty Thousand)</i></p> <p><b>KNOWLEDGE.</b></p> <p>[?] Knowledge is but folly unless it is guided by grace.— <i>George Herbert (1593-1633), Eng. divine and poet. (316)</i></p>	<p>it is safeguarded by wisdom and socialized by love.</p>
<p><b>INDIVIDUALITY.</b></p> <p>Individuality is either the mark of genius or the reverse. Mediocrity finds safety in standardization.— <i>Frederick E. Crane (1869-1947), Am. judge. (728, Recent Thought supplement)</i></p>	<p><b>27.</b> Progress demands development of individuality; mediocrity seeks perpetuation in standardization.</p>
<p><b>ARGUMENT.</b></p> <p>[?]He who establishes his argument by noise and command, shows that his reason is weak.— <i>Michel E. de Montaigne (1533-1592), Fr. essayist. (29)</i></p> <p>[?]Nothing is more certain than that much of the force as well as grace of arguments, as well as of instructions, depends on their conciseness.— <i>Alexander Pope (1688-1744), Eng. poet. (29)</i></p> <p>[?]Passionate expression and vehement assertion are no arguments, unless it be of the weakness of the cause that is defended by them, or of the man that defends it.— <i>William Chillingworth (1602-1644), Eng. divine. (Forty Thousand)</i></p> <p>[?] In excessive altercation truth is lost.— <i>Publius Syrus (1st century B.C.), Rom. slave and poet. (Forty Thousand)</i></p>	<p><b>28.</b> The argumentative defense of any proposition is inversely proportional to the truth contained.<sup>9</sup></p>

#### ENDNOTES

- <sup>1</sup>The Dutch translation of the Urantia Book, published in 1997, misleadingly translates “quart” and “pint” as “liter” and “half-liter,” concealing the British/American specificity of the original.
- <sup>2</sup>I have since widened the parameters of my search and have discovered several source books written and published after 1935.
- <sup>3</sup>It should be noted that Aston’s translations may well be more faithful to the original Shinto manuscripts than the UB’s. The latter’s versions seem to be the result of a deliberate effort to rid historical Shinto of its polytheistic and nature-worshipping aspects. Further, Aston indicates (on p. 367 of *Shinto: The Way of the Gods*) that the passages used by Frost and by the Urantia Book were culled from a Shinto text entitled *Wa Rongo*, first published in 1669. Quoting Aston: “The preface states that the original work belongs to the reign of Gotoba no In (1184-1198), and gives a list of successive editors or compilers from 1219 to 1628.” This calls into question the historicity of the UB’s account, since over 1,000 years separate the original *Wa Rongo* from the times of Jesus.
- <sup>4</sup>I use the word “meta-phrasing” to characterize the Urantia Book’s technique of taking a sentence, passage, or other portion of a source text and, by subtly rephrasing it, infusing it with new spiritual, philosophical or theological meaning.
- <sup>5</sup>Dr. William S. Sadler and Emma L. (“Christy”) Christensen, two of the original “contact commissioners” (now all deceased) who are said to have been in immediate contact with the man who, in an unconscious state, transmitted the Urantia Papers and many communiqués preceding and following them.
- <sup>6</sup>My soon-to-be-published first book, *Sources of The Urantia Book: Papers 99-103*, examines how ten source books were used in the writing of these five papers. It is replete with examples of the Urantia Book’s ingenious technique of meta-phrasing.
- <sup>7</sup>In the early and mid-90s, with some misgivings, I distributed early drafts of my parallel chart to various people. These novice attempts have been analyzed and commented on by Martin Gardner and Ernest P. Moyer in their respective books about the Urantia Book.
- <sup>8</sup>Found in *The Penguin Dictionary of Proverbs* (Harmondsworth, England: Penguin Books, 1983): “Give neither counsel nor salt till you are asked for it—English Proverb.”
- <sup>9</sup>In 1961, liberal Protestant minister Harry Emerson Fosdick described the aim of his Christian apologetics: “... to achieve a concept of God which will require a minimum of argument, because its intelligibility, reasonableness and relevance to human need carry a self-authenticating authority” (*In Search of God and Immortality: The Garvin Lectures* [Boston: Beacon Press, 1961]).■



**BOOK REVIEW:**

Ernest Moyer's

# THE BIRTH OF A DIVINE REVELATION

REVIEWED BY MATTHEW RAPAPORT

**W**HEN I LEARNED OF ERNEST'S publication I ordered it direct from the author and promised him a review. I've known Ernest, not personally, but through correspondence, for ten or more years. I know he is a good investigative reporter and an eloquent writer, who harbors certain pet theories about the future of our world and the processes that will lead it there.

Ernest subtitles his book "The Origin of the Urantia Papers," and indeed this is the core of his subject matter. He declares several purposes for his substantial effort. These include: 1. A refutation of Martin Gardner's *Urantia: The Great Cult Mystery* (Amherst, N.Y.: Prometheus Books, 1995), and a refutation of the Wilfred Kellogg-as-sleeping-subject theory; 2. The identification of Dr. William S. Sadler as the real "contact personality" (though Ernest is quick to point out this does not mean Sadler was the "sleeping subject"); and 3. Exposing the corruptions to the text of the Urantia Papers made between 1939 and 1942.

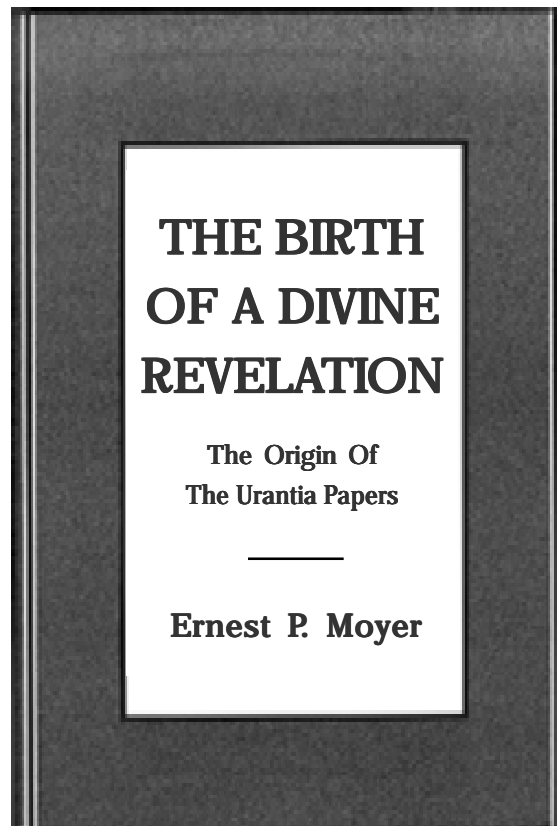
Along the way, he reflects on the structural problems in the Urantia movement in general, and in the Urantia Foundation in particular, briefly tracing their consequences to recent and present-day conflicts within the Urantia movement. He pinpoints the origin of some of these problems to the human fallibilities of those who formed

the close advisory circle around William S. Sadler, as well as W.S. himself who, after the death of his wife Lena in 1939, and the ending of the contact with the sleeping subject, may have lapsed in certain critical faculties.

Does Ernest prove his case?

I don't have any problem with his overall refutation of Martin Gardner. Ernest and I both believe in the divinity of the source of the revelation as a whole. Gardner certainly ignored or perverted a lot of evidence to arrive at his hatchet job. I don't think that any of us who believe in the UB are going to fault Ernest for his observations in this direction. His disproof of the Wilfred Kellogg-as-sleeping-subject theory is part of his refutation of Gardner, and he is pretty convincing here as well. Ernest tells of his unsuccessful attempts to uncover the real identity of the sleeping subject; but in conducting his investigations, he turned up several items, including records of where the two men (W.K. and W.S.) lived during the period of sleeping subject activity, which should lay to rest the notion that W.K. was the sleeping subject.

I think Ernest achieves his second purpose as well. Here he asks the question: If you had to pick the kind of man in whom to trust with the launching of a new revelation, what kind of character would you want? Ernest amasses a considerable collection of testimony, documentary and anecdotal, showing the unusual combination of qualities that made up the character of Dr. William S. Sadler. Sadler was indeed an



unusual individual, Jesusonian in his devotion to God via service to mankind. He even shared some of Jesus' more personal characteristics such as a talent for public speaking and story-telling, the ability "to hold an audience with his words." He also had considerable energy, and an ability to function at all hours, under pressure, sometimes with little sleep.

It does seem that Sadler was an extraordinary person in his youth and middle age. Ernest points out that events surrounding W.S.'s involvement with the Seventh-day Adventist Church, and the personal decisions that followed from those experiences, uniquely prepared him for his role as first shepherd of the revelation. Ernest's case here is a good one. I could almost feel the angelic hands that guided W.S. to his first encounter with the sleeping subject.

Ernest contends that although W.S. is not the sleeping subject, he is the person we should be calling the primary "contact personality." The sleeping subject was merely a means of engaging W.S. in the revelatory process. W.S. was the real engine behind the process of give-and-take with the revelators which culminated in the appearance of the Papers in 1934 and 1935. Ernest leaves other basic mysteries unsolved, including the real purpose of all the preliminary documents received by the contact commission and the Forum, and exactly where and when the final papers appeared. He nicely distinguishes between human engagement in the preliminary first phase of contact, and human contribution to the final outcome in the finished revelation delivered in the mid-1930s; but he fails to discover the why of it all, which I find unfortunate, though one cannot fault him for this failure. Indeed one is tempted to ask, Why was the revelatory process so complicated? Surely some more direct means of engaging W.S. could have been found. One can only suggest, and Ernest leads us to speculate, that the revelators were enjoined to reduce or restrict the direct appearance of divine intervention in human affairs to the maximum possible degree.

The decades-long contact of human beings with superhuman material delivered through the mouth, pen, and possibly other means by a mechanically manipulated sleeping subject, established a long human involvement in a process that masked the direct points at which the divine was responsible for the appearance of revelatory text. Indeed it appears to be a technique that is characteristic of the Urantia revelation to present the revelation in such a way that one can at least try to make a case for a human origin of the Papers.

**ERNEST'S MAIN PURPOSE:** His third purpose is far more problematic. He presents a complex set of arguments which, if true, would have a profound impact on our understanding of the Urantia Book and the history of the Urantia

movement. Ernest's tenets along these lines can be summed up as follows:

1. Something happened after the last of the papers was delivered in 1935. Dr. Sadler mentions a "third series" of revelation, the first series referring to the preliminary work of the Forum with the revelators, the second being the delivery of the final papers themselves in 1934-35, and the third being some clarifications that appear to have been made to the text between 1939 and 1942.

2. Christy (Emma Christensen) received and transmitted these clarifications. In addition to serving in this capacity, Christy was largely responsible for charting the direction of the Urantia Foundation, and had a great influence on the early leaders of the Urantia movement.

3. Caligastia is the source of the various corruptions in the text, as well as the source of the apocryphal material found in the politically influential literature of the Urantia movement.

Ernest spends considerable time discussing the most serious of the corruptions, really contradictions of one kind or another, in the text. His analysis, he concludes, leads one to see an intelligent hand and a deliberate perversion in the nature of the contradictions. He is quite detailed about what he takes to be the content and implications of the particular contradictions he examines. Alas, I find in

much of this section a failure on Ernest's part to consider simpler explanations that, in many cases, eliminate the perceived contradiction altogether. In short, many of the worst of the textual corruptions that Ernest thinks he and others have discovered, are not contradictions at all, but skewed interpretations of the UB text itself. Perfectly plausible alternative explanations exist that are contradiction free. I'll discuss these in detail below.

**T**O MAKE HIS CASE, Ernest amasses considerable evidence to show that changes to the text took place in the 1939-1942 period, that Christy was the human source of the new material, and that the misguided efforts of Harold Sherman who desired to incorporate his own changes, probably shocked W.S. into stopping any further changes in 1942. Why, if Sadler realized that making changes was wrong, could he not simply undo them all? After all, the book hadn't been printed yet. Ernest offers three corroborating testimonies that messages continued to be revealed (by Christy) after 1942, certainly through the 1960s, and likely well beyond that time, almost to Christy's death in 1982. He also provides something of a psychological background for the emergence of this phenomenon: Sadler's beloved wife Lena passed away in 1939 leaving him extremely lonely. By this time, the activity of



Ernest Moyer

the sleeping subject had ceased, leaving him without his connection to the divine advisors he had had for several decades. W.S. had, at this point, wholeheartedly accepted the reality of divine contact, and thus was the stage set for his acceptance (and lack of critical examination) of Christy's claim to be in contact with spiritual beings who wished to deliver further clarifications to the revelation.

**C**HRISTY AND THE CHANGES are inextricably connected. According to Ernest, Christy began to channel in the traditional sense. Ernest claims repeatedly that it was Caligastia she was channeling, but he also notes that she was a bad channeler; that her own mind got in the way of the message and distorted its final expression (406). It seems plausible to me that all of what Christy said or wrote in these years emanated from her own mind. It is easy to see a combination of Midwestern conservatism mingled with a sense of recent history (World War II began in September 1939) in the documents adduced by Ernest to be the distorted sayings of Caligastia.

Still, there are mysteries afoot, of that no one should doubt. A 1996 document written by Carolyn Kendall ("The Plan For *The Urantia Book* Revelation") and reproduced by Ernest (chapter 26), refers to "verbal" instructions received during and after 1939. Ernest claims on page 372 that W.S. (and possibly others alluded to in Carolyn's document) heard "voices" coming out of thin air, but I cannot find this claim anywhere in Carolyn's document; it states only that the witnesses (the contact commissioners) heard a voice, which may or may not have emanated from Christy. Ernest insists that "The creation of visible images and audible speech is prevalent in the spiritualist community." Ernest directs the reader to his own paper on the subject, "Spirit Entry Into Human Mind," which I have not read; but I do, for now, reject his characterization of spiritualism. Such things require the cooperation of physical controllers who would not have been cooperating with Caligastia in the 20th century.

The material he offers as evidence does not compel us (in my opinion) to believe that rebel spirits were the only possible source. Some of what Ernest claims to be "pure Devil talk," including the well-known "word made book" phrase (374), seems patently human to me. Truly, as Ernest has surmised, such sloganism does not strike one as being from the "true source"; but Carolyn never says that she was quoting the revelators (the channeling Christy), only relaying the substance of the messages. For all we know Clyde Bedell suggested this particular phrase. Whatever its origin, her channeling is what lent Christy her authority in the movement. That authority set the stage for Christy's two other big influences—the selection of Martin Myers for the Foundation, and the discovery and promotion of Vern Grimsley.

While Ernest doesn't prove his case that "the Devil made

'em do it" to my satisfaction, his considerable effort in this part of the book (chapters 24-27) does build a strong case that the shaping of the Urantia movement's organizations, and the problems engendered by them, including the unraveling of whatever unity the movement had going into the mid-1980s following Christy's death, can be very much traced to these critical years (1939-1954). If nothing else, Ernest's collection, in a single book, of the various apocryphal documents of the Urantia movement is a contribution to the movement's understanding of itself. Though his viewpoint on movement politics differs from my own, no one would doubt that there have been some serious miscalculations and a lack of wisdom exhibited in the actions of the leadership of both the Urantia movement and the Foundation in the 45 years since the book's first printing. Who can deny that this "third series" of revelatory changes, and the messages that followed them prior to the Book's first printing, has had an important if not crucial influence on who we are today?

**THE CORRUPTIONS THEMSELVES:** Ernest claims that three broad kinds of corruptions exist: (1) typographical errors, (2) errors in scientific fact and known history, and (3) internal contradictions in the text. These last have to do with dates and other contradictions in content.

No one is worried about the typographical errors, most of which were corrected between the first and second printings. Some "scientific errors" do indeed exist. Some of the more interesting of those have not even been mentioned. (For example, the second clause "... if for no other reason ..." of the sentence beginning "Ever will the scientist ..." in the first paragraph of Paper 65, section 6 is not true for modern biological sciences, yet the sentence suggests it will always be true.) Other supposed examples of error have proven on further analysis to be nothing of the sort, like the "gravitational friction" statement in 57:6.2, which cleverly leaves room for the fact that Mercury would be discovered (in the 1960s, I believe) to be still rotating, even relative to its revolutionary period.

Ernest here poses a legitimate question. If the book was delivered paper by complete paper in 1934 and 1935, why would there be any obviously erroneous scientific statements as seen from the viewpoint of but a few decades later? Why would there be any error in the book that couldn't be attributed to imperfect transcription to type, or from type to plate, or that didn't become, at second glance, a clever device by the revelators to anticipate future science? His answer is that any error, small or large, casts doubt upon the veracity of the work as a whole, and this indeed is what Caligastia found himself limited to doing in his effort to corrupt the revelation. In correspondence with me, Ernest was quick to point out that he did not here intend to refer to believers, but to those who find reason to reject the book's revelatory claims based

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TABLE OF CONTENTS

- 1 The Origin of the Urantia Papers
- 2 The Urantia Papers
- 3 Names in the Urantia Papers
- 4 Celestial Agencies
- 5 The Human Agent
- 6 Sadler's Disillusionment
- 7 The Maturing of Sadler
- 8 Sadler on Spiritualism
- 9 Sadler Meets the Sleeping Subject
- 10 A History
- 11 Criticisms of the Urantia Book
- 12 The Character of the Human Agent
- 13 The Strange Myth of Wilfred Custer Kellogg
- 14 My Search for the Sleeping Subject
- 15 The Urantia Papers on Origins
- 16 Sprunger on Origins
- 17 A Loose Chicago Detective
- 18 Pipeline to God
- 19 The Sherman Rebellion
- 20 Bedell's Response
- 21 The Baumgartner Letter
- 22 Moyer Letter to Gardner
- 23 Sadler's Grave Error
- 24 Destiny Turns
- 25 How the Devil Got Into 533
- 26 The Carolyn Kendall Document
- 27 The 1945 Message
- 28 Known Alterations to the Text
- 29 Text Removed from the Revelation
- 30 The Benjamin Adams Letter
- 31 Other Corruptions
- 32 Catalogue of Errors

APPENDICES

- A Sadler's Published Articles and Books
- B Seventh-Day Adventist Church References to William and Lena Sadler
- C William Sadler's Contributions to SDA Publications
- D Sadler Letters to the Whites, 1901 to 1912
- E Part I - The Matthew Block Discoveries  
Part II - The Matthew Block Discoveries  
Part III - Matthew Block's Discoveries in His Own Words  
Part IV - Limitations on Sources
- F Another Account

on what amount to errors too simple for genuine revelators to make. That these errors have, on occasion, had this effect, one cannot deny.

Yet even if errors did creep in thanks to Dr. Sadler's uncritical acceptance of Christy's channeled material, the ultimate source may lie elsewhere than in the personal doings of Caligastia, namely in Christy's fertile subconscious. To prove Ernest wrong about the timing of the changes, that is, to demonstrate that the errors were present in the original text, one would have to have access to the original papers of the second series as they appeared in the possession of W.S., and were made available to the Forum. Of course, these have been destroyed, and one finds oneself wishing, again, that that were not the case so that we might now clear up some of these mysteries. Ernest claims that some of what Sadler changed (corrected) between the first and second printings suggests some, but by no means all, of what was changed in the "third series" of presentations. While we cannot be sure of any of this, no one has suggested any alternative to Ernest's contentions in this regard, other than to say that Caligastia was not responsible for them!

One notes, however, that until Ernest's last couple of chapters, the corruptions he discusses are all pretty trivial: A word here, a phrase there, a syllogism on page 3 involving three levels of perfection that appeared in a book six years after 1935. (Why people can't believe the author was influenced by something said by someone who knew someone who knew a member of the then-300+ person Forum is beyond me.) When, however, he attempts to analyze what he claims to be more serious contradictions he fares not so well in the opinion of this reviewer.

**THE MORE SERIOUS CORRUPTIONS:** First up is the 40-day problem. Ernest devotes parts of two chapters to this one. It comes down to this: At the opening of Paper 194, the apostles are in prayer with 120 believers when at about 1:00 p.m. the Spirit of Truth comes into their midst. This is on May 18th. Jesus made his final appearance to the apostles earlier that day at 7:00 a.m. and ascended to his Father. If you start with the date of the crucifixion which was on the day of Passover (Passover beginning at sundown of that day), 42 days had passed, counting the crucifixion day as one. Now, section 1 of Paper 194 begins as follows: "The apostles had been in hiding for 40 days. This happened to be the Jewish festival of Pentecost, ..." (194:1.1).

The trouble arises because the word "This," which begins the second sentence, is assumed to refer not only to "this day," the day of Pentecost, but also to "this day of the arrival of the Spirit of Truth," and "40 days" is taken to mean 40 continuous days. The two events (the day of the ascension and Pentecost) are easily conjoined in the mind of the reader, and the midwayer's literary transition from the introductory section to section 1 of Paper 194 certainly contributes to the

confusion, but this is not actually what the first two sentences of section 1 say. The Spirit of Truth arrived on day 42 following the crucifixion, Pentecost began on day 50 (a week of weeks if you begin counting the day after the crucifixion), and the apostles had been hiding for 40 (of the last 50) days! This great problem (which apparently bothered W.S. himself) is resolved if you do not assume that the word "This" refers to the same day of the arrival of the Spirit of Truth, and if you realize that the "in hiding for 40 days" means no more than what it says, that is, that they were not in hiding for eight ( $42 + 8 = 50$ ) of the last 50 days as indeed they were not (they were in Galilee with Jesus, on Mount Olivet, etc.).

Ernest's investigation of this problem leads him to discover one of the more significant date issues. In 191:3.3, the statement is made that Jesus entered the "embrace of the Most Highs of Edentia" on May 14th, yet he ascended (by way of Edentia and the Most Highs) on May 18th (193:5.4).

Ernest thinks he has discovered a date error here, a corruption, but there are two other and much simpler possibilities. One is that the statement on 193:5.4 refers to a different event. Might it not have been possible for Jesus to have visited with the Most Highs more than once during his morontia transit? Another possibility is simply another typographical error, that the date given in 191:3.3 should have been May 18th, not the 14th!

Other purported cases of corruption can be explained equally easily. For example, another of Ernest's contradictions has to do with the following two sentences: "Gabriel and the Father Melchizedek are never away from Salvington at the same time, for in Gabriel's absence, the Father Melchizedek functions as the chief executive of Nebadon" (35:1.2). "These three conversed in a strange language but from certain things said, Peter erroneously conjectured that the beings with Jesus were Moses and Elijah; in reality, they were Gabriel and the Father Melchizedek" (158:1.8).

Indeed, how could Gabriel and the Father Melchizedek both visit with Jesus on earth if one or the other must always be present on Salvington? The answer is simple. The "never" in the first sentence is not a categorical imperative, but a declaration of convention and normal behavior. The terminal bestowal of a Creator Son happens but once in every local universe, enough of a rarity that Gabriel and the Father Melchizedek might make an exception to normal practice and both be briefly away from Salvington.

Ernest cites other examples, but in every case, they can be easily enough explained away (as above), or attributed to misinterpretation. For example, the UB discusses many instances of contact between celestial beings and humans that did not appear to require midwayer mediation, and are

therefore in conflict with the following: "*Contact personalities*. In the contacts made with the mortal beings of the material worlds, such as with the subject through whom these communications were transmitted, the midway creatures are always employed. They are an essential factor in such liaisons of the spiritual and the material levels" (77:8.8).

It is clear from the context of the quote that the Urantia Book is speaking of a certain limited class and kind of contacts, and not of contacts in general, many of which may be directly engaged in by higher celestial beings.

**THE GOVERNMENT PROBLEM:** In his examination of what he believes to be among the most serious corruptions, the UB's discussion of the evolution of government and society, Ernest exhibits the least understanding of what the book is trying to say.

The UB extols the virtues of representative government (45:7.3; 52:4; 70:12.1; 71:2; 74:5.7; 134:5-6). For example: "The entire universe is organized and administered on the representative plan. Representative government is the divine ideal of self-government among

non-perfect beings" (45:7.3). The second sentence sets the context for the word "universe" in the first sentence. The revelators are referring to the seven superuniverses (the outer space levels not being populated yet) in the present era, prior to the completion of the Supreme. What constitutes "ideal" government in the central universe and/or Paradise we are not directly told.

Ernest derives two problems from the UB's favoring of representative government in the universes of time. The first stems from this seemingly contradictory statement: "While there is a divine and ideal form of government, such can not be revealed, but must be slowly and laboriously discovered by the men and women of each planet throughout the universes of time and space" (70:12.9). What is it that cannot be revealed, especially to the laboring men and women for whom the revelation is intended, that the revelators have not already told us with their exaltation of representative government? As far as governments go, the UB tells us that on a developed world nearing light and life, and especially in light and life, the social structure can, in some phases, reflect not the administrative needs of a vast set of universes, but the perfection of Havona. This is possible, because the people of these worlds, like ourselves, are all indwelt by the Father directly. The lowest level becomes a reflection of the highest!

This is a pattern in the theology of the UB, and Ernest completely misses this implication.

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*"Ernest's collection, in a single book, of the various apocryphal documents of the Urantia movement is a contribution to the movement's understanding of itself."*

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Ironically, the very paragraphs in the UB that make this case for perfection are Ernest's next candidates of corruption. In 52:7.5, the book talks about a planet well along the path to political settledness, even to a spiritual manifestation of the brotherhood of man. The book goes on to say: "Representative government is vanishing, and the world is passing under the rule of individual self-control." In 55:5.4 we find the following: "Government is gradually disappearing. Self-control is slowly rendering laws of human enactment obsolete."

Ernest says, "The only condition under which representative government would vanish is that of the existence of perfect beings. Will our world eventually achieve perfect mortals?" (461) He first fails to note that government is "vanishing"—it hasn't vanished. Even if it did vanish in light and life eras, that would not contradict the UB's statement concerning the rest of the universe, because the answer to Ernest's question is, yes! Provisionally and for the limited sphere of life we call politics on an evolutionary planet, human culture and individuals will eventually become perfect enough to rise above the need for formal government. Ernest misses a key clue to this reality in 70:8.1: "The mental and physical inequality of human beings insures that social classes will appear. The only worlds without social strata are the most primitive and the most advanced. A dawning civilization has not yet begun the differentiation of social levels, while a world settled in light and life has largely effaced these divisions of mankind, which are so characteristic of all intermediate stages."

Having missed this simpler interpretation of this material, and in so doing also missing one of the most important revelations concerning our social future, Ernest declares: "This is the theme of the Caligastia betrayal: 'individual liberty consequent upon enhanced self-control'" (460). He does not perceive the reality of the vast gulf between the Caligastia declaration of self-determination in primitive peoples, and the perfection of self-control gained over countless centuries of following the Father's will. He forgets that "Most of the liberties which Lucifer sought he already had; others he was to receive in the future. All these precious endowments were lost by giving way to impatience and yielding to a desire to possess what one craves now and to possess it in defiance of all obligation to respect the rights and liberties of all other beings composing the universe of universes" (54:4.4).

Ernest can't fail to see that the paragraphs describing the rebel teachings (see 53:36; 53:4.2; 53:7.2) use the words 'self-assertion,' 'self-determination,' and 'unbridled liberty.' He actually makes the claim that the substitution of 'self-control' in sections 52:7.5 and 55:5.4 for 'self-assertion' in 53:4.2 is nothing more than a Caligastic sleight of hand to delude us into believing that such political achievement is possible. Why, given the contextual emphasis on the far future, this should be a problem anyway is beyond me, but the

bottom line is that Ernest ignores or forgets the UB principle that time matters. Immature self-assertion is transformed into advanced self-control over time, and there is a vast difference between them.

In addition, we see that the very sentence Ernest offers as evidence of corruption ("... such can not be revealed ...") is in fact another hint of the end point of the planetary political process, a state that is beyond representative government; beyond, because the individuals (and their Father fragments) living on such worlds have, within their planetary frame, collectively superseded it.

Ernest says that "Caligastia's method in perverting the revelation was to alter words, phrases, or sentences and insert them into paragraphs where they could easily slip by without notice" (462). Although I have not here examined every example that Ernest suggests to us, I have, in reading through them, discovered that most can be attributed to the application of a singular viewpoint causing various paragraphs to be interpreted together in a way that makes them appear contradictory. Alternative interpretations and viewpoints lead to different conclusions. That there are passages in the UB which may appear to be unexplainable contradictions I do not doubt, but none of those that Ernest classifies as the most serious, those pertaining to the social evolution of the planet and the timing of events in Jesus' life are, in my opinion, contradictions at all.

**T**O SUM UP, Ernest has set himself a number of tasks in his book, some of which he handles successfully, some of which he doesn't. Along the way, he leaves us with an interesting collection of Urantia documentation, and a well-told tale of investigative endeavor. His refutation of Gardner carries through the work well, as do his theories concerning the real role of Dr. William S. Sadler. While I think Ernest's contentions concerning a Caligastic hand in UB affairs are a bit of a stretch, in trying to make his case, he does at least show us that our own history has been fraught with human error and self-assertion. ■



**MATTHEW RAPAPORT** *has been reading the Urantia Book since 1975. He is a computer communications specialist with a book and numerous magazine articles to his credit. He currently lives with his wife of 22 years and three children in Petaluma, California and remains deeply interested in events surrounding the unfolding of the fifth epochal revelation.*

## OUTREACH

### BOOKS FOR SPANISH READERS

At the February General Council meeting in Dallas, Susan Ransbottom reported that there is a dire need of Spanish books for Spanish readers. Currently the rate of increase of new readers in Spanish-speaking countries is way over that of English speaking countries, but because of the low income in many of those places, they are hard pressed to get a book. One village in South America has just one book per one hundred readers. After Susan's report, members of the GC pitched in \$2,800 in just a few minutes. Since May the Fellowship has shipped an additional 77 gift books to Mexico, Ecuador, and Colombia. So, please, take up a collection at your study group or hold a fundraiser for this very worthwhile project. Send checks to: Spanish Book Fund c/o The Urantia Book Fellowship, 529 Wrightwood Ave., Chicago, IL 60614-1794.

### GOLDEN GATE SOCIETY OUTREACH

From Larry Watkins, President of the Golden Gate Society: "Our society has a mailing list of just under 700 people, many of the names having come from the Expo sign-up sheets at the San Francisco and Sacramento Expos over the past years. While many of these people really don't know anything about the Urantia Book they had enough curiosity to write their names and addresses so they would seem to be a good audience to focus on. We publish a newsletter, *Developments*, four times a year and two of these printings go to everyone on the mailing list. This informs them of Society meetings, events, outings, and study groups plus whatever additional Society news there is to relate.

"Since it takes new readers to make a Society grow we decided last year to encourage new contacts to commit to reading the book over a one-year period. Those who returned a pledge card from the *De-*

*velopments* mailing were given a one-year complimentary membership in the Society without paying dues (\$12 a year), receive four instead of two issues of the newsletter, and receive copies of Michelle Klimesh's condensed reviews of each Paper spaced out through the year in four months. Those who indicated that they'd already read the complete book but weren't members of the Society were then given a year's complimentary membership. Four people signed up for the reading pro-

weekly. That resulted in several new readers. I believe our membership is about 65 people at this time."

### COLLEGE AND UNIVERSITY LIBRARY PLACEMENT PROJECT

The goal of the College and University Library Placement Project is to place a Urantia Book in every one of the 3200 college and university libraries in the United States. Colleges may specify a book in English, Spanish, Finnish, French, Russian, Dutch or Korean. The project is currently being coordinated by SURF (Southwest Urantia Readers' Family), the regional California branch of the USUA. The Foundation has offered to donate a hardcover version of the 11th printing to each library requesting a copy. Although it costs \$7.00 to distribute each book, the libraries are not charged. The money is being generously donated for this purpose by readers who support the project. So far enough funds have been raised to place about 300 copies. We'd love your help! You can support this project in two



Jane Ploetz

ways. First, donations in any amount help fund the mailing of books to the libraries. With every \$7.00 donation, another library is funded. Your donations are fully tax-deductible, and may be made out to SURF, PO Box 3126, Vista, CA 92085. Please be sure to designate your funds "CULP" and we will send you a receipt for your records. Secondly, we need volunteers to contact libraries on our list to determine whether they would like to receive a copy of the book or whether they need to replace one that has been stolen, damaged or lost. If you are interested in participating in this way, please contact Jane Ploetz at the address listed above, or at [jploetz@sdcoe.k12.ca.us](mailto:jploetz@sdcoe.k12.ca.us). ■

#### NOTHING HAPPENED

I listened, and nothing happened.  
I prayed, and nothing happened.  
I practiced stillness, and nothing happened.  
I meditated, and nothing happened.  
I worshiped, and nothing happened.  
I thought, and nothing happened.  
I contemplated, and nothing happened.  
I was quiet, and nothing happened.  
I reflected, and nothing happened.  
I emptied my mind, and nothing happened.  
I dreamed, and nothing happened.  
I concentrated, and nothing happened.  
I mused, and nothing happened.  
I pondered, and nothing happened.  
I gave thanks, and nothing happened.  
I was reverent, and nothing happened.  
I read, and nothing happened.

I decided to act, and something happened.

—Pat McNelly

gram—not a particularly big return for this first attempt, but we'll repeat the offer again in the summer, perhaps with articles from the four who participated describing their experiences.

"There have been other outreach projects, too. One of the more successful was to establish a study group for new readers at a Unity church in the Walnut Creek area where a lesson plan was used and concepts of the book were taught

# The Venice Outreach Booth Is Back!

By Richard Omura

Norman Ingram is back on the "anything goes" Venice Beach boardwalk in Los Angeles, California with the Urantia Book table, introducing the revelation to people from all over the world. Fellow reader Jacob Dix and I were there with Norman recently amidst the throng that is probably a modern-day equivalent of the Capernaum of Jesus's time. What an opportunity to talk to the myriads of people from all over the planet about the Urantia Book!

For those of you who have never been to Venice Beach, it is a sight to see. There are tourists from all over the world, New Age aficionados, L.A. locals, Christian fundamentalists, henna tattoo artists, Rastafarians, Hare Krishnas, Jews on their way to the Jewish Center, skaters, bladers, surfers, rappers, conservative businessmen, tourists, musicians, artists, store owners, lawyers, athletes, and every other type of human being you can think of—all this amidst the many stores and vendors spread along the walkway fronted by sand and sea.

At the Venice booth one can encounter truth seekers who are sincere in their efforts to make some sense of this world as well as religious fundamentalists trying to save our souls. To sit quietly at the booth, shining forth the Father's love, being available to anyone who wants to talk about Urantia Book concepts or philosophy, religion and spirituality in general, is certainly an act of service that is both enjoyable and productive. It is fruitful not only for those who are being introduced to the revelation, but also for those of us who doing the introducing because it gives us a chance to try to put into words and actions the teachings we have gleaned from the book.

One woman had the book but didn't know where to attend a study group—and she was from Chicago! We gave her the phone number for the study group closest to her, which was 533 Diversey Parkway—Urantia Foundation headquarters! Will they ever be surprised to learn where she heard about their group!

UBLA is now sponsoring the Venice Beach booth, which is up every Sunday right where Rose Ave. meets the boardwalk. With Norman Ingram returning to Africa towards the end of summer, we are looking for volunteers. Even if it is for just a few hours once a month, this service opportunity will give you some new insights into life. I invite any and all of you, if you live nearby or are planning to visit the L.A. area, to drop by. Just to be safe, email me at omura@mediaone.net or Norman at norlastar@aol.com first to make sure we will be there on the day you plan to come. If you are an artist or have a secondary work based on the UB, you are welcome to set up right alongside us to showcase your wares. This is one of the most dynamic and interesting UB-related activities on the planet, so if you like the sun, the beach and people of all types, come on down.

*LIGHT FOR DARK AFRICA* Africa may be the least developed of all continents, but it is the number one priority for Norman, who is



Norman Ingram

able to do this work, but Norman is one of the few lucky ones who has enough time on his hands to actually do it. However, he needs our financial support. He assures us that any funds donated for his journey will be put to maximum use. An anonymous donor has agreed to contribute \$4,000 if Norman can match this sum from the grassroots level. Any amount will help a lot. Rev. Roger Goffney, who accompanied Norman in the beginning of his 1998 tour, has suggested having the funds in place before starting out, rather than waiting in Africa for money to "dribble in" as happened before. Norman says, "I plead not for myself but for the African people, who are as hungry as anyone on the planet for this magnificent revelation." Because of the recent problems Norman has had with his leg, he is afraid he may not be able to continue in this work too much longer. He asks us to help him fulfill his mission while his health allows.

Based on the advice of Cynthia Taylor in South Africa and Mike Rayl's father in Botswana, Norman has adjusted his itinerary to suit the present political climate in each of the countries he plans to visit. Pradhana Fuchs from Peru, who accompanied Norman on his South American missions, has agreed to be his co-worker in this African tour. Many of you may have met Pradhana at IC96. Pradhana's physical strength and dedicated heart will be just what is needed to make this journey efficient and successful.

Norman's tentative itinerary begins August 3, flying from JFK airport in New York to Ghana and Senegal. The Reverend Michael Beckwith (of the Agape Church in Los Angeles), and Polly Friedman (of The School of Meanings and Values) will be accompanying Norman and Pradhana on this leg of the trip. After three weeks in that region, Norman intends to fly to Johannesburg, South Africa, where he will spend two weeks before beginning the east coast tour on September 3. The first stop will be Botswana, then Mozambique, Madagascar, Zimbabwe, Zambia, Malawi, Tanzania, Kenya, Ethiopia, ending up in Egypt, and returning to Los Angeles on November 14, 2000.

Norman says, "If it is God's will, I will return to Africa. In the meantime I will do all I can to be of service to the African readers, and help them with their studies and outreach." Tax-deductible donations can be made to: The School of Meanings and Values, PO Box 3324, Camarillo, CA 93011, earmarked for WOUN (World Outreach for Urantia Nations).■