

the

# CIRCULAR

Volume 3 - Winter 2002

HOW J.J. BENITEZ SEEDED  
THE REVELATION  
IN THE LATIN WORLD

**CONSIDER  
THE SOURCE**  
a new feature

## THE URANTIA ATMOSPHERE

*a source study by Matthew Block*

UNTIL WE  
MEET AGAIN  
a Urantian  
farewell

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of the Universe*  
and  
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INDIA:  
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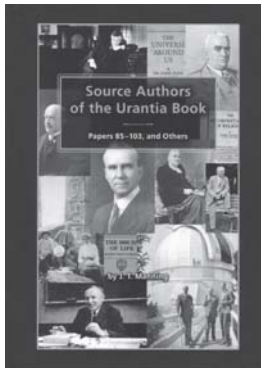
new books

**"I REMEMBER THE FORUM"**

# BOOKS from square circles publishing

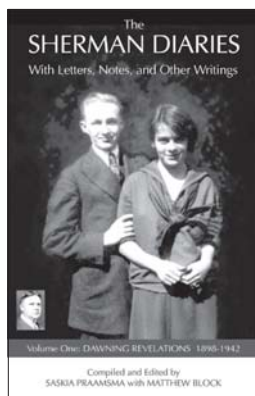
## Featured book

**SOURCE AUTHORS OF THE URANTIA BOOK** by J. T. Manning.  
(Square Circles, 2002) 536 pp., \$24.95.



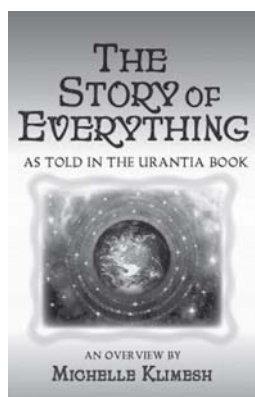
*Source Authors of the Urantia Book* is a companion volume to the soon-to-be-published book by Matthew Block, tentatively titled *The Urantia Book Unveiled, Papers 85-103*. In this book, J. T. Manning profiles twenty-four God-knowing men and women whose insights and inspirations were incorporated into the Urantia Papers. This edition includes substantially new and rewritten material on the ten authors featured in the first edition (Baillie, Garnett, Grensted, Hocking, Hopkins, Jefferson, Knudson, Lewis, Westcott-Wieman, and Wieman), as well as biographical material on fourteen additional authors. From the preface: "The source authors chosen for this book were identified by Matthew Block in the 1990s and, in most cases, subsequently confirmed by [fellow researcher] Steve Dreier. To date, Block has discovered over 125 source books and articles written by over 90 authors. Twenty of the 24 authors described in this volume are those whom Block has identified as source authors for Papers 85-103 in the Urantia Book. Other papers in the Urantia Book also incorporate material from these 20 authors. The remaining four authors supplied source material only for other papers: Eddington, Jeans, and Swann (Papers 41, 42, 57) and Bundy

(Paper 196)." The primary purpose of this work is to facilitate in-depth study of the source authors and their ideas. Each chapter contains a biographical sketch of the source author, an analysis of his work, a list of his books and selected published articles, a list of secondary works about the author and his work, and reviews about the particular book(s) sourced by the Urantia Book. In a format that leaves room for more authors to be added as they are discovered, *Source Authors of the Urantia Book* is a must-have for all serious UB readers.

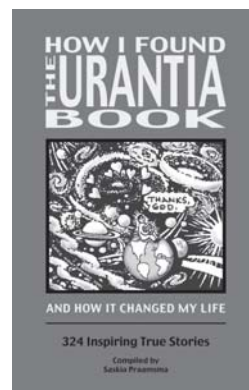


**THE SHERMAN DIARIES, Volume One: DAWNING REVELATIONS 1898-1942.** Saskia Praamsma with Matthew Block. (Square Circles, 2003) 500 pp., \$19.95. This book is the first of five volumes recounting the life of Harold and Martha Sherman and their five-year association with the Urantia Forum. Through letters, diaries, notes and autobiographical writings, we follow the Shermans from their youth and their New York and Hollywood days to their fateful association with

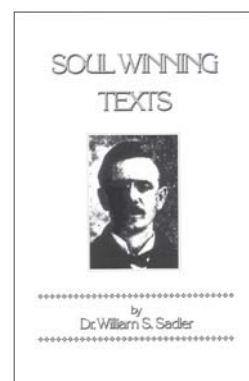
Forumite Harry Loose, who introduced them to the Urantia concepts. Volumes Two and Three (to be published in 2003), consist of diaries the Shermans kept while attending the Forum and includes their continuing correspondence with Loose until his death in 1943; Volume Four comprises detailed diaries from 1944-1947, with outlines of the papers as they were being read each Sunday to the group; Volume Five covers the years after the Shermans left Chicago, their correspondence with the Forumites who befriended them, and their continuing interest in Urantia affairs.



**THE STORY OF EVERYTHING AS TOLD IN THE URANTIA BOOK,** An Overview by Michelle Klimesh. (Square Circles, 2003) 292 pp., \$14.95. For those seeking a summary of the 196 papers of the Urantia Book, Michelle Klimesh has devoted the past eight years to distilling them into a compact volume that retains the vast scope of the original while omitting much of the detail. Matthew Block calls it "the best condensed version of the Papers I have ever read."



**HOW I FOUND THE URANTIA BOOK** Compiled by Saskia Praamsma. (Square Circles, 2001) 400 pp., \$14.95. The new and enlarged version of *HIFTUB* contains 324 first-person accounts of how people first found the Urantia Book and what it has meant to them. The testimonies are grouped chronologically, starting with *Concordax* author Clyde Bedell who joined the Forum in Chicago in 1924, leading to the early readers who found the revelation right after publication in the mid '50s, through the psychedelic haze of the '60s and early '70s, to the "Me Generation" '80s, the computer-generated '90s, and ending with a blind reader who found the book on the Internet in 2001.

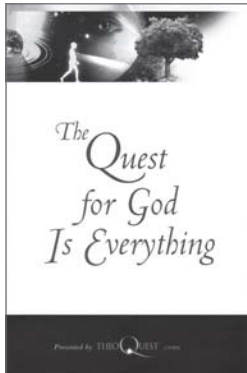


**SOUL WINNING TEXTS** by Dr. William S. Sadler, Foreword by Matthew Block. (Square Circles, 1999) 116 pp., \$11.95. Dr. William S. Sadler's little-known first book, originally published in 1909, has been reprinted for its historic value as it relates to the Urantia revelation. This small volume offers a glimpse into the 34-year-old Sadler's vigorous attempts to win souls to Christ through personal evangelism. The book also reflects Sadler's adherence to the teachings of Ellen G. White, the guiding light of the Seventh-day Adventist Church, of which Sadler was still a devout member when he compiled this book.

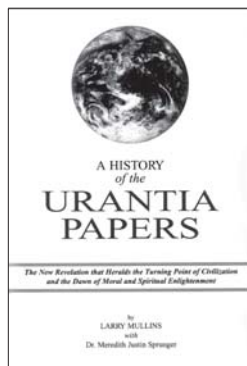
All Square Circles titles are available either directly through [www.squarecircles.com](http://www.squarecircles.com) or Amazon.com

# . . . more BOOKS

**THE QUEST FOR GOD IS EVERYTHING** (Theoquest.com, 2002) 18 pp., \$5.95. For those who find the entire Urantia Book intimidating at first, this attractive 24-page, full-color booklet (produced by a team of Urantia Book readers at Theoquest.com working together with non-readers) presents an introduction to Urantia Book concepts in a user-friendly format. Its four sections give a glimpse of how the Urantia Book is laid out. Available through Truthbook.com or in PDF format at [www.TheoQuest.com](http://www.TheoQuest.com), a non-profit website dedicated to helping people on their personal journey Godward.

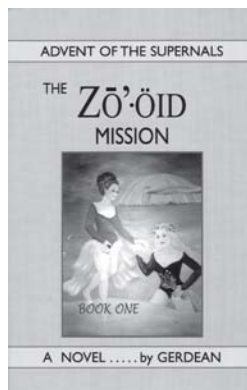


“The Quest for God Is Everything offers the best—and most direct—access route to the mysteries of The Urantia Book.”—Elaine Pagels, Ph. D.



**A HISTORY OF THE URANTIA PAPERS** by Larry Mullins with Dr. Meredith Sprunger. (Penumbra Press, 2000) 450pp., \$24.95 This carefully documented history, written by two long-time Urantia Book readers, unfolds facts about the origin and history of the Urantia Papers, beginning with background information on Dr. Sadler and previously published accounts of his first meeting with the sleeping subject sometime between 1906-1911. The

various available histories are compared, taking us from the pre-Forum and Forum years, through the “Sherman rebellion” of 1942, to the years of patient working and waiting that led up to book publication in 1955. Changes to the text in subsequent printings, and whether they were authorized by humans or celestials, is the focus of the book from then on. Merritt Horn’s excellent scholarly analyses and conclusions as he details each of the changes, provides the serious student of semantics with something to bite into. Includes many never-before-seen photos of Forumites and other luminaries in the Urantia movement. Available on Amazon.com.



**THE ZOOID MISSION**, by Gerdean. (Harp of God 2002) 475 pp., \$25.00 inc. postage. In this contemporary novel, inspired by Urantia Paper 72, the leading characters guide the reader through a complex plot into the advanced civilization of Zooids, a society of altruists who reveal a new world order, a Camelot for the fifth epoch. Available through O’Dell-Bowen Enterprises, P.O. Box 27714, Albuquerque, NM 87125-7724. [www.ZooidMission.com](http://www.ZooidMission.com).

**THE SECRET REVELATION—UNVEILING THE MYSTERY OF THE BOOK OF REVELATION** by Stella Religa with Byron Belitsos. (Origin Press, 2002) 375 pp., \$21.00. This work reconstructs and reinterprets the Book of Revelation—easily the most controversial religious document in Christendom, with its frightening descriptions of end times and the apocalypse. According to the Urantia Book, what we have in the Bible “. . . contains the



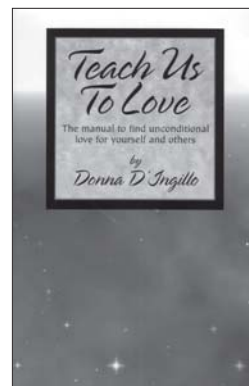
surviving fragments of a great revelation, large portions of which were lost, other portions of which were removed, subsequent to John’s writing.” *The Secret Revelation* confirms those findings, corrects the errors, and adds new insights. With a combination of Urantia Book knowledge and celestial help, Ms. Religa allows John the Revelator to speak once again, to reveal what he actually saw and wrote, and to unveil for the first time the sublime

grandeur of his original vision—not one of doom and destruction one but of love and mercy, with gentle but firm warnings to future believers.

“A practicing Christian who loves the Bible because of the lovable Jesus it portrays, I stayed away from the Book of Revelation . . . until something came along which had the ring of truth. That ‘something’ is *The Secret Revelation*, [which] portrays a friendly universe in which mighty angels are personally concerned with every human being. This is a God I can love instead of fear.”—Duane Faw

“*The Spirit of Truth* spoke to me with each page that I read.”—Larry Whelan

“Finally! Explanations for the Book of Revelation that make sense!”—Rebecca Bynum



**TEACH US TO LOVE** by Donna D’Ingillo (Stillness Foundation, 2002) 179 pages, \$15.00 plus postage. Subtitled “The manual to find unconditional love for yourself and others,” this book helps overcome the barriers of guilt and feelings of unworthiness by presenting new ways to look at oneself as a beloved child of God which trigger feeling the immense personal love God has for us. Also explored are forgiveness, prayer, service, and healing as a means of deepening

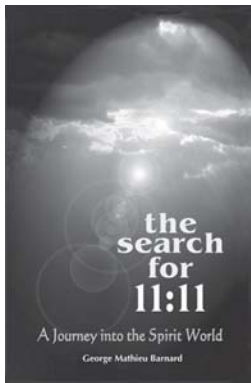
one’s ability to love and be loved. Donna D’Ingillo is the founder and director of the Center for Christ Consciousness located in Larkspur, CA at [www.ctrforchristcon.org](http://www.ctrforchristcon.org). She is also a co-founder of the Stillness Foundation in Indianapolis, IN. To order, call (415) 464-1342 or email: [donnadingillo@juno.com](mailto:donnadingillo@juno.com). Also available through Amazon.com.

. . . and more **BOOKS**



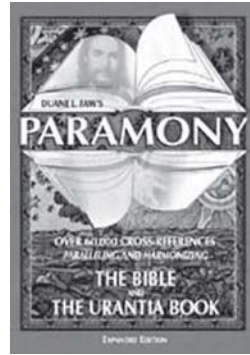
**A MILLENNIAL DREAM**, by Arthur Spintale. (1stbooks Library, 2002) 176 pp., \$14.50. Arthur Spintale is the pseudonym for a long-time Urantia Book reader, a retired medical doctor now living in upstate New York. In this novel he tells the story of a young high school teacher, Sylvia, who starts a Thinking Club for bright students, and her would-be suitor, Arthur. On his way to a meeting of the club, Arthur is unexpectedly transported to another world where he sees human societies in various stages of

development and where he talks with the inhabitants about law, religion, human behavior and spirituality. Available through Amazon.com.



**THE SEARCH FOR 11:11, A JOURNEY INTO THE SPIRIT WORLD**, by George Mathieu Barnard. (Origin Press, 2002) 243 pp., \$15.00. The loyal midwayers are said to belong to a group of just 1,111 in number. Australian George Barnard, who claims to have worked closely with them as a healer and teacher even before finding the Urantia Book, details the midwayers' often humorous attempts to contact mortals through the 11:11 time prompt. Available

directly through [www.originpress.com](http://www.originpress.com) or Amazon.com.

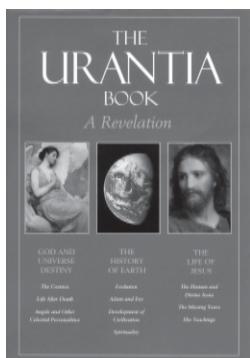


**THE NEW PARAMONY**, compiled by Duane L. Faw. (Uversa Press, 2002) \$15.00 plus \$5 shipping. In this new edition, the original 25,000 cross references between the Bible and the Urantia Book have been expanded to 40,000, and Duane has added key word headings as an additional study aid. Fellow Urantia Book reader Larry Watkins' programming skills were helpful in putting the *Paramony* into

a reader-friendly format. "It was something that needed to be done, and I had the time so I took it on," said Duane, describing his years of dedication in producing the *Paramony*. To order, call (877)288-3772. It will soon also be available on CD and can be found online at [www.urantia-book.org/index\\_bible.htm](http://www.urantia-book.org/index_bible.htm).

**BRILLE URANTIA BOOK** According to Dick Johnson of the Grand Canyon Society, a Braille copy of the Urantia Book, consisting of 41 two-sided volumes, is available to lend. Prepared by The Braille Institute of Los Angeles, this rendition is believed to be the only one of its kind. A maximum of two volumes are lent at a time; additional volumes are sent after the first are returned. They are labeled according to the numbers of the papers, so requests should specify which papers are desired. The Society has contacted various agencies for the blind to let them know of the availability of the Urantia Book both in the Braille and audiocassette tape versions. Email Dick at [phxrusty@juno.com](mailto:phxrusty@juno.com) or write to Grand Canyon Society, P.O. Box 2621, Scottsdale, AZ 85252-2621.

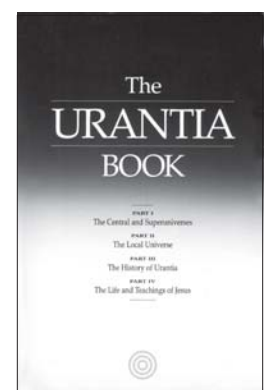
**THE URANTIA BOOK:  
Uversa Press Edition vs. UF's Traditional Version**



**THE FIRST THING** about the Urantia Book that appealed to me when I began to tackle it was that it read like a big, fat juicy novel and not a Bible. Here the mysteries of the universe were being revealed in a no-nonsense way, and you didn't even have to be a Christian or go to church or read the Bible to have access to this information! I loved

the lines going all the way across the page with no fancy numbering code to distract me at the front of each paragraph. I could really get into what it was saying without being hampered by the idea that this was a "sacred" book. Perhaps that's because I had always been a skeptic and this was my first exposure to Truth. I felt comfortable showing it to non-believers because it didn't look like a Holy Book, just a big book of knowledge. So when I heard that the Fellowship was printing a version with a traditional Jesus

on the cover and double columns with a numbering system like the Bible, my reaction was negative. Instead of moving away from the Bible and forward into the New Age, we're turning back, for heaven's sake! This book will become over-identified with Christianity! But now that I look at the two versions side by side, I can see the need for both. The Foundation's book is the one I still prefer and will share with my atheist and agnostic friends, and the Fellowship's version is perfect for Christian friends looking for an expanded revelation of their beloved Bible; the double columns will make them feel at home, thus the transition will be less jolting. I like having a choice. When there is so much good news to publish and proclaim, you can't have too many publishers! —*Saskia Praamsma*



**TRANSLATION UPDATES**

**Arabic:** Completed in 1996 and handed over to the Foundation, the work has been undergoing revision ever since.

**Bulgarian:** Work is continuing.

**Chinese:** Since 2000 a team of university professors has been working simultaneously on a modern and a classical Chinese version. One professor has created a special dictionary to ensure accurate translation of UB terminology and concepts.

**Croatian:** Nora Moakher continues her work, funded by members of the Fellowship's Golden Gate Society.

**Estonian:** The first draft was completed in 1999 and final editing is now in progress.

**Farsi:** Since 2000 work has begun in earnest and the team now includes three individuals, one of whom resides in Iran.

**German:** The first draft was completed in 2000 and is now being revised and edited.

**Greek:** In 2000 a Greek translation team of three was formed and authorized to begin work.

**Indonesian:** A husband-and-wife team have translated more than thirty papers into Indonesian.

**Italian:** An acceptable preliminary translation was completed in 1995 and the revisions are now in the final stages.

**Japanese:** A team is currently being formed.

**Lithuanian:** Completed in 2002, the Lithuanian version will soon be making its debut.

**Norwegian:** A part-time effort has been underway but work is slow due to lack of funding.

**Polish:** Almost half the papers have been translated, many of which have been edited at least once.

**Portuguese:** Work has recently begun on a Portuguese translation.

**Romanian:** A team of two, working at the rate of two papers per week, are nearing completion.

**Swedish:** A team of longtime readers, both Finnish and Swedish, has brought the project close to publication.

For more information visit Urantia Foundation at [www.urantia.org](http://www.urantia.org). ■

The Circular is pleased to publicize all efforts to share the Urantia Book worldwide. Contact [syrp@earthlink.net](mailto:syrp@earthlink.net) with news and updates.

# CONSIDER THE SOURCE



with Matthew Block

**I**N MY twenty-six years with the Urantia Book, I have attended study groups where I've pored and puzzled over many passages with other serious readers. Papers such as the Foreword and "Universe Levels of Reality" are—as we all know—perennially mind-boggling. But many of the more accessible papers contain passages which cause some of us to scratch our head or raise an eyebrow. Some arouse our curiosity by alluding to poets or pharaohs or scientists without naming them; others seem questionable as concerns dates, events or other phenomena. Some are too obscure to really understand.

In my ten years as a source researcher, I've found that the Urantia Book's apparent sources shed light on many of these questions and issues. In comparing a puzzling UB passage with its corresponding source text, I have often found myself saying, "Aha! Now I understand why I had questions about it!"

Are you perplexed by, or curious about, certain statements in the Urantia Book, particularly in Parts III and IV, where sources are used most heavily? If so, send me your question at [mblock@flash.net](mailto:mblock@flash.net), and I'll try to supply you with a source-related answer.

The two questions covered here appeared on the UBRON message board. I've modified the wording for clarity.

## **Bundy's Witty and Worshipful Wordsmithing**



*I'm wondering why the phrase "and not by leadings, voices, visions, and extraordinary religious practices" is inserted into this sentence from p. 2089, referring to Jesus:*

The secret of his unparalleled religious life was this consciousness of the presence of God; and he attained it by intelligent prayer and sincere worship—unbroken communion with God—and not by leadings, voices, visions, or extraordinary religious practices.

*In viewing this in the literary sense, I can think of only two possibilities: (1) He also experienced leadings, voices, visions, and extraordinary religious practices, in addition to "intelligent prayer and sincere worship"; or (2) Others mentioned in the context of this narrative were experiencing voices, visions, and extraordinary religious practices, and this had been a topic of an earlier discussion.*

*Does anyone have a clue why this phrase was inserted?*



Well, to begin with, the entire sentence you quote was adapted from a sentence in Walter E. Bundy's 1928 book, *The Religion of Jesus*. In fact, much of the paper in which the sentence occurs (Paper 196, "The Faith of Jesus") appears to be the product of a consecutive paraphrasing of passages from this book and its 1929 sequel, *Our Recovery of Jesus*.

Bundy's books were apparently chosen by the author of Paper 196 because his concepts and expressions about the faith of Jesus were "on target," or at least congruent enough with the UB's message to serve as a basis for adaptation. Like the UB (see, for instance, p. 1100) Bundy maintains that Jesus was not a mystic or an ecstatic prophet. He distinguishes two modes of religious approach: one that involves visions and voices, and one that involves prayer and worship unaccompanied by extraordinary psychic phenomena. In discussing the religious consciousness of Jesus, Bundy repeatedly points up this distinction, placing Jesus squarely on the non-mystical, non-psychic side. The sentence you cite is adapted from one of Bundy's expressions of the dichotomy. I ►

see why the statement might be curious, since this is the only time in the UB discussion where the opposition is made explicit.

That sentence is the culminating statement of a remarkable paragraph, in which the meaning of prayer for Jesus is laid out in a striking list of features. What makes the passage even more intriguing is that Bundy appears to have provided the basis, which the UB reworks in a creative and critical way.

What follows are the parallels between p. 208 of Bundy’s *The Religion of Jesus* and p. 2094 of the *Urantia Book*. I’ve bolded some of the shared words and underlined significant differences:

The Religion of Jesus

The Urantia Book

On the whole, we may say that

prayer for Jesus meant an **expression of need**,

a release of soul,

a relief of inner pressure,

conquest over severe subjective struggle,

an elevation and **enrichment** of mind,

a reinforcement and refreshment of spirit,

a clarifying of vision,

a freshened functioning of faith,

a whetting of will,

discovery and illumination,

restoration of confidence

and courage,

To him prayer was a sincere **expression of spiritual attitude**,

a declaration of soul loyalty,

a recital of personal devotion, an expression of thanksgiving,

an avoidance of emotional tension,

a prevention of conflict,

an exaltation of intellection,

an ennoblement of desire, a vindication of moral decision,

an **enrichment** of thought,

an invigoration of higher inclinations,

a consecration of impulse,

a clarification of viewpoint,

a declaration of faith,

a transcendental surrender of will,

a sublime assertion of confidence,

a revelation of courage,

increased **consecration**

and **devotion**,

**adjustment** and orientation,

a mobilization of personal powers

to perform, in short, the energy and power by which to live and work (208).

[contd] Even with an increase of clearness and certainty and of personal power to perform, we do not see a diminishing but an intensification of Jesus’ prayer-life. His life ends with an almost awful climax—

the cry to God *de profundis* (208).

**Not in visions and voices,**

**but in prayer and communion with God—**

purely religious sources of light and strength—Jesus learned the divine will and found the personal power to perform it (208).

In comparing the two texts, I’ll touch upon two areas: substance and style.

*Substance:* For Bundy, Jesus is the most religious man who ever lived. Jesus’ religious life is exemplary because he is essentially and

a confession of supreme **devotion**,

the validation of **consecration**,

a technique for the **adjustment** of difficulties,

and the mighty mobilization of the combined soul powers

to withstand all human tendencies toward selfishness, evil, and sin.

He lived just such a life of prayerful consecration to the doing of his Father’s will

and ended his life triumphantly with

just such a prayer.

The secret of his unparalleled religious life was this consciousness of the presence of God;

and he attained it

by intelligent **prayer** and sincere worship—unbroken **communion with God—**

**and not** by leadings, **voices, visions,**

or extraordinary religious practices.

exclusively religious. Bundy maintains that Jesus was not God, nor the Son of God, nor a God-man. His outstanding trait was not self-mastery or perfection of character, nor complete attunement with divinity. Rather, in Bundy's view, Jesus was, throughout his life, prone to the same struggles and weaknesses as the rest of humanity. The excellence of his religious life lay only in his constant and absolute devotion to the will of God as he sought to understand it.

The Urantia Book does not endorse Bundy's understanding of the nature of Jesus, and only partially shares his interpretation of Jesus' spiritual attainment. The deviations in the parallels indicate some of these vital differences. Bundy's descriptives—"need," "release," "relief," "conquest over," "restoration," etc.—point to a Jesus still chronically subject to changing moods and ebbs and flows in faith. The UB deftly replaces these words, to depict Jesus' prayer life as an expression of his triumphant faith and a validation of his self-mastery.

**Style:** In reading the Bundy column, notice his alliterations<sup>1</sup> ("whetting of will," "freshened functioning of faith," etc.). Many of his discussions are speckled with these alliterative touches. On p. 160 he comments, in a compound alliteration: "[Jesus'] **personal piety was prosaic and moral rather than poetic and mystical.**" On p. 194, on Jesus' prayer life, the alliterations flow fast and free:

In these periods of prayer engaged in by Jesus there is nothing to suggest the **typical temper** of the mystic. There are no indications of **mystical mannerisms and methods**, no **seeking for a severing of self**, ... no **effort to effect a mystical merging** with the object of prayer.... No **ecstatic elements**, no **visionary visitations** seem to have invaded these retreats (194).

Bundy's alliterations in the chart above are absent in the Urantia counterpart, but a careful reading of the rest of Paper 196 shows that some of his other ones are retained.

In all my reading I don't recall coming across prose as consistently alliterative as Bundy's, though it is hardly likely that Bundy is the outstanding alliterator in the history of English literature. Nevertheless, I can't help wondering, in reading the following UB passage on the Thought Adjusters, whether Bundy was its inspiration. . . .

These Monitors are **efficient ministers** to the higher phases of men's minds; they are wise and **experienced manipulators** of the spiritual potential of the human intellect. These **heavenly helpers** are dedicated to the stupendous task of guiding you safely inward and upward to the celestial **haven of happiness**. These **tireless toilers** are consecrated to the future personification of the **triumph of divine truth** in your life everlasting. They are the **watchful workers** who pilot the God-conscious human mind away from the **shoals of evil** while expertly guiding the **evolving soul** of man toward the divine harbors of perfection on far-distant and **eternal shores**. The Adjusters are **loving leaders**, your **safe and sure** guides ...; they are the **patient teachers** who so constantly urge their subjects forward in the **paths of progressive perfection**. They are the **careful custodians** of the sublime values of **creature character** (1203).

## Bested by Breasted?

Q

On p. 1045 the Urantia Book says: "The word judgment appears only once in the entire Book of Hebrew Psalms, and that particular psalm was written by an Egyptian."

<sup>1</sup> Alliteration. *n.* the recurrence of the same initial sound (not necessarily letter) in words in close succession, as 'Sing a Song of Sixpence'.

Since the UB doesn't say which Psalm, I was inspired to go to Bible.com and do a word search on the King James Version. I was surprised to find that the word "judgment" occurs 32 times! What gives? Can the Urantia Book be talking about a different translation of the Bible?

A

When the Urantia Papers were first being received by their American audience in the 1920s and '30s, the two most commonly used versions of the Bible in the United States were the King James Version and the Revised Version. (The latter, published in the late 19th century, was a light revision of the former and should not be confused with the Revised Standard Version in use today.) Theoretically the UB author may be alluding to some other, obscure English translation, but it is highly unlikely that any would use the word 'judgment' just once. And since the word 'judgment' is an English word, it would be absurd to look for it in the Hebrew original or in any non-English translation.

A clue to the UB's intended meaning is found in the sentence which precedes the one in question. It reads: "The concept of judgment in the hereafter for the sins of one's life in the flesh on earth was carried over into Hebrew theology from Egypt."

If we tweak the problematic sentence from "The word judgment appears only once . . ." to "The Egyptian concept of **the judgment** hereafter, appears only once . . .," then we narrow the possibilities down considerably by searching on 'the judgment.'

The phrase 'the judgment' occurs more than once in the King James Version of the Book of Psalms, but only in one Psalm does it refer to the judgment hereafter—Psalm 1. Verses five and six read:

[5] Therefore the ungodly shall not stand in **the judgment**, nor sinners in the congregation of the righteous.

[6] For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

Obviously, this way of solving the problem doesn't rely on source consultation. However, the sentence in question and the section in which it appears *do* use an apparent source, and this text does shed light on the Urantia Book's entire discussion of early Egyptian religion. Discovered by Scott Forsythe in the 1980s, the source is *The Dawn of Conscience* (1934), written by James Henry Breasted, a renowned American Egyptologist.

On pp. 365 and 366 of his book, Breasted quotes a long poem by Amenemope and shows its resemblance to passages from the prophet Jeremiah. He goes on to comment: "In contemplating Amenemope's pleasing picture of the two trees, one is inevitably reminded of the first Psalm. . . . It is important to notice that 'the judgment' appearing here [in the first Psalm] is *the only mention of it in the entire Book of Psalms*. This is a significant hint [of Egyptian influence on the Hebrews], for a judgment hereafter, as we have already seen, was the contribution of Egyptian civilization."

But we're still left with questions. Why didn't anyone—the Contact Commission, the Forum—notice the Urantia Book's mistake? And where in the chain of transmission did the mistake occur? Was it the result of a typo, or of a misreading of Breasted?

You be the judge. ■

Note: Both Bundy and Breasted are profiled in the new edition of *Source Authors of the Urantia Book: Papers 85 to 103, and Others*. See p. 61 for ordering details.

# INDIA: LOST CITIES FOUND

COMPILED BY SASKIA PRAAMSMA

**T**HE SUPERIOR CULTURE and religious leanings of the peoples of India date from the early times of Dravidian domination and are due, in part, to the fact that so many of the Sethite priesthood entered India, both in the earlier Andite and in the later Aryan invasions. The thread of monotheism running through the religious history of India thus stems from the teachings of the Adamites in the second garden.

As early as 16,000 B.C. a company of one hundred Sethite priests entered India and very nearly achieved the religious conquest of the western half of that polyglot people. But their religion did not persist. Within five thousand years their doctrines of the Paradise Trinity had degenerated into the triune symbol of the fire god.

But for more than seven thousand years, down to the end of the Andite migrations, the religious status of the inhabitants of India was far above that of the world at large. During these times India bid fair to produce the leading cultural, religious, philosophic, and commercial civilization of the world. And but for the complete submergence of the Andites by the peoples of the south, this destiny would probably have been realized.

The Dravidian centers of culture were located in the river valleys, principally of the Indus and Ganges, and in the Deccan along the three great rivers flowing through the Eastern Ghats to the sea. The settlements along the seacoast of the Western Ghats owed their prominence to maritime relationships with Sumeria.

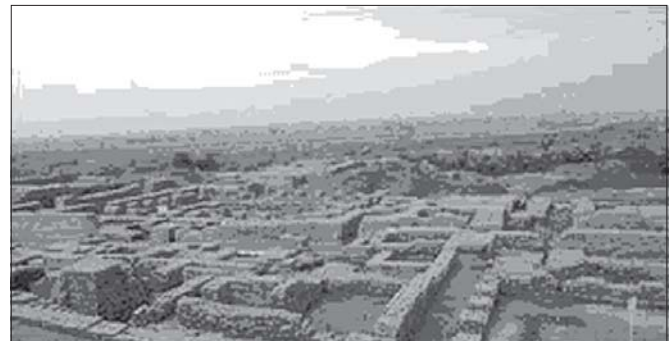
The Dravidians were among the earliest peoples to build cities and to engage in an extensive export and import business, both by land and sea. By 7000 B.C. camel trains were making regular trips to distant Mesopotamia; Dravidian shipping was pushing coastwise across the Arabian Sea to the Sumerian cities of the Persian Gulf and was venturing on the waters of the Bay of Bengal as far as the East Indies. An alphabet, together with the art of writing, was imported from Sumeria by these seafarers and merchants.. (UB 881)

**BBC NEWS, JANUARY 19, 2002:** The remains of what has been described as a huge lost city may force historians and archaeologists to radically reconsider their view of ancient human history. Marine scientists say archaeological remains discovered 36 metres (120 feet) underwater in the Gulf of Cambay off the western coast of India could be over 9,000 years old. The vast city—which is five miles long and two miles wide—is believed to predate the oldest known remains in the subcontinent by more than 5,000 years. The site was discovered by chance last year by oceanographers from India's National Institute of Ocean Technology conducting a survey of pollution. Using sidescan sonar—which sends a beam of sound waves down to the bottom of the ocean—they identified huge geometrical structures at a depth of 120ft. Debris recovered from the site—including construction material, pottery, sections of walls, beads, sculpture and human bones and teeth—has been carbon dated and found to be nearly 9,500 years old. The city is believed to be even older than the ancient Harappan civilisation, which dates back around 4,000 years. Marine archaeologists have used a technique known as sub-bottom profiling to show that the buildings' remains stand on enormous foundations.

Author and film-maker Graham Hancock, who has written extensively on the uncovering of ancient civilizations, told BBC News Online that the evidence was compelling: "The [oceanographers] found that they were dealing with two large blocks of apparently manmade structures." Cities on this scale are not known in the archaeological record until roughly 4,500 years ago when the first big cities began to appear in Mesopotamia. "Nothing else on the scale of the underwater cities of Cambay is known. The first cities of the historical period are as far away from these cities as we are today from the pyramids of Egypt," he said. This, Mr. Hancock told BBC News Online, could have massive repercussions for our view of the ancient world. "There's a huge chronological problem in this

discovery. It means that the whole model of the origins of civilization with which archaeologists have been working will have to be remade from scratch," he said. However, archaeologist Justin Morris from the British Museum said more work would need to be undertaken before the site could be categorically said to belong to a 9,000-year-old civilization.

"Culturally speaking, in that part of the world there were no civilizations prior to about 2,500 BC. What happened before then mainly consisted of small, village settlements," he told BBC



A view of the city believed to predate the 4,000-year-old Harappan civilization

News Online. Dr Morris added that artifacts from the site would need to be very carefully analyzed, and pointed out that the C14 carbon dating process is not without its error margins. It is believed that the area was submerged as ice caps melted at the end of the last ice age 9-10,000 years ago. Although the first signs of a significant find came eight months ago, exploring the area has been extremely difficult because the remains lie in highly treacherous waters, with strong currents and rip tides. The Indian Minister for Human Resources and ocean development said a group had been formed to oversee further studies in the area. "We have to find out what happened then ... where and how this



civilization vanished," he said. [[http://news.bbc.co.uk/1/hi/world/south\\_asia/1768109.stm](http://news.bbc.co.uk/1/hi/world/south_asia/1768109.stm); ]

**BBC NEWS, APRIL 1, 2002:** An ancient underwater city has been discovered off the coast of south-eastern India.

Divers from India and England made the discovery based on the statements of local fishermen and the old Indian legend of the Seven Pagodas. The ruins, which are off the coast of Mahabalipuram, cover many square miles and seem to prove that a major city once stood there. A further expedition to the region is now being arranged which will take place at the beginning of 2003.

The discovery was made on 1 April by a joint team of divers from the Indian National Institute of Oceanography and the Scientific Exploration Society based in Dorset.

Expedition leader Monty Halls said: "Our divers were presented with a series of structures that clearly showed man-made attributes. The scale of the site appears to be extremely extensive, with 50 dives conducted over a three-day period covering only a small area of the overall ruin field. This is plainly a discovery of international significance that demands further exploration and



detailed investigation."

During the expedition to the site, divers came across structures believed to be man-made. One of the buildings appears to be a place of worship, although they could only view part of what is a huge area suggesting a major city.

The myths of Mahabalipuram were first set down in writing by British traveler J. Goldingham who visited the South Indian coastal town in 1798, at which time it was known to sailors as the Seven Pagodas. The myths speak of six temples submerged beneath the waves with the seventh temple still standing on the seashore.

The myths also state that a large city once stood here which was so beautiful the gods became jealous and sent a flood that swallowed it up entirely in a single day. One of the expedition team, Graham Hancock, said: "I have argued for many years that the world's flood myths deserve to be taken seriously, a view that most Western academics reject. But here in Mahabalipuram we have proved the myths right and the academics wrong."

Scientists now want to explore the possibility that the city was submerged following the last Ice Age. If this proves correct, it would date the discovery at more than 5,000 years old. [<http://news.bbc.co.uk/1/hi/england/1923794.stm>] ■

## MOTA #1 . . . in our own words

"You can be hot on the trumpet but that doesn't make you a saint. You've got to express your soul to be a true musician."

*Richard Omura*

"The fact that Barbra Streisand can sing like nobody else does not mean that she should be a role model in any other field. A beautiful voice doesn't make her a political or spiritual authority."

*Warren Wolfe*

"Rock-and-roll artists who write clever lyrics are not necessarily very good philosophers, but rather just good musicians, lyricists, and artists."

*John Hyde*

"Just because an actor knows his lines and reads them well doesn't mean that he understands what he is saying or that he has the feelings that should inspire them."

*Shana*

"G. Gordon Liddy vs. John Dean."

*Travis Binion*

"Showing off on the stage does not mean the person can see the audience. Sleight of hand doesn't make it real."

*Lamar Zabielski*

"Clean clothes do not make the heart pure. Perfume is not a substitute for a good bath."

*Rick P. Giles*

"Coffee, soft drinks, herbal teas and exotic juices, smoothies, home-brews, milk and lemonade.... I've enjoyed them all. But when I'm *really* thirsty I drink water."

*Joy Brandt*

"Laser-beam logic only narrowly illuminates the truth. Dedication is not a substitute for true integrity."

*Jerry McCollum*

"Poor spelling grades do not indicate illiteracy."

*Bud Kagan*

"By living our material life well we do not necessarily evolve spiritually."

*Henry Zeringue*

"So, the guy is a great surgeon.... but how is he in the human being department?"

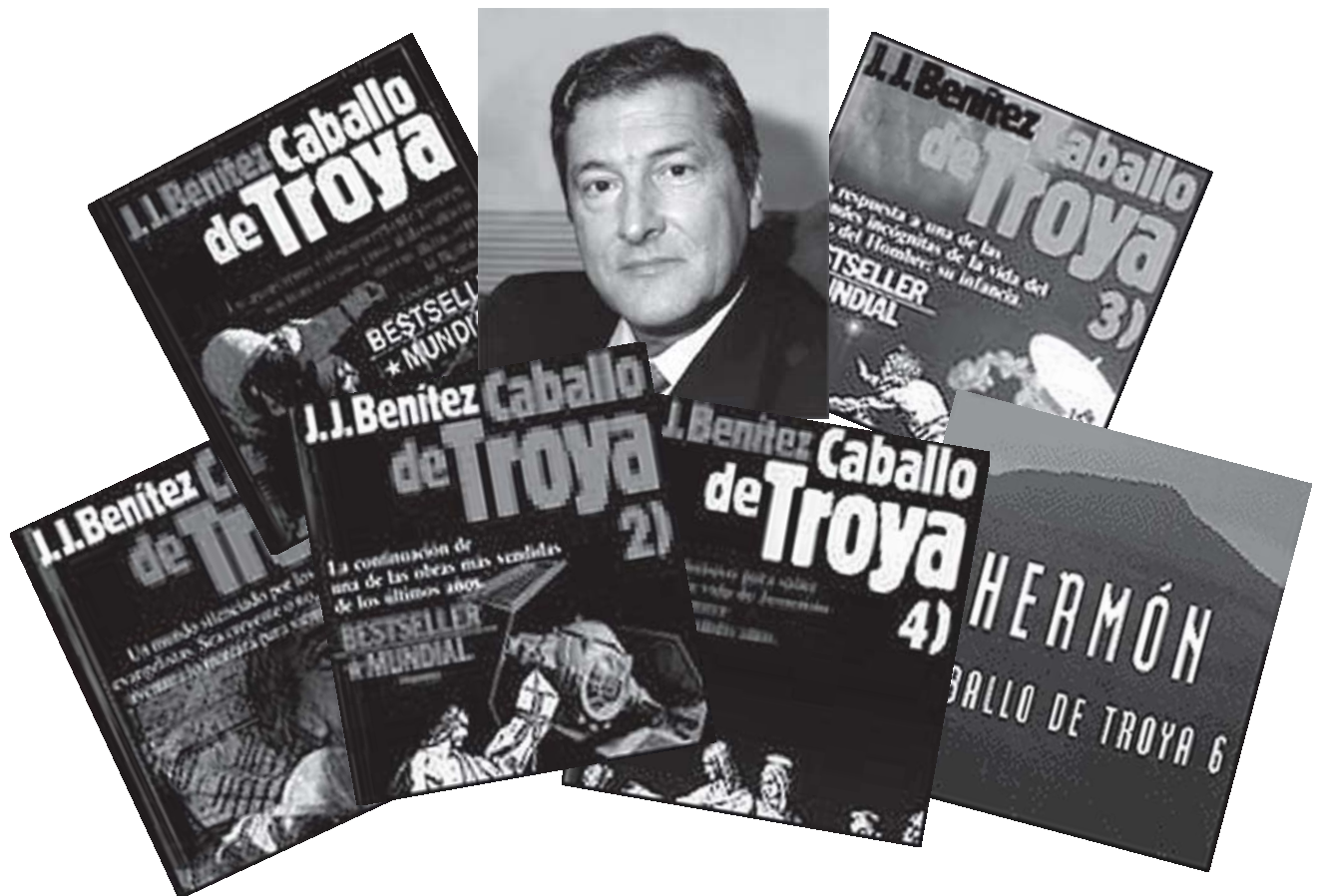
*Sandy*

"A computer can animate lines that move; only a spirit-led human being can animate lines that *move* us."

*Saskia Praamsma*

***A display of specialized skill does not signify possession of spiritual capacity. Cleverness is not a substitute for true character. (UB 556)***

***If his Urantia Book-inspired works can be considered the forerunners of El libro de Urantia, can we call him . . .***



**. . . . “J.J. THE BAPTIST”?**

**T**HE URANTIA REVELATION is meant for all the world, so how can its teachings be introduced into other cultures without imposing a system of North American values and traditions on people who regard them as foreign? The case of J.J. Benítez and the large following he has drawn in the Spanish-speaking world through his fictional works based on Urantia Book concepts may be something we can learn from. The Latino world has been brilliantly seeded with the Urantia revelation in a way that could never have been done by Anglo-Americans. Many who have found the amazing teachings through his books had no idea that the revelation originated in the United States of America, in the city of Chicago. They were introduced to it clothed in science fiction in their native tongue, and their curiosity led them to the source of the author’s inspiration—*El libro de Urantia*. For those happy readers the revelation is not an American book but belongs to *them*, and this could be precisely how the revelators intended the teachings to take root throughout the world.

Although the work of J.J. Benítez is regarded by some English-speaking readers as plagiarism, the fact that Benítez’s work has done so much good and brought light to so many who would otherwise still be in the dark, can be seen as part of the outworking of a larger plan for our planet. If each culture or nation could have its own J.J. Benítez to translate the ideas and concepts of the Urantia Book into works that appeal to the masses, we would soon be living on a planet headed toward light and life instead of a world steeped in ignorance and confusion.

Juan José Benítez was born in Pamplona, Spain, on September 7, 1946. He studied journalism at the

University of Navarre, then worked as an editor for several Spanish newspapers, mainly *La Gaceta del Norte* in Bilbao, where he was assigned to stories related to UFO phenomena. In 1974 an EFE teletype came across his desk reporting a group of Peruvians claiming to be in contact with extraterrestrial beings. Benitez traveled to Peru to cover the story, and from that time on his energies have been channeled into UFO investigation. The trip inspired his two first books: *Existio Otra Humanidad* and *Ovnis: SOS a la Humanidad*.

In 1979 Benitez published *El Enviado (The Envoy)*, in which he spoke for the first time of Jesus of Nazareth. *Caballo de Troya (The Trojan Horse)* appeared in 1984, admittedly inspired by the Urantia Book, which Benitez had known about since the early '80s. From that time Urantia Book concepts have been the basis for many of his other books, including *El Testamento de San Juan (Saint John's Last Will)*, *La Rebelion de Lucifer (The Lucifer Rebellion)*, and most recently *Al Fin Libre (Now Free)*, where he talks about his father's death and the "conversations" they have had together since. Benitez's works have been consistent bestsellers throughout the Spanish-speaking world, and many who found truth in his words have gone on to the obvious next step, *El Libro de Urantia*.

Recently on Amazon.com *El libro d'Urantia* placed #9 in the top ten bestsellers in Latin America, and it continues to enjoy steady sales. Says Rosey Lieske, organizer of Project Palomita that works to bring more books to Spanish-speaking readers: "If Benitez did indeed do his work in the spirit of so-called 'plagiarism,' then I thank God he did. He has done more for

the Urantia Book than anybody who would thoughtlessly condemn him without knowing the abundance of good that has come from his writings. As a Urantia worker in Latin America, I can tell you that we simply cannot keep up with the outpouring of interest that has come about as a result of J.J. Benitez's work."

She continues: "Personally, I don't hold with the definition of 'plagiarism' that some might attach to the wholesale use of the text. Under U.S. law, it is only the creative work of another human being that can be plagiarized. The material in the Urantia Book was given to us by celestial beings, therefore it cannot be legally copyrighted (though it certainly was *illegally* copyrighted). Benitez's widespread incorporation of the text of the Urantia Book does not constitute plagiarism.

"Although his work is often cited by North American readers as an outrage, the fact is that J.J. has been absolutely key in bringing the revelation to thousands of Latins. I personally look on his work as no less than a miracle, as the introduction of revelation to orthodox cultures is particularly difficult."

Perhaps we could call Benitez "J.J. the Baptist," for his work certainly is the prelude to a greater work to come. His work has

brilliantly seeded the revelation where it couldn't have gone otherwise, and continues to do so today.

What follows are some remarkable stories of lives forever changed by the works of J.J. Benitez. Similar stories are being repeated in the experience of thousands of hungry souls in Spain and Latin America today.

—Saskia Praamsma, Rosey Lieske, Olga Lopez.

**RICARDO FRANCO:** The first lessons from the book came to me when I was 16 years old while reading the first volume of *Caballo de Troya (The Trojan Horse)*, a novel written by J.J. Benitez, based on teachings from the Urantia Book. This series of five books describes the life of Jesus, and it came to me when I needed it most. I felt that the conventional way of seeing God offered by the church was leaving out something essential. I had always been rebellious about it and had problems finding support for my point of view. The refreshing new life of Jesus of Nazareth told in these books was like an answer to my prayers.

*The Trojan Horse* came into my hands by chance, and after devouring it, I eagerly awaited the next volume of the series. The same author later wrote *La Rebelion de Lucifer (The Lucifer Rebellion)*, which recounts the story of the creation of our galaxy, the organization of the universe, the planting of life on our planet, the birth of Andon and Fonta, and the evolution of man, climaxing with the story of the Lucifer rebellion.

This particular book made me feel new things, because my soul knew the instant I was reading it that it was more than a fantasy. I decided to look for the source of these books. When at last I found the Urantia Book I could finally begin to read from the beginning.

The Urantia Book has given me an enormous, wonderful vision bigger than that taught by any other religion. This revelation has shown me a new dimension of God's love; it has changed and continues to change my life from its foundations. Imagine the incomparable sense of joy that comes from knowing that God wants us to love him voluntarily and not because of fear! Thanks to the teachings of the Urantia Book, I've become a freer human being and therefore able to be more worthy of his love.

**JOSEFINA DE MARTINEZ:** One day, while looking for some postcards and magazines in a bookstore in Cancun where I live, I found *El Testamento de San Juan (Saint John's Last Will)* by J. J. Benitez. It appeared to be the last copy in the store and I wanted to buy it because I had already read his *Virgin de Guadalupe* and had seen him interviewed on TV. While I was paying for it, I asked the clerk if the store carried any other works ►

**"As a Urantia worker in Latin America, I can tell you that we simply cannot keep up with the outpouring of interest that has come about as a result of J.J. Benitez's work."**

**—Rosey Lieske**

by the same author. He called the manager, who informed me that he had never heard of Benitez. I showed him the book I'd just bought, and he told me, bewildered, that the book I had in my hands was not for sale at his bookstore. "It doesn't have our special marks," he said. "Maybe somebody forgot it and left it here." He told the clerk to return my money in case the owner came back asking for the book. I finally convinced him to let me keep it and gave him my phone number in case that someone returned. No problem, since nobody has called me yet.

Later, I went to the dentist and told him the story, and he asked me if I had read *The Trojan Horse*. Since I hadn't, he offered to lend me his own copy. I read *Last Will* first, finished it quickly, then began *The Trojan Horse*. It all was so interesting that I read day and night, till later that week, when a friend and I left for Cozumel to attend a series of lectures on "Superior Consciousness."

In Cozumel we stayed for three days at the hotel where the lectures took place. On the second day, I noticed a table full of books on one side of the room. During the next intermission I went over to that table and was informed that those books had been brought over for the hotel tourists by a woman named June. In that heap of all sizes and subjects I found the Urantia Book—the same book J.J. Benitez had talked about in *Last Will*. I located my friend, and together we went looking for June. When we found her and asked her about the Urantia Book, she told us to keep it, saying, "I haven't really read it. Somebody left it at my home."

So came the Urantia Book, in English, into our hands. For me it is a wonderful book and I believe in it completely. The account of the life of Jesus answers most of the questions I had asked my parents and the Catholic priests in my youth. I wish to thank J.J. Benitez from the bottom of my heart for bringing the UB to my attention. It is important that this major revelation from the Most Highs be disseminated around the world, and that we all learn what we can from it.

**J AIME ANDRES CUELLO:** In 1996 I was reading J. J. Benitez's *The Trojan Horse*, a book based on the Urantia Book. A friend, also a Benitez reader, told me, "I know of a little book that J.J. uses as a source for his books. Are you interested?" A few days later I was asking for the Papers in a bookstore, but when I saw the UB for the first time, for US\$80, I said, "Naaa! Too long, too expensive, and maybe full of lies!" I left the bookstore.

Five minutes later the salesman in the bookstore was handing me the book in a bag, and that was all. Since that day I feel I am a different guy—a better guy!

**D IEGO GONZALES MUNOS:** Having studied at an Anglican school in Chile, a predominantly Roman Catholic country, I had the opportunity of learning and experiencing tolerance. I was very curious about UFO phenomena and paranormal activity, and an insatiable thirst for truth led me

on a search through several religions. One day, a friend told me about *The Trojan Horse* by J.J. Benitez. I soon read all of the books in the series, devouring them one after the other. I began to read other books by Benitez, including *The Lucifer Rebellion*, *Visitors (The UFOs)*, and *St. John's Last Will*. The latter book talks about the Urantia Book; the author says he has drunk from its waters. But it was not yet the hour.

I was studying at the university in the city of Santiago, three thousand kilometers from home, when one day I saw the Urantia Book in a bookstore, inside its box. Its look was powerful, mysterious. Unfortunately, it was very expensive and I didn't dare buy it. It was not yet the hour. Two months later I made up my mind to purchase it, but I couldn't find the book anywhere. Was somebody playing me the fool?

I was out for a walk with a friend, near a commercial center, when I saw it again. I called my father and very subtly told him about the book I wanted, mentioning that I had not received any Christmas gifts or birthday gifts from him. Mission accomplished!

With money in hand, I took a bus across town to buy my book. After two minutes,

I felt an irresistible pull to jump out of the bus, which I did. Feeling embarrassed and foolish for jumping out without a real motive, I began walking a few steps to a bookstore, and there it was in the middle of the table—the Urantia Book, Spanish version. I talked with the bookseller and began to understand that "the hour had come."

**T IMOTHY W. MORRIS:** I was raised in a devout Mormon family in Virginia, my parents having converted to that faith while in their twenties. I was the tenth of fourteen children, and although our family life was hectic, my parents had a wonderful, loving relationship which aided greatly in keeping the family close-knit. From a very young age I was devoted to the Mormon faith; I read the entire Bible, *The Book of Mormon*, and other religious works.

At 19, like many young men in the Mormon religion, I did two years of missionary service. During my mission in southern Spain, I came face to face with a lot of questions concerning the absolute truthfulness of *any* religion. Although I served an honorable mission and assisted many people in joining the Mormon faith, I was beginning to distance myself from my religion. Towards the end of my mission I lost my belief in Mormonism.

While at a family's home in Seville, I came upon a copy of the fictional Spanish-language work *The Trojan Horse* (first volume), by J.J. Benitez. I read only a small excerpt but found its description of Christ tremendously appealing. I did not buy the book while in Spain, thinking there would be editions in the United States; but upon my return in 1988 I could not find a copy anywhere.

During the next six years I attended Brigham Young University and got married. I let no one know of my loss of belief except my father, whom I told immediately upon my return

**"[*The Lucifer Rebellion*] made me feel new things, because my soul knew the instant I was reading it that it was more than a fantasy. I decided to look for the source . . ."**

**—Ricardo Franco**

from Spain. I went through the motions of being a Mormon throughout those six years, becoming more spiritually removed with each passing year.

In 1994, after finishing my schooling, I was hired by a banking software firm and given the responsibility of overseeing their sales in Latin America. I began heavy travel throughout South America, and while in Bogotá, Colombia, I came upon the *Trojan Horse* books again (then numbering four volumes). I bought all four and began reading them on my flights to and from South America. The content of the books was too realistic to be fiction and I was continually fascinated.

At the end of 1996, I found another book by J.J. Benitez, *The Testament of John*, at the same bookstore in the airport in Bogotá. This book portrayed the apostle John giving a final declaration to the body of Christian believers in which he admits to errors that he and Peter had made in organizing the church. It then went on to provide an in-depth portrayal of the afterlife, describing the mansion worlds, the superuniverses, Havona and Paradise. At the end of the book was a disclaimer from the author admitting that much of his material had been derived from a book which was in the custody of the Urantia Foundation. My first thought was that this foundation must be a group of dedicated monks hidden somewhere in the Italian Alps guarding the holy writ. I searched for the foundation and repeatedly came up short.

I knew that I had come upon something very important and wanted to share it with one of my brothers, who I knew was questioning the Mormon faith as well. So I began translating *The Testament of John* from Spanish to English for my brother's benefit. In early 1997, after finishing the translation of the first three chapters, I contacted the Miami office of the editors of the Planeta publishing group and asked whether the Benitez works were available in English. They told me that they were not. I then asked if they had ever heard of the Urantia Foundation. They said yes, that it was located in Chicago and that it published a book over 2,000 pages long that I could buy at any bookstore.

I immediately went out and bought it and read close to 400 pages in the first night. I was amazed by the content and detail and could not stop reading, continuing until around four in the morning. When I finally put it down to go to bed I felt incredibly calm and serene.

I have since read the Urantia Book twice and have shared it with my brother and two close friends, all of whom have devoured it in amazement.

**FERNANDO MULDONADO:** Around 1990 I was in a transpersonal psychology group which focused on Gurdjieff's teachings and the *Enneagram*. I had been in that group for about three years when I first heard of the book *The Trojan Horse*, by J.J. Benitez, which was said to provide a superior description of the life of Jesus. I was so interested that I bought the

book within a few weeks and began reading it with intense concentration and emotion. The book's portrayal was so much more beautiful than anything I had ever heard during my Catholic upbringing.

After finishing that first book, I spent the next several years reading all the other books of the series, through *The Trojan Horse IV*. I knew inside me that the information in these novels was based on another source. I wanted to find that source but had no idea where to begin looking for it. In 1997 I found *St. John's Last Will*, by the same author, and after reading it with passion, I learned that the source was the Urantia Book. After that, I read another Benitez book called *The Lucifer Rebellion* and understood everything in it.

While my work as an electronic engineer had taken me to the Internet since 1988, it had never occurred to me to search for the Urantia Book via an electronic library until ten years later. First I found a website, and some days later, the English-language discussion group. That led me to the Spanish website and subsequently to the discussion group to which I now belong. . . .

**OLGA LOPEZ:** Since the day I began to reason, I have been interested in all that is beyond the reality that we can experience with our five senses. I've always been passionate about knowledge, and it wasn't long before I realized that scientific explanations on one side and those from the Catholic Church on the other didn't fully answer my questions.

I thought it was impossible for life to have emerged from nothingness as a result of haphazard and highly improbable chemical reactions—not intelligent life! I knew that something was lacking in that theory, namely the hand of a Supreme Intelligence who was able to give sense and coherence to the whole known creation. I was also not convinced by the image of the God of the Catholic Church. The idea of sin and the atonement doctrine were, for me, a barbarism. A vengeful God did not sit well with me.

I learned about the Urantia Book through the

books of J.J. Benitez. The first of his books reflecting the teachings that came into my hands was *The Lucifer Rebellion*. I read it in 1993 and was so impressed that I traveled to the little Spanish town of Sotillo del Rincon near Soria. For those who have not read the novel, this is the town where the story begins—a beautiful town in which peace and calmness reign.

Three years later, in the summer of 1996, I bought *The Trojan Horse I* by the same author. I was so moved that I read it straight through and didn't stop until I had completed the entire *Trojan Horse* series, to number IV, which was the last one published at that time. You cannot imagine how badly I felt when I finished the fourth book. It ended so abruptly. I needed to know more.

I then read *St. John's Last Will*, which contains many concepts from the Urantia Book. I couldn't read too many pages at ►

**“I was impressed with the explanations and visions that, in a brilliant and holistic way, integrate science, philosophy and religion. It was there that I first heard about the Urantia Book.”**

**—Fernando Riquez**

once because I was dizzy with all those new ideas. It was like attempting to hold the entire ocean in one's arms. I was trying to understand the nature of God and the immense infinity of the whole creation, but it was impossible. Our poor human mind isn't able to comprehend all that greatness.

However, I had received my share of good vibrations; I had begun to see my existence and that of others with new eyes. By "chance," thanks to my work as a computer analyst, I got on the Internet in 1996 and began surfing. One day I searched the word "Urantia," and what a surprise! I discovered an electronic edition of the book and the URL of a group of UB readers from around the world. I joined the list, made regular contact with other readers and finally got my Spanish translation in 1997.

**FERNANDO RISQUEZ:** In December 1991 a close friend who does Zen meditation and other spiritual practices received as a gift the book *St. John's Last Will* by J.J. Benitez, which draws from the well of the Urantia Book. This friend in turn gave the book to me, in order to get rid of something he didn't like and still do well by me that Christmas. I began to read it in February of 1992. In that book I found important revelations and deeper teachings than those presented in the New Testament Gospels. I was impressed with the explanations and visions that, in a brilliant and holistic way, integrate science, philosophy and religion. It was there that I first heard about the Urantia Book.

I reread *Last Will* many times, as well as books by Fritjof Capra, Teilhard de Chardin, C. G. Jung, and many others. Three years after reading *Last Will*, I saw the Urantia Book for the first time here in Caracas, but it was not until 1997 that I could afford to buy it. Since then it has become a rich and important source of knowledge and revelations for me. It helps me tremendously with the lectures I give at the Central University of Venezuela, where I present the different models of the universe, including the artistic vision of the master universe according to the Urantia Book. . . .

**BETSY BERNA:** Recently I have become aware that we in the Spanish-language world must thank J.J. Benitez for having sparked interest in the Urantia Book. I, as have others, learned about the Urantia Book through the works of this author.

I didn't really like reading until a friend told me about *The Trojan Horse*. I began with the five-book *Trojan Horse* series, then read *The Lucifer Rebellion*, *St. John's Last Will*, and finally *Talking with God at 33,000 Feet*. Thus I began my adventure in the world of books. I liked the Benitez style of science fiction mixed with religion, and I wondered where he could have gotten all that information about the life of Jesus and the structure of the cosmos. My friend also told my father, who is addicted to books, about the Benitez books and he subsequently bought the series.

One day, in the spring of 1997, I was searching through

**"In 1998 I read a book by J.J. Benitez called *The Trojan Horse*. It was essentially about an astronaut who went back in time to meet Jesus Christ. It was a very interesting story that put the character of Jesus in a whole new light. I began searching more after that . . ."**

**—George Benavides**

my father's books when I discovered that he already owned the Urantia Book. I was stunned. He told me he'd bought it in 1996. He had noticed it on the shelves of a bookstore and took it down, not knowing what it was about. As he was looking through it, the bookseller came over and advised him to buy it, and he did. He then put it in his bookcase, unread, where it stayed until I found it. I began to read it from the very beginning, finding answers to questions I had long asked myself about God and other mysteries, such as: Who was Jesus? Do angels really exist? What is the soul and the spirit?

My ideas were clarified. I now see life with a new perspective, another meaning; now life is not merely growing up, studying, eating, working, having children and dying. I now know that I have an inner guide who tells me that I must learn to forgive; to be patient with those around me; that I must try to understand why some people are so hostile; that I must try to awaken in others an interest in enriching their own spiritual lives; that there must be an equilibrium between the material and the spiritual life.

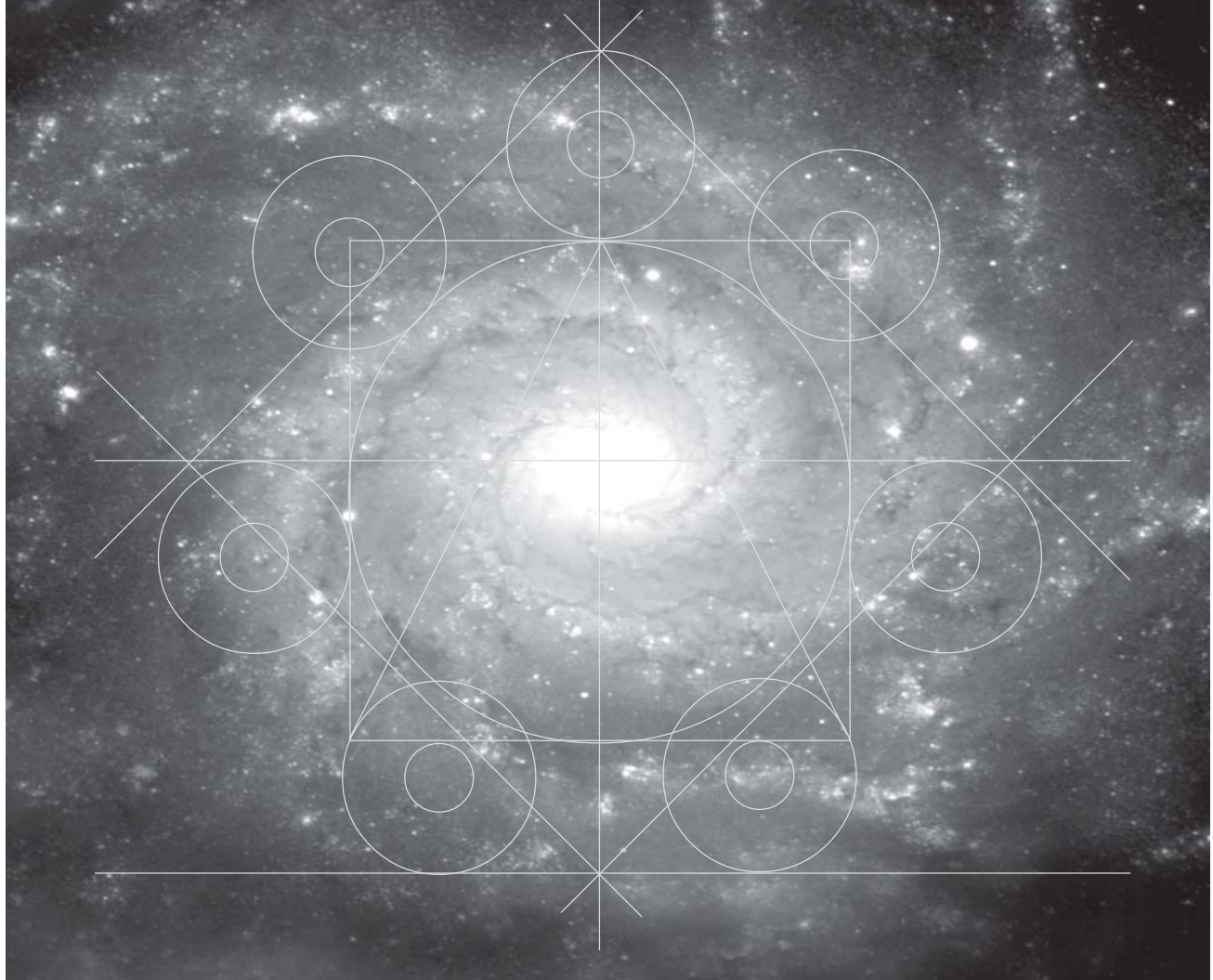
**GEORGE BENAVIDES:** In 1998 I read a book by J.J. Benitez called *The Trojan Horse*. It was essentially about an astronaut who went back in time to meet Jesus Christ. It was a very interesting story that put the character of Jesus in a whole new light. I began searching more after that.

One day I walked into the Barnes & Noble bookstore and happened to see the Urantia Book on a shelf. It was a big, white book with many questions on the outside cover, such as, Who are we? Where are we going? Where do we come from?—all questions I was curious about. When I opened the book I immediately zeroed in on the part about Jesus' early childhood. I was instantly excited. I knew what I had in front of me, so I bought it. I kept reading *The Trojan Horse* books for quite a while, then began to compare Benitez's books with the Spanish edition of the Urantia Book I had recently purchased. I realized at once that *The Trojan Horse* books must have been inspired by the Urantia Book.

When I first started reading about Jesus in the *Trojan Horse* books, I felt him come alive for the first time. I saw him for what he truly was here on earth. After reading the Urantia Book, I saw him for what he truly is in heaven. I bought all five of the *Trojan Horse* books, but I only got halfway through number three. I lost interest in reading them when the Urantia Book became a superior book to me. However, I still appreciate J.J. Benitez for opening the doors that so many people wish to enter. . . . ■

All stories are excerpted from *How I Found The Urantia Book* (2001), compiled by Saskia Praamsma and published by Square Circles Publishing, [www.squarecircles.com](http://www.squarecircles.com).

# *The Architecture of the Universe* and the Urantia Book



by Frederick L. Beckner

**T**HE *ARCHITECTURE OF THE UNIVERSE* (*AU*) is a book about the “broad features of the design of the physical world,” written by W. F. G. Swann in 1934. Professor Swann was Director of the Bartol Research Foundation\* of the Franklin Institute in Philadelphia, from 1927 until 1959. Born in England in 1884, he came to the United States in 1913, taught physics at the University of Minnesota, the University of Chicago, and Yale. An accomplished cellist, Swann founded the Swarthmore Symphony Orchestra. He was posthumously honored in ►

1967 by having a crater on the Moon (52°N, 112.7°E, 42 km in diameter) named after him.

*AU* was identified by Matthew Block in 1992 as a source for some of the science-related material in Papers 15, 41, and 42 of the *Urantia Book* (UB). However, there is little or no evidence of verbatim copying of Swann, and in three instances, errors in Swann's material were corrected or avoided by the authors of the UB.

## CORRESPONDENCES

In this study, ten apparent correspondences between these two books are examined. Two of these were discussed by Martin Gardner in his 1995 book *Urantia: The Great Cult Mystery* (347).

### 1. *The Seven Openings of the Human Head*

Both the UB and *AU* make statements concerning the seven openings of the human head.

**UB:** When a renowned religious teacher reasoned that the number seven was fundamental to nature because there are seven openings in the human head, if he had known more of chemistry, he might have advocated such a belief founded on a true phenomenon of the physical world. (479:6)

***AU*:** [Quoting 16th century astronomer Francesco Sizzi:] "There are seven windows in the head, two nostrils, two eyes, two ears, and a mouth; ..." [nearly four paragraphs deleted] ... [I]f he had known that there were chemical elements, and had predicted something about the recurrence of their properties after periods of seven, when arranged in order of their atomic weights, he might have hit upon a truth there also. (3:1-4:1)

While the concept of the UB passage may well have been derived from Swann's work, there is a significant difference between the two statements. In particular, the passages are not speaking of the same person. The UB statement is about a "renowned religious teacher," while Swann's discussion concerns Francesco Sizzi, an astronomer who attacked Galileo because he taught the unorthodox view that the earth revolved around the sun, and not vice versa. In no way was Sizzi a "renowned religious teacher." Gardner tries to make him appear so by calling him an "eminent Roman Catholic contemporary of Galileo," but even Gardner can't bring himself to call him a "renowned religious teacher." This is just one example of Gardner's tendency to twist facts to support his preconceived opinions. Actually, the religious significance of the seven openings of the human head derives not from Sizzi, but from an ancient Indian Vedic teaching called Prana Vayu. The seven openings are known as the seven Rishis, or seven Pranas. So, in fact, the UB's "renowned religious teacher" is most probably not a reference to Sizzi at all. (As an aside, Sizzi was broken on the wheel in 1617 for writing a pamphlet attacking the king of France.)



W.F.G. Swann

### 2. *Mass of an electron vs. one-tenth of ounce.*

The UB states:

If the mass of matter should be magnified until that of an electron equaled one tenth of an ounce, then were size to be proportionately magnified, the volume of such an electron would become as large as that of the earth. (477:2)

The mass of the electron is  $9.10938 \times 10^{-28}$  gram. An ounce is 28.35 grams. The magnification required to increase the electron mass to one-tenth ounce is then given by  $2.835/9.10938 \times 10^{-28} = 3.112 \times 10^{27}$ . The Institute of Physics web site ([www.iop.org/Physics/Electron/Exhibition/section1/properties.html](http://www.iop.org/Physics/Electron/Exhibition/section1/properties.html)) states that the size of the electron has never been measured. It is only known that its radius is less than  $10^{-18}$  m. The radius of the earth, however, is quite well known to be  $6.378 \times 10^6$  m. In order for the size of the electron to be proportionately magnified to equal the size of the earth, the electron radius must be  $6.378 \times 10^6 / 3.112 \times 10^{27} = 2.049 \times 10^{-21}$  m, which is 2.049 zeptometers. The UB thus implies that the electron radius is about five hundred times smaller than the currently known upper limit of its radius. The corresponding diameter of the electron is thus  $4.098 \times 10^{-19}$  cm.

The corresponding passage in *AU* is:

The mass of the electron is so small that if you should magnify all masses so that the electron attains a mass of one tenth of an ounce, that one tenth of an ounce would, on the same scale of magnification, become as heavy as the earth. (44:2)

The mass of the Earth is  $5.9736 \times 10^{27}$  gm. If one magnifies one-tenth ounce (2.835 gm) by  $3.112 \times 10^{27}$ , one has a mass of  $8.83 \times 10^{27}$  gm. This estimate is about 47% greater than the actual mass of the Earth. In order to make this statement absolutely accurate, the reference mass must be 0.082 oz rather than 0.1 oz. One-tenth ounce is probably close enough for the purpose of this illustration.

What is most interesting about this correspondence is that the UB author, a Mighty Messenger, changed the second ratio from one concerning mass, which is easily verifiable, to one concerning the size of the electron. In doing this, the Mighty Messenger provides a way for Urantians to calculate the size of the electron, scientific information which is unknown to this day. This is an apparent violation of the mandate not to provide scientific information unknown on *Urantia* (see UB 1109).

Gardner writes the following about this correspondence:

Note that the Mighty Messenger made a mighty mistake in copying from Swann. He says the magnified electron would have a volume equal to that of the earth when he should have said mass. (348:3)



Gardner himself makes the mistake of assuming that the Mighty Messenger intended to copy Swann exactly. If he had read the UB passage carefully he would have found that the Mighty Messenger knew exactly what he was saying. He did not make the mistake of confusing mass and volume. We know this because he explicitly refers to size as the quantity he is proportionately magnifying. He is saying that the magnification factor derived from mass, if applied to size, would make the electron have the same size as the Earth. As we have shown above, the value of electron size this implies is not inconsistent with current scientific estimates of the upper limit on the size of the electron.

### 3. Volume of a proton.

The UB states the following concerning the relationship of the size of the proton, a pinhead, and the earth's orbit:

If the volume of a proton—eighteen hundred times as heavy as an electron—should be magnified to the size of the head of a pin, then, in comparison, a pin's head would attain a diameter equal to that of the earth's orbit around the sun. (477:2)

The diameter of the Earth's orbit is  $2.992 \times 10^{13}$  cm (see [www.seds.org/nineplanets/nineplanets/earth.html](http://www.seds.org/nineplanets/nineplanets/earth.html)). I measured the diameter of the head of a common sewing pin as 0.068 in, or 0.173 cm. The head of this pin is probably the smallest typical value; I have seen other pins with larger heads. This pinhead would have to be magnified by a factor of  $1.73 \times 10^{14}$  to equal the diameter of the Earth's orbit. Decreasing the pinhead by this factor yields the diameter of the proton as indicated by the UB,  $1.0 \times 10^{-15}$  cm.

The radius of the proton was measured by spectrographic techniques in 1996 to be  $0.861 \times 10^{-15}$  m, or  $8.61 \times 10^{-14}$  cm (see <http://www.cnrs.fr/Cnrspresse/n22a3.html> and [www.physlink.com/reference\\_constants.cfm](http://www.physlink.com/reference_constants.cfm)). This is not the first measurement of this diameter; a less accurate measurement was made in 1963, which gave nearly the same value. The measured diameter of the proton is thus  $1.722 \times 10^{-13}$  cm. This diameter is 172 times larger than the value inferred from the UB statements.

Swann's corresponding statement is essentially the same as the UB's:

Then, we have the proton—the fundamental unit of positive charge—a thing 1800 times as heavy as the electron, but 1800 times smaller in size, so that if you should magnify it to the size of a pin's head, that pin's head would, on the same scale of magnification, attain a diameter equal to the diameter of the earth's orbit around the sun. (44:3)

It accordingly is equally in disagreement with the currently accepted measurements. Today's scientists believe that the electron is smaller than the proton; thus Swann's statement that the proton

is smaller than the electron is not consistent with current science. Interestingly enough, the UB does not make this mistake.

### 4. Size of an atom.

The UB gives a specific value for an unspecified type of atom, while AU gives a value for the size of the hydrogen atom.

UB: Each atom is a trifle over 1/100,000,000th of an inch in diameter, while an electron weighs a little more than 1/2,000th of the smallest atom, hydrogen. (477:1)

AU: It would take about 2000 protons laid side by side to make up the diameter of an electron, about thirty thousand electrons side by side to stretch the diameter of a hydrogen atom, and about a hundred million hydrogen atoms side by side to stretch one third of an inch. (46:2)

The diameter of the hydrogen atom is about  $8 \times 10^{-9}$  cm, or  $3.15 \times 10^{-9}$  inches. One hundred million hydrogen atoms would then occupy a distance of 0.315 inches or approximately one-third inch, as stated by Swann. This is about 1/317,500,000 of an inch. Given that the size of atoms varies according to the particular element, the UB's value of  $10^{-8}$  inch is a reasonable round number to use in a generic sense.

An even closer correspondence to this passage is to be found in Eddington's book, *Stars and Atoms*, written in 1926. Thus it is quite possible that both Swann's corresponding passage and the UB passage are derived from Eddington's work. See my previous paper, "Stars and Atoms and the Urantia Book," for further discussion of this correspondence.

### 5. Emissions of radium.

One of the most interesting correspondences between AU and the

UB is that concerning the emissions of radium. Both books identify the two types of emissions, called alpha and beta particles. Alpha particles are the positively charged helium nuclei, and beta particles are negatively charged electrons. The two books use the same sentence structure in expressing these results, first giving the velocity of the positive particles, and then that of the negative particles.

UB: The positive particles of radium fly off into space at the rate of ten thousand miles a second, while the negative particles attain a velocity approximating that of light. (477:5)

AU: [Speaking of emanations from the radium atom:] First, we have the alpha particle, a positively charged atom of helium moving with a velocity of about 12,000 miles per second. Then we have the beta particle, which is an ordinary electron traveling with a speed comparable with that of light. (67:1)

What is most interesting is that the UB cites a different value of the velocity of the positive particles than Swann. Swann ►

**The Mighty Messenger provides a way for Urantians to calculate the size of the electron, scientific information which is unknown to this day. This is an apparent violation of the mandate not to provide scientific information unknown on Urantia.**

gives the velocity of the alpha radiation from radium as 12,000 miles per second, while the *Urantia Book* gives a value of 10,000 miles per second. The actual velocity can be easily calculated in the following manner.

The energy of the alpha radiation from Ra226, the most common isotope of radium, is found to be 4.871 MeV (million electron Volts), as given at [www.dne.bnl.gov/CoN/nuc/R/Ra226.shtml](http://www.dne.bnl.gov/CoN/nuc/R/Ra226.shtml).

The mass of the alpha particle is given as 7294.299 times that of an electron (see [www.physics.nist.gov/cgi-bin/cuu/Value?malmse|search\\_for=electron-mass](http://www.physics.nist.gov/cgi-bin/cuu/Value?malmse|search_for=electron-mass)). Finally, one electron Volt is equivalent to an energy of  $1.602 \times 10^{-12}$  erg. From the definition of kinetic energy, one has  $E = (m v^2)/2$ , where  $E$  is the energy of the alpha particle in ergs, and  $m$  is the mass of the alpha particle in grams, and  $v$  is its velocity in cm/s. From the information given above, the energy of the alpha particle is  $4.871 \times 10^6 \text{ eV} \times 1.602 \times 10^{-12} \text{ ergs/eV} = 7.8033 \times 10^{-6}$  ergs. The mass of the alpha particle is  $9.10938 \times 10^{-28} \text{ gm} \times 7294.299 = 6.6447 \times 10^{-24} \text{ gm}$ . Solving the energy equation above for the velocity and substituting the values we have obtained for mass and energy yields a velocity of  $1.5326 \times 10^9 \text{ cm/s}$ . Now one mile equals  $1.6093 \times 10^5 \text{ cm}$ . Dividing our velocity in cm/sec by this number gives the velocity of the alpha emission from radium as 9,523 miles per second.

It is thus clear that the UB value is correct when rounded to the nearest thousand. The value given by Swann is approximately 20% too large. If *AU* was indeed a source for the statement concerning the emissions of radium given in the UB, one must conclude that the UB author knew the correct value for the velocity of the alpha emissions and substituted the correct value for the erroneous value given by Swann.

Technically this might also be a violation of the mandate not to provide unearned scientific knowledge. Of course, it is possible that the UB value was obtained from another human source.

#### 6. Use of the term “grand universe.”

Both books use the word “grand” in reference to the universe. The UB uses the term “grand universe,” while Swann uses the term “grander universe.”

**UB:** The seven evolving superuniverses in association with the central and divine universe, we commonly refer to as the grand universe (1:6)

**AU:** The number of stars in the in the grander universe is, possibly, about 10,000 million-million-million [ $10^{22}$ ] (232:1)

Swann uses the term “grander universe” to mean all material creation. This would correspond to the Urantian term “master

universe.” The UB uses the term “grand universe” to refer to the seven inhabited superuniverses plus the central universe of Havona.

#### 7. Number of stars in universe.

Both books compare the number of stars in the master universe with the number of glasses of water in the Earth’s oceans.

**UB:** But in the master universe there are as many suns as there are glasses of water in the oceans of your world. (173:0)

**AU:** In other words, there are about as many stars in the grander universe as there are glasses of water in all the oceans of the world. (232:1)

This correspondence is strikingly exact. Starting with the word “as,” the phraseology is exactly the same except that the UB drops the modifier “all.” The editing results in a more elegant phrasing without sacrificing clarity.

A calculation of the number of glasses of water in the oceans of the world gives a value of about  $5 \times 10^{21}$ . This is reasonably close to values derived from current estimates of the number of galaxies obtained from Hubble telescope deep field measurements, and to current estimates of the average number of stars in a galaxy.

Swann’s estimate of the number of stars in the universe was made in 1934, when the number of galaxies known to exist in the universe was thought to be orders of magnitude less than current estimates, and when the average number of stars per galaxy was also thought to be much less. Swann surely had no observational basis for his estimate. This estimate, however,

can be shown to be in agreement with current scientific knowledge that there are about 100 billion galaxies in the universe, that our Milky Way galaxy has about 200 to 400 billion stars, and that it can be considered an unusually large galaxy.

#### 8. Star with a density one-thousandth of Earth’s atmosphere.

Both books refer to a star whose density is one thousandth that of the Earth’s atmosphere.

**UB:** The massive sun of Veluntia, one of the largest in Orvonton, has a density only one one-thousandth that of Urantia’s atmosphere. (460:3)

**AU:** There is Betelgeuse, the great red star of Orion. It is a gas, and a very rarefied gas at that, for its density is only about one-thousandth part of that of our atmosphere. (232:1)

Although we cannot be sure that the sun in Veluntia is the same as Betelgeuse, both are certainly “massive suns,” and both

are said to have the same density. The name “Veluntia” is not given elsewhere in the UB, so we have no way to bolster this identification. Betelgeuse is in Orion, a part of the Milky Way galaxy, which is identified in the UB as being in Orvonton. This correspondence between *AU* and the UB is probably the weakest in the set.

### 9. *Distance to the Andromeda nebula.*

Both books give the distance to the Andromeda galaxy, one of the few objects outside of the Milky Way which are visible to the naked eye.

**UB:** There are not many sun-forming nebulae active in Orvonton at the present time, though Andromeda, which is outside the inhabited superuniverse, is very active. This far-distant nebula is visible to the naked eye, and when you view it, pause to consider that the light you behold left those distant suns almost one million years ago. (170:1)

**AU:** It is the great nebula of Andromeda - one of the giants of the universe, a thing so large that light, traveling at the rate of 186,000 miles per second, takes 50,000 years to cross it, but so far away that this light takes nearly a million years to reach us, so that we see that nebula not as it is today, but as it was a million years ago. (232:1)

These two passages contain the same idea, that the light we see when we view Andromeda originated one million years ago. This value of the distance to Andromeda is currently viewed as being incorrect. The current estimate of the distance to the Andromeda galaxy is nearly three million light years (see [www.seds.lpl.arizona.edu/messier/m/m031.html](http://www.seds.lpl.arizona.edu/messier/m/m031.html)). The value of one million light years was believed correct by astronomers until 1953. Thus the value given in the UB was the value known by astronomers at the time the *Urantia* Papers were written. The diameter of this galaxy is also given incorrectly in *AU*. Current science estimates its diameter at about 200,000 light years, or about twice the size of the Milky Way. The UB gives no value for the size of Andromeda, and thus avoids Swann’s mistake.

### 10. *Boiling of the Earth’s oceans.*

Both books state that the quantity of energy radiated by the sun per second is sufficient to boil the earth’s oceans.

**UB:** The total heat now given out by the solar system sun each second is sufficient to boil all the water in all the oceans on *Urantia* in just one second of time. (463:6)

The corresponding statement in the *AU* is:

The heat sent out from the sun, if poured into the oceans of the earth, would cause them to boil in one second. (237:2)

The volume of the Earth’s oceans is about  $1.358 \times 10^{24}$   $\text{cm}^3$ . Thus the mass of this water is  $1.358 \times 10^{24}$  grams. The sun is emitting energy at a rate of  $3.8 \times 10^{26}$  Joules per second. The energy required to raise one gram of water  $100^\circ \text{C}$  is 418.4 Joules, and the energy required to boil water at  $100^\circ \text{C}$  is 2,259 Joules per gram. Thus the time required to raise the Earth’s oceans to the boiling point of water is less than  $1.358 \times 10^{24} \times 418.4 / 3.8 \times 10^{26} = 1.5$  sec. The time required to boil the water once its temperature was at the boiling point, that is, to convert the liquid water to steam, would be an additional 8 seconds. This doesn’t allow for the time required to melt the water in the ice caps.

If the UB statement is taken to mean that this energy is “sufficient to boil [away] all the water,” then this statement is incorrect. It would take about 9.5 seconds to do this. If the UB statement is taken to mean “sufficient to [bring to] boil all the water,” as is the common dictionary definition of the word “boil,” then the UB statement is essentially correct.

## CONCLUSIONS

These ten correspondences provide strong evidence that the UB authors referred to Swann’s book and incorporated some of his discussions into their work. I see no evidence that the UB authors introduced deviations from Swann’s work which might be considered errors in view of present scientific knowledge. On the contrary, in some cases the UB authors avoided including information from Swann’s work which today

would be considered erroneous: that the electron is bigger than the proton, that the alpha particles emitted from radium travel at 12,000 miles per second, and that the radius of Andromeda is 50,000 light years. The UB and Swann’s statements concerning the size of the proton are in substantial disagreement with current knowledge. However, this knowledge was not available at the time the UB was written and thus the UB author was merely repeating Swann’s mistake in accordance with the mandate not to reveal information not already known. The information concerning the distance-location of the Andromeda galaxy is also incorrect, and also falls into this category. ■

•The Bartol Research Foundation is now called the Bartol Research Institute. See [www.bartol.udel.edu/basics/history.html](http://www.bartol.udel.edu/basics/history.html) for more information.

#### Acknowledgments

The author gratefully acknowledges the assistance of Matthew Block in reading drafts of this paper and in providing valuable suggestions for improving its accuracy and clarity. Thanks also to Stefan Tallqvist for pointing out that the dictionary defines the word “boiling” as “bringing to boil,” not “vaporizing.”

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# ANCIENT CYPRUS

Are the archaeological finds of Khirokitia the remains of the “*mighty host of progressive Mesopotamians*” who moved out of the Euphrates valley and settled upon the island of Cyprus about 5000 B.C., as described in the Urantia Papers?

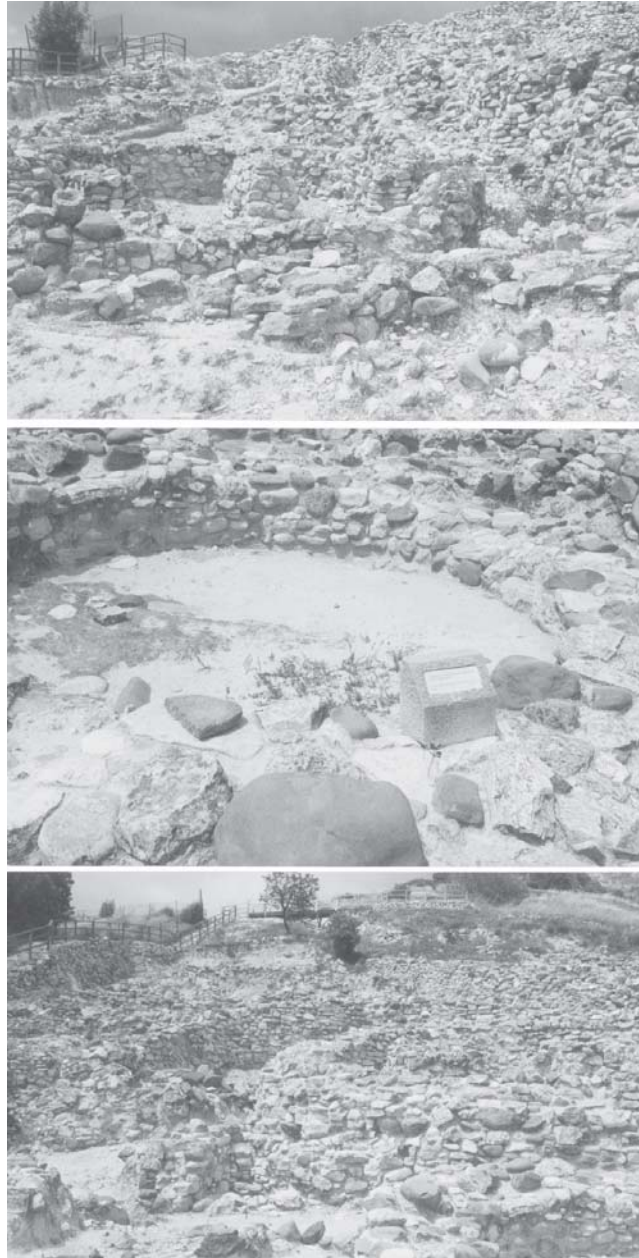
by Stefan Tallqvist

I have been to Cyprus twice. The second time, in 1996, I lived in a hotel on the coast of Famagusta Bay, and while there I visited the nearby archaeological excavations of Khirokitia, a site which was part of a 7000-year-old civilization of Cyprus, described in the Urantia Papers on p. 896: “*From all over the fertile crescent the more adventurous peoples poured westward to the islands. These migrants cultivated both grain and vegetables, and they brought domesticated animals with them.*”

“*About 5000 B.C. a mighty host of progressive Mesopotamians moved out of the Euphrates valley and settled upon the island of Cyprus; this civilization was wiped out about two thousand years subsequently by the barbarian hordes from the north.*”

There is a clear correlation between the information in the Urantia Book and the following text from the book *Cyprus Museum and Archaeological Sites of Cyprus*, by Vassos Karageorghis (1988):

“A great and important part of the Cypriot contribution to the history of civilization goes back to prehistoric times. An already developed phase of Neolithic culture, probably imported from the neighboring countries of Asia, appeared in Cyprus around the beginning of the sixth millennium. More than thirty Neolithic settlements have been identified on the island. But most of our information about life in that period is derived from the settlement of Khirokitia, excavated between 1936 and 1939. The Neolithic inhabitants of this settlement, estimated at four to five thousand, lived in well-built circular huts with thatched roofs within well-organized



*Khirokitia in 1996.*

social groups. The Archaeological Service of Cyprus has excavated a large part of the settlement; the resulting finds give a unique picture of town planning and architecture in the Neolithic age. The houses, huddled close to each other, consist mainly of a circular room which was also used as a workshop. (The inhabitants used to bury their dead under the floors of some of their houses, or at some point near their dwellings. In Egypt houses known as “Tholoi” are still used as burial houses.) The lower part of the walls was constructed of stones, whereas the arched upper part was made of clay and bricks. The inhabitants of Khirokitia used to come down the slope of the hill to draw water from the neighboring spring. They hunted, tilled the earth, had already domesticated wild animals, practiced weaving, and used soft stones—later clay—to make utensils and figures. They had trade relations with Asia Minor and Northern Syria.”

When I visited Khirokitia in April 1996, I copied some passages from the guidebook, *Khirokitia, A Guide to the Neolithic Site*, by A. Le Brun:

“Discovered in 1934, the settlement was excavated by Porphyrios Dikaïos on behalf of the Department of Antiquities between 1936

and 1946. Further investigations by the department were undertaken in 1972 and 1976. (The site is still being investigated and new finds are being made there). According to a number of uncalibrated Carbon 14 dates which range

from 5800 to 5500 B.C. , the island of Cyprus was first inhabited in the sixth millennium BC.

“The inhabitants of Khirokitia isolated their living space from the outside world with constructions which imply an important communal effort. There are few examples of such edifices in the Neolithic of the Near East.

“The settlement at Khirokitia was inhabited by farmers who cultivated wheat and barley as shown by the analysis of carbonized seed material. Grain was harvested with flint sickles hafted in wood or bone. Only the flint blades have survived. Saddle querns placed outside the houses were used for the grinding of grain. Meat from deer, sheep, goats and pigs was provided by hunting and stock breeding.

“The tools of the first inhabitants of Khirokitia are made of flint, bone and stone . . . as well as the more common utilitarian vessels there are fine stone bowls which demonstrate the high degree of skill that could be achieved in the aceramic Neolithic. All are made of igneous gray-green andesite which was easily acquired from

the banks of the Maroni River. Some are decorated with ornaments which reflect a keen artistic sense. These objects are exhibited in the Cyprus Museum in Nicosia and the district museum in Larnaca.

“Apart from a remarkable head model in unbaked clay, all other anthropomorphic representations from the site are stylized stone figurines. These provide no indications of the physical nature of the inhabitants. The study of skeletal remains is more useful and indicates that the people were short. The average height was 1.61 m for men and 1.50 m for women.

“The origins and decline of this highly original culture are still not clearly known. As was the case with all other aceramic sites Khirokitia suddenly came to an end. It was not until 1500 years later that the site was reoccupied by a ceramic culture.”

All of the archaeological information above seems to agree with the Urantia Papers’ description of the Andites in the Mediterranean Isles on p. 896.

Let’s summarize some of these correlations:

## ARCHAEOLOGICAL RESEARCH

“. . . uncalibrated Carbon 14 dates which range from 5800 to 5500 B.C . . . .”

“More than thirty Neolithic settlements have been identified on the island [Cyprus].”

“The settlement at Khirokitia was inhabited by farmers who cultivated wheat and barley as shown by the analysis of carbonized seed material. Grain was harvested with flint sickles hafted in wood or bone”

“They hunted, tilled the earth, had already domesticated wild animals. . . . Meat from deer, sheep, goats and pigs was provided by hunting and stock breeding.”

“The origins and decline of this highly original culture are still not clearly known. As was the case with all other aceramic sites Khirokitia suddenly came to an end.”

### *Possible further correlation:*

“. . . (they) practiced weaving . . . .”

“( . . . The inhabitants used to bury their dead under the floors of some of their houses, or at some point near their dwellings. In Egypt houses known as ‘Tholoi’ are still used as burial houses.)”

“. . . anthropomorphic [of human form] representations from the site are stylized stone figurines.”

## THE URANTIA BOOK

“About 5000 B.C. . . .”

“. . . a mighty host of progressive Mesopotamians . . . .”

“These migrants cultivated both grain and vegetables . . . .”

“. . . they brought domesticated animals with them.”

“. . . this civilization was wiped out about two thousand years subsequently [by the barbarian hordes from the north].”

“. . . weaving was still practiced in the days of Eden.” (830)

“. . . And this was the origin of the practice of burying noted and pious men and women under the floors of the places of worship.” (852)

“It was during this age in Crete that the mother cult of the descendants of Cain attained its greatest vogue. This cult glorified Eve in the worship of the ‘great mother.’ Images of Eve were everywhere. Thousands of public shrines were erected throughout Crete and Asia Minor.” (895) ■

# “The Urantia Atmosphere”

A Science-Related Source Study

by Matthew Block

**T**HE URANTIA BOOK asserts that revelation proves itself by its spiritual power and philosophic excellence, by the masterful way it “synthesizes the apparently divergent sciences of nature and the theology of religion into a consistent and logical universe philosophy . . . thus creating a harmony of mind and satisfaction of spirit” in the God-knowing people who grasp it (101:2.1). Nevertheless, its science content is one of the few areas in which the book’s revelatory claims have any chance of being objectively tested and verified. In “The Limitations of Revelation” (101:4), the writer dampens hopes for spectacular proofs by stating that the UB’s cosmology is “limited by our [the revelators’] permission for the co-ordinating and sorting of present-day knowledge.” But three paragraphs later, in an apparent reversal, he points to revelatory cosmology’s more momentous benefits: “[t]he co-ordination of known or *about-to-be-known* facts and observations [italics added]” and “[t]he supplying of information which will fill in vital missing gaps in otherwise earned knowledge.” Seizing on these latter claims, many readers have hoped that these about-to-be-known facts, once identified

and confirmed, would strongly boost the UB's credibility and elevate its stature in the world.

Considering the stakes—as well as the advisability of being as informed as possible about what one believes—it would have been helpful if early Urantians had commissioned astronomers, geologists, physicists, biologists and other science professionals to examine and report on the Urantia Book's science content item by item. A team of scientists could have gone far in tracing the book's reference points, identifying its original material, and pinpointing possible errors and prophecies. But, as far as I know, no such stocktaking was done, and a systematic critical reading and reporting of the book's science has been slow in coming.

This essay introduces a new method of examining the Urantia Book's science in the light of its recently discovered source texts. Since sources were used heavily in composing many of the book's science sections, this method opens the way to a more insightful grasp of the book's entire science content. Before proceeding with its demonstration, I wish to briefly review the history of Urantia Book science study before the method became possible.

**T**HE FIRST RECORDED look at the book's science appears in Dr. William S. Sadler's January 1959 essay, "Consideration of Some Criticisms of the Urantia Book."<sup>1</sup>

(This essay was one of several pieces of literature routinely sent out by the Urantia headquarters to inquiring readers.) Here Sadler responds to eighteen criticisms made by three or four unnamed ministers, two of whom, he writes cryptically, "belong to that high echelon of theology that might be comparable to the professors in our theological seminaries." Criticism no. 14 is from a minister who wrote: "I asked a friend of mine, a professor of physics in a near-by university, for an opinion on the scientific aspects of the Urantia Book. After going over the book,

he said: 'As regards science, this book is dated. It presents a very good picture of the way we looked at the cosmos ten years ago.'" Sadler replies to this sweeping critique with equal generality: "On the whole, I think this is a valid criticism of the Urantia Book." He then quotes the first two paragraphs of "The Limitations of Revelation," which admit and explain the reasons for the soon-to-be-obsolete material, and concludes: "The science of the Urantia Papers bears the closing date of A.D. 1934 [*sic*]. Even if it is now regarded as ten years out of date, it was 15 or 20 years ahead of the times when first presented to us. But even now, the fact of the ultimatón has not yet been discovered, even though there have been several hints along this line in the scientific papers of the last few years."

This exchange is frustrating for its complete lack of details. One wonders, Who was the professor? How closely did he "go over" the book? What exactly did he find dated? By "dated," did he mean wrong or simply incomplete? As for Sadler, why did he readily agree? Were he and the professor thinking of the same dated material? Did Sadler have in mind any items in the UB's science that were fifteen or twenty years ahead of their time, or was he

simply using the professor's remarks as a convenient lever to tout the book's prophetic nature? In which scientific papers of the last few years did he think the ultimatón had been hinted at?

Later in 1959, Benjamin N. Adams, a Presbyterian minister from San Francisco, sent Sadler a remarkable letter<sup>2</sup> in which he praised the Urantia Book highly but advised that "the best and highest service which can be rendered this book is a strictly objective and merciless critical analysis thereof." He continues: "As I read what it has to say about cosmology, cosmogeny, geology, chronology, biology, anthropology, astronomy, physics, chemistry, nuclear physics, etc., etc., I find myself wishing that I had considerably more competence in all of these fields." Focusing on his area of expertise, he lists several mistakes or discrepancies he perceives in the Jesus papers. But he does challenge one science-related statement: "There are just 100 distinguishable atomic materializations of space-energy in a dual universe; that is the maximum possible organization of matter in Nebadon" (42:7.4). He comments: "This seems to me to say that only 100 chemical elements are possible. But I can quote several authorities to the effect that at least 103 elements have been identified and named."

Replying to Adams's remarks on the UB's science, Sadler ignores the question about the maximum possible number of atomic elements. Preferring once again to speak in generalities, he writes: "You ask about others who have critically examined the Urantia Book. From a standpoint of general science I think the

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Only facts and truth court the full  
light of comprehension and  
rejoice in the illumination and  
enlightenment of scientific  
research (90:4.9).

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studies of the late Sir Hubert Wilkins were perhaps the most extended and exhaustive. For more than twenty years he periodically spent time in Chicago going over the Papers. He would work weeks at a time, ten hours a day, and his final conclusion was that the Papers were consistent with the known facts of modern science." One wonders, As an ardent believer in the Urantia Book, did Wilkins

subject the book's science to the "strictly objective and merciless critical analysis" that Adams recommended? Did he question the apparently erroneous statement quoted by Adams? Did he find *any* of the book's science questionable? As for Sadler, did he cite Wilkins because of his scientific expertise—Sir Hubert was a famed aviator, polar explorer, and military consultant, not an academic scientist—or because of his celebrity?<sup>3</sup>

Sadler continues: "Since the Book was published, a young physicist in Philadelphia has been a very careful student of the physics of the Urantia Papers. About a year ago he wrote a paper, with many diagrams, for the Gravitational Society, in which he advocated that the cosmology of the Urantia Book was the only one that was possible from the gravitational standpoint." One wonders, Who was this young physicist? How was his paper received by his colleagues?

In the early 1960s, two comb-bound textbooks, *Science in the Urantia Book* (Volumes 1 and 2), were prepared for the Urantia Brotherhood School. These books, compiled by Dr. Sadler and Alvin Kulieke, simply reorganized the UB's science passages by ►

topic, with no further question or comment, which suggests that the UB's science was presented as "teachings" to be learned but not critically examined.<sup>4</sup>

But some detail-oriented study must have been done, as evidenced by four science-related changes surreptitiously made to the text of the second edition of the Urantia Book in 1967: (1) In 41:4.4, the density estimate of an unnamed, contracting star was tweaked from 'sixty' to 'forty' times as dense as the sun; (2) in 42:5.1, 'Y rays' was changed to 'gamma rays'; (3) in 42:6.7, the masses of electrons and protons in relation to each other and to the hydrogen atom were adjusted; and (4) in 42:7.7, the word 'well-nigh' was inserted before the word 'instantaneous' in "When one hundred and one [electrons] have been artificially introduced into the orbital field, the result has always been the instantaneous disruption of the central proton [*sic*] . . ." Who pointed out the errors, why they weren't noticed in the years before the book was published, and why the changes were kept under wraps until computer analyses by Kristen Maaherra and others exposed them about ten years ago, are still mysteries. (My source research indicates that the first three of the above errors probably resulted from misreadings or miscopyings of the respective source texts.<sup>5</sup> The last change may well have been made as a result of the Adams letter; the letter clearly triggered several changes in the Jesus papers.)

By the late 1970s and 1980s serious study of the Urantia Book's science began to surface, as a few UB enthusiasts delved into details and presented their studies in movement newsletters, journals and the Urantia Brotherhood's Scientific Symposia. Errors and possible errors began to be mooted, on such matters as the rotation of Mercury (57:6.2), the number of chromosomes in humans (36:2.4), the one hundred elements discussed in 42:7.4-7 (the insertion of 'well-nigh,' referred to above, did not remove the error that Adams perceived), the "one hundred octaves of wave energy" (42:5.1), and the distance to Andromeda (15:4.7). Readers wondered: Is the Milky Way the nucleus of Orvonton, as Paper 15 seems to indicate, and if so, how to reconcile the discrepancies in star counts? How does one get to the mansion worlds by seraphic transport in three days, when mansonism is many light years away?

It's at this level of study that perplexities and controversies occur, as believers grapple with the faith-threatening possibility that some of the UB's science statements—all of which are expressed in a this-is-how-it-is-and-we-know-whereof-we-speak style—are wrong.

Typically, when a science statement is suspected of being erroneous, whether in a study group, in print, or in an Internet discussion, the first reaction among believers is to parse the allegedly erroneous statement in an attempt to interpret away the perceived error. For example, when the Urantia Book asserts, "On Urantia there are forty-eight units of pattern control—trait determiners—

in the sex cells of human reproduction," is it necessarily referring to chromosomes? Is the clause-laden sentence in 57:6.2—"Such gravitational influences also contribute to the stabilization of planetary orbits while acting as a brake on the rate of planetary-axial revolution, causing a planet to revolve ever slower until axial revolution ceases, leaving one hemisphere of the planet always turned toward the sun or larger body, as is illustrated by the planet Mercury and by the moon, which always turns the same face toward Urantia"—actually saying that Mercury's rotation has ceased, or rather that it is still slowing down? In both cases the ambiguous wording allows for alternative interpretations, although the most straightforward one coincides with what was believed at the time the Urantia Book was written but has since been refuted.

When the Urantia Book's assertions clearly clash with modern findings—as in such matters as the chronology it assigns to geologic and biologic periods on Earth, the distance to Andromeda, the formation of our solar system, etc.—believers point to the fact that scientific discoveries and developments may be wrong or misleading, that it's impossible to be sure of the accuracy of every supposed discovery, that science has vacillated on many matters. (On the other hand, many believers throw caution to the wind and confidently embrace any new findings which appear to converge with the Urantia Book's science, claiming they prove the book's prophetic nature.)

Man is gradually backing into the truth, beginning in error, progressing in error, and finally attaining the threshold of truth. Only with the arrival of the scientific method has he faced forward (88:4.3).

When error in the Urantia Book is entertained as a probability, or conceded as a given, readers cite "The Limitations of Revelation," Dr. Sadler being the first in a long line of Urantians to do so. But by quoting only the first two paragraphs in his "Some Criticisms," Sadler skirted the section's peculiar double-jointedness. One of its incongruities was mentioned above: the claim that revelation is limited to "the co-ordinating and sorting of present-day

knowledge" followed by the claim that revelation co-ordinates "known or about-to-be-known facts and observations." A second incongruity is equally perplexing: In the first paragraph, we're told that the inclusion of cosmological instruction in a revelation has always "made trouble for the future," because students of the revelation are destined to "discover errors on the face of the associated cosmologies therein presented" owing to the revelators' mandate forbidding them to impart unearned knowledge. A few paragraphs later, however, we're told that one of revelation's immense values is its "authoritative elimination of error." Is the UB, then, really admitting errors or simply the inclusion of dated material which will be perceived as erroneous by future readers? The section is further clouded by the failure to define ambiguous terms such as 'cosmology,' 'uninspired,' 'in need of revision,' etc. (Interestingly, John Baillie's 1929 *The Interpretation of Religion*—a major source for Papers 101 to 103—seems to have inspired much of "The Limitations of Revelation." In one passage Baillie





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points to “trouble” caused by “welding into a single system the abiding convictions of Christian faith and the most up-to-date scientific cosmology.” He warns: “The more assiduity we show in forging links of steel between the faith of Christ and even such scientific results as for the time being look most secure, the more deeply disturbing will it be for us when these latter come . . . to be called in question.” In a later passage, on the history of the idea of revelation, he discusses the meanings of the word ‘inspired.’ These passages and others will be discussed in my book on Papers 85 to 103.)

Some readers not only accept errors in the Urantia Book’s science but consider their presence salutary. In the Spring 1989 issue of his former journal, *Cosmic Reflections*, Richard Bain proposed the now well-known “time bombs” theory, surmising that the Urantia Book’s superhuman authors deliberately included minor errors to prevent the book from becoming a fetish. This line of speculation has been developed by Ken Glasziou in several

articles published in his journal, *Innerface International*. (The Urantia Book Fellowship’s website contains a complete set of issues.) Glasziou is probably the Urantia movement’s premier commentator on the science content of the Urantia Book, having spent years tracing possible prophecies and errors. In the September/October 2001 issue of *Innerface*, he calls the Urantia Book’s science “a mystery of inexplicable prophecy . . . compounded by inexplicable error” and suggests that, despite its many errors, the Urantia Book contains enough prophetic information to lure science-minded people to the book, and win them over by its spiritual revelations. (Over the years his inventory of prophecies has diminished—the September/October 2001 lists a few—and his catalogue of errors has grown. The May/June 2002 *Innerface* lists several newly recognized errors in the Urantia Book’s historical geology.)

As far as published critiques of the Urantia Book from the outside scientific community, only two have appeared in English, ►

as far as I know. In 1995, science journalist and skeptic Martin Gardner published *Urantia: The Great Cult Mystery*, an attempted exposé of the Urantia Book and its believers. Despite its rude tone and Gardner's frequent misreading of the Urantia Book, the book contained two highly instructive chapters on the UB's science. Gardner highlighted errors not previously noted and effectively refuted several claims of predictive science. He contended that the science was probably written by Dr. Sadler himself both before and after 1935, and that "The Limitations of Revelation" was inserted by Sadler as a veiled disclaimer of his own limitations. In 1998, Mark A. S. McMenamín, a geology professor at Mt. Holyoke College, appraised the Urantia Book more favorably in his *The Garden of Ediacara*.<sup>6</sup> Though stating that "there are reams of scientifically untenable material in *The Urantia Book*," he marveled at the book's "remarkable scientific revelations" about a Proterozoic supercontinent existing 750,000,000 years ago, whose breakup coincided with the emergence of complex life. McMenamín apparently failed to notice that the Urantia Book does not posit a Proterozoic supercontinent; according to the UB's idiosyncratic timetable, 750,000,000 years ago the planet was still completely lifeless. In fact, we're told in Paper 58 that the Life Carriers delayed the advent of life until the supercontinent had broken apart. The UB's Proterozoic era began hundreds of millions of years after the original supercontinent had fragmented, with animals making their appearance 450,000,000 years ago. Thus, the Urantia Book's correspondence with modern findings of a pre-Pangea supercontinent is only partial, and possibly coincidental. McMenamín adds: ". . . I can't help but wonder whether science would benefit by having scientists themselves or friends of science systematically scan the various nonscientific literatures for writings such as those appearing in *The Urantia Book*. Scientists would ordinarily ignore and dismiss such writings, but a discerning eye might pick up some gems."

**I**N THE MIDST of these science inquiries, for the past ten years I have been discovering that a considerable amount of the material in the science sections, like much of the rest of the Urantia Book, appears to have been derived from previously published works. Since my first science-related source discovery—W. F. G. Swann's 1934 *The Architecture of the Universe*<sup>7</sup>—in 1992, I have identified books and articles in physics, astronomy, geology, biology, and anthropology which contain passages so closely paralleled in the Urantia Book as to suggest that they were used as base texts in the writing of several sections in Papers 12, 15, 36, 41, 42, 49, 57-65 and elsewhere.

These sources, like the tablets describing the lost civilization of Dilmun "silently resting on the dusty shelves of many museums" (77:4.8), have lain for years on the shelves of used book stores and libraries across the Anglo-American world. Written mostly in the

1920s and 1930s by eminent scientists such as Thomas C. Chamberlin, Sir James Jeans, Sir Arthur Stanley Eddington, Henry Fairfield Osborn, and Charles Schuchert, they were read widely by university students and the general public. Martin Gardner, born in 1914, recognized similarities between the Urantia Book's science and what he'd read in his university textbooks, and mentioned several source authors (not knowing how copiously the Urantia Book had drawn from their works) in his discussion of the science of the period in which the UB was written. He did identify one major science source, Sir James Jeans's 1929 *The Universe Around Us*, first pointing it out to me in a letter in late 1992, after hearing about my source research.

I have not been able to ascertain whether anyone in the Contact Commission or the Forum read any of the source books, or recognized them as sources if they did read them. Suspecting that Sadler co-wrote the UB, Martin Gardner reckoned that Sadler drew from contemporary science books, citing parallels between

passages in Paper 57 and passages in Jeans' *The Universe Around Us* as evidence. In my study of Sadler's writings, I have found one science-related source book, along with several other source books in other fields, listed in the bibliography of his 1936 textbook, *Theory and Practice of Psychiatry* (1936). On examining the remains of Bill Sadler's library during a visit to the Urantia Foundation headquarters in December of 1997, I found copies of two science sources I'd discovered a few years earlier—Reginald Daly's *Our Mobile Earth* (1926), used in Paper 58's description of the mechanism of continental drift, and

Chamberlin and Salisbury's *College Geology* (1909), a major source of Papers 57 to 61. Curiously, these books had no underlining or marginal markings. The contents of Sadler Sr.'s library were gone.

Whether my findings are discoveries of a previously unknown revelatory process, or an uncovering of buried secrets, they promise to contribute to one of the more intriguing unveilings in literature. Knowledge of its sources is crucial to an informed and intelligent understanding of any text; and in the Urantia Book's case, the tracing of its extensive source use has the added benefit of permitting us a glimpse into the minds and methods of the book's mysterious authors. New light is thrown on the whole of the Urantia Book's science as we now approach it not only item by item by text by text. In the coming months and years, I and others will examine every science-related section in the Urantia Book, analyzing source use, highlighting original elements, and appreciating how the derived and original elements were integrated with each other and woven into the higher teachings of the papers.

**T**HIS ESSAY implements the parallel-column method of examining source use. It charts and interprets the parallels in section 2 of Paper 58, "The Urantia Atmosphere," and "Solar Radiation and the State of the Earth's

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Faith does not shackle  
the creative imagination,  
neither does it maintain an  
unreasoning prejudice  
toward the discoveries of  
scientific investigation  
(101:8.4).

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Atmosphere,” a 17-page article by astronomer Harlan True Stetson, published in the June 1942 issue of a now-defunct U.S. journal, *Scientific Monthly*.

I chose the Stetson article because, like Leslie D. Weatherhead’s *Jesus and Ourselves* (1930), the subject of a source study I published last year,<sup>8</sup> its straightforward relationship with a single section in the Urantia Book lends itself well for a magazine article. Further, both the Weatherhead study and this one are unconnected with sections covered in my upcoming book. At the time I chose this source study, last year, I had only roughly worked up the parallel chart and hadn’t analyzed it too deeply, but I expected the essay to proceed along the same lines as the Weatherhead. In many ways it has, but its results are far more problematic.

**T**HE SECTION THAT used Weatherhead, “Instruction for Teachers and Believers” (159:3), prefaces Jesus’ instruction with the words: “Summarized and restated in modern phraseology, Jesus taught: . . .” Further, it is found in Part IV, whose author acknowledges that “the majority of the ideas and even some of the effective expressions I have utilized had their origin in the minds of the men of many races who have lived on earth during the intervening generations, *right on down to those who are still alive at the time of this undertaking*” (121:8.12, italics added)—as Weatherhead was. The parallel chart revealed where and how the UB author drew from *Jesus and Ourselves* in fashioning the section. In the analysis we saw how the UB emboldened Weatherhead’s observations and insights about Jesus by transforming them into pithy injunctions by Jesus himself. Once readers got over the shock of the *prima facie* plagiarism, they could easily see the Weatherhead appropriations as consonant with the midwayers’ stated intentions and procedures, and thus a confirmation of Part IV’s revelatory authenticity.<sup>9</sup>

“The Urantia Atmosphere,” on the other hand, is not preceded by any qualifier or acknowledgment of the use of human sources. (Contrary to popular interpretation, the acknowledgment at the end of the Foreword applies only to the papers in Part I.) However, since the Urantia Book occasionally refers to human scientists (e.g. “This era is known to your researchers as the Proterozoic” and “. . . Urantian geologists have very accurately deduced the various stages of [the development of the Great Lakes]”), its use of the works of Stetson and other scientists, as reference points and guides to terminology, is not surprising. As I studied the Stetson-52:8 parallels more carefully, I noticed tweaks of Stetson’s figures, and a firming of his tentative suggestions into fact, analogous to the midwayer’s emboldening of Weatherhead. Was the Urantia Book correcting and verifying Stetson, exercising its revelatory function of reducing confusion by the authoritative elimination of error and co-ordinating known or about-to-be-known facts and observations? In an attempt to find out, I was driven to explore understandings, past and present, of the issues in question. The Internet made it easy to look into current studies of the sun and the atmosphere. My collection of astronomy and geology textbooks from most decades of the 20th century, supplemented by old articles from *Scientific American* and other science magazines I found at local libraries, filled out my research materials.

The results of this study, in my opinion, are completely different from the Weatherhead one. Instead of substantiating the Urantia Book’s claims, they indicate that the section fails by even the most liberal interpretation of “The Limitations of Revelation.” Rather than co-ordinating the highest existing knowledge or eliminating error, the writer of 58:2 appears to have endorsed errors that were already being questioned, and introduced new ones, some of which are so serious that they betray a basic ignorance of solar and atmospheric phenomena, phenomena with which a Life Carrier would, presumably, be thoroughly familiar. Since I’ve recently found that William S. Sadler, in writing several of his own books, culled from sources in much the same way the Urantia Book does,<sup>10</sup> I am forced to face the hard question of whether Sadler himself wrote this deeply flawed section and others, as Martin Gardner suspected.

However, as a non-scientist who learned as I went, I disclaim superior knowledge of any of the subjects covered, and would be happy to be corrected, instructed, or challenged on any point or contention.

Before displaying and analyzing the parallels, I will provide information about each text and its respective author.

## STETSON AND “SOLAR RADIATION AND THE STATE OF THE ATMOSPHERE”

**H**ARLAN TRUE STETSON (1885-1964) was an American astronomer. When he wrote “Solar Radiation and the State of the Atmosphere” he was a researcher at the Massachusetts Institute of Technology and director of the Cosmic Terrestrial Research Laboratory in Needham, Massachusetts. He authored numerous other articles and at least five books, including *Earth, Radio and the Stars* (1934), *Sunspots and Their Effects* (1937), and *Sunspots in Action* (1947).

In 1937, a week after the publication of *Sunspots and Their Effects*, he was profiled in a *Time* magazine article called “Stetson’s Spots.” After noting his “impeccable credentials” as a scientist, the article focused on Stetson’s unorthodox speculations about the possible influence of sunspots on human affairs. Is intense sunspot activity, Stetson wondered, connected in some way to increased levels of warfare on the planet? Was it coincidental that four of the last five major economic downturns followed in the wake of sunspot maxima? Does the increased ultraviolet radiation occurring during sunspot peaks affect moods and emotions? The article concluded: “Dr. Stetson admits that . . . the effort to match sunspot curves with indices of human activity . . . must necessarily be far from conclusive. But he feels that the evidence for sunspot influence is too good and too stimulating to be thrown out of court.”<sup>11</sup>

Stetson makes no mention of the possible psychosocial effects of sunspots in “Solar Radiation and the State of the Atmosphere,” although much of the article was probably derived from *Sunspots and Their Effects*. He begins by reviewing contemporary understandings of the sun and its radiations, and the Earth’s atmospheric layers. He then briefly describes sunspots and observes how aurorae and variations in the Earth’s magnetic field parallel the 11-year sunspot cycle. Writing in wartime, Stetson is particularly interested in how radio communication is adversely ►

affected by the increased ionization of the upper atmosphere that occurs during sunspot peaks. He devotes much of the article summarizing his radio propagation research, including his measurements of a radio station's field strengths during periods of increased solar activity. He concludes by reviewing other scientists' attempts to discern correlations between solar phenomena and climate and weather patterns.

The UB draws copiously from the first several pages of the article, leaving off where Stetson discusses his radio propagation studies. Because of the close and consecutive culling, and the retaining of some of Stetson's wording ("These diurnal wanderings of the compass . . ."), I could tell within minutes that the article was a source.

I discovered it in October 1997. By then I had already found several scientific source books, all published before 1935, which paralleled much of Papers 41, 42, and 57-61. But certain sections of these papers—including 41:8 ("Solar-Energy Reactions"), 42:8 ("Atomic Cohesion"), and 58:2 ("The Urantia Atmosphere")—remained unparalleled. Ken Glasziou explained in "The Science Content of *The Urantia Book*" (1991) and elsewhere, that the first two of these sections contained prophetic science, information not known and/or verified in 1934. As for 58:2, the section under study here, my research showed that it described the atmosphere

in a more informed way than pre-1935 literature. Correspondences with the section were stronger in astronomy textbooks of the late '30s and 1940s; by then the ionosphere was recognized as a separate atmospheric level, and the features of the ozone layer were better clarified. But parallelisms of a source-like nature were absent in the books I'd seen.

I didn't know whether these sections had identifiable source texts; perhaps they were the products of several sources supplemented by the "about-to-be-known" information alluded to in "The Limitations of Revelation." In any case, I wanted to pinpoint when science was most in sync with the UB. Through his investigations into the Urantia Book's science, Martin Gardner awakened me to the possibility that magazines and journals were source texts. But I didn't explore this avenue until the fall of 1997, when Fred Beckner, who was discussing mesotrons on a UB-related Internet forum, asked me if I'd found anything about mesotrons being 180 times the mass of electrons, as stated in 42:8. I hadn't. A few weeks later, hearing that the Internet discussion about mesotrons was still going on, I went to a library in Chicago and looked through volumes of the *Reader's Guide to Periodical Literature*, under "Mesotrons." I found no topical listing for that term until I got to the July 1937 - June 1939 volume.<sup>12</sup> I quickly located suggestive articles, and eventually found one that not only listed the mass of the mesotron as "about 180 times as heavy as the electron" but closely paralleled information in the entire section. This source article was C. W. Sheppard's "The Evanescent Mesotron," appearing in the October 1940 issue of *Scientific American*.

That same week, charged by the discovery of the Sheppard article, I found two more sources by looking in *Reader's Guide to Periodical Literature*, under "Atmosphere" and "Neutrinos." The first was the Stetson article, the second was Dr. G. Gamow's "Neutrinos vs. Supernovae," published in the January 1942 issue of *Scientific Monthly*. I shared my finds with several science-minded UB readers, who agreed that they were unmistakable sources. We realized, sadly, that they confirmed Martin Gardner's contention that the UB's science was not finished in 1934 or 1935—despite the dates given at the end of each of the Urantia Book's first three Parts, and despite William S. Sadler's apparently confirmatory claim in "Some Criticisms of the Urantia Book," quoted above, that "The science of the Urantia Papers bears the closing date of A.D. 1934."<sup>13</sup>

But by 1997, counter-indications were already available. In 1991, Mark Kulieke, the son of Forumites, published *Birth of a Revelation*, a short history of the Urantia movement in which he wrote that minor modifications to the Urantia Papers were made between 1935 and 1942 in response to further questions from the Forum. A few years later, Dr. Sadler's private history of the Urantia movement, from which Mark had apparently drawn his information about the post-1935 textual additions, surfaced as evidentiary material in the Urantia Foundation vs. Kristen Maaherra copyright case.<sup>14</sup> In a deposition made in 1994, also in connection with the UF-Maaherra case, Helen Carlson, a longtime Forumite and resident of 533 Diversey Parkway, stated that material continued to be added to the Urantia Papers well into the



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1940s.<sup>15</sup> Further, by 1997 I had already found several non-scientific source books first published after 1935.

In 2000 the Sherman diaries, whose existence was first made known in Martin Gardner's *Urantia*, became available. Among the entries was this one:

*Sunday, January 2, 1944.*—The first Forum meeting of the new year was well attended and Dr. Sadler read the paper which dealt with early life on Urantia. He announced dramatically that it contained some new material, and then proceeded to read some statistics related to how much the heat of the sun would cost to people of Chicago daily if they had to pay for it in terms of kilowatt hours. The figure was something like a hundred million dollars a day. The Doctor remarked that this mention of Chicago was the only time it had been mentioned in all the papers. . . .

This eyewitness account of a Forum study group meeting, in which Dr. Sadler read Paper 58, "Life Establishment on Urantia," and referred to a passage included in the section under study here, vividly confirms that 58:2 was added well after 1934. Other entries record Dr. Sadler or his son Bill announcing new material in other papers. As many Urantia Book readers know from reading Harold Sherman's highly abbreviated account of their Forum years in their 1976 book, *How to Know What to Believe*, Sherman clashed with the Sadlers on a number of issues, and eventually rejected—at least partially—the Urantia Book's revelatory authenticity, anticipating Martin Gardner in suspecting Dr. Sadler of editing and/or co-writing the Urantia Papers. Nevertheless, the Shermans' voluminous diaries, begun in 1942 and ending in 1947, report on Forum activity with unmatched vividness and immediacy and thus are of primary value in the study of early Urantia history.<sup>16</sup>

A final puzzle piece: The July 1941 - June 1943 volume of the *Reader's Guide* indicated that Stetson's *Scientific Monthly* article was a revision of an article he had written for the 1938 *Annual Report* of the Smithsonian Institution, called "The Sun and the Atmosphere." The library I was using did not have this earlier article. In June of 1999, Ernest Moyer, who'd attended a lecture I gave in which I mentioned the 1942 Stetson article and other findings, reminded me of the 1938 article and e-mailed me some parallels he'd drawn between the two texts. Last year I got the article myself. The 1938 is indeed close. But a careful comparison indicates that, in the several cases where the 1942 differs from the 1938, the UB culls from the 1942 text every time. (The differences are detailed below.)

## THE LIFE CARRIER AND 58:2

The stated author of 58:2 is a Life Carrier. Uniquely created by the Creator Son, the Creative Spirit, and an Ancient of Days, Life Carriers are divine Sons entrusted with the awesome task of designing and implanting life on individual planets. As part of their training they study the whole panoply of life phenomena on the Life Carrier worlds of Salvington. They then assemble on the system capitals prior to going forth on their planetary assignments. When their assigned planet is ripe for life, they implant the life plasm they have chosen as best suited to the planet's physical conditions. This original plasm, we are told, "must contain the full potential for all future developmental

variations and for all subsequent evolutionary changes and modifications" (36:2.10). A corps of Life Carriers remain on the planet, fostering life evolution for hundreds of millions of years until the advent of human life. At this point they either leave the planet or stay on as advisers to the planetary government, gaining new powers when the planet achieves light and life.

The Life Carrier who authored Paper 58 is one of fourteen members of his order (two seniors and twelve assistants and custodians) who have resided on Earth since life began, supposedly 550,000,000 years ago. He may or may not have authored the entire series of papers from Paper 57 to 65, each of which is attributed to an unnamed resident Life Carrier; but all these papers read consistently as a revealed history of our planet, presented by witnesses of or participants in the events they describe. No human sources are acknowledged; Paper 57's preamble states: "In presenting *excerpts from the archives of Jerusalem* for the records of Urantia respecting its antecedents and early history, we are directed to reckon time in terms of current usage . . . We will use the nearest whole numbers as the better method of presenting these *historic facts*" (italics added). In "The Limitations of Revelation" we are further assured that "the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come" (101:4.2). These declarations, coupled with the authoritative tone assumed throughout the narrative, conduce to automatic confidence in the accuracy of the information given.

Papers 57 to 64 are threaded by an italicized timeline, beginning at 987,000,000,000 years ago. The story opens with the genesis of a component of our local universe, followed by the formation of our solar system and the origin and early growth of Urantia. One billion years ago, "the date of the actual beginning of Urantia history," the planet approximately reached its current size. A hundred million years later, a corps of Satania personalities visited the planet and decided it was ideally suited to be a life-experiment world. A commission of Life Carriers arrived 600,000,000 years ago to study the physical conditions of the planet prior to implanting life. They returned 50,000,000 years later, when the land-and-sea configuration was most favorable, and implanted identical life packages in the inland seas of three continents.

The first three sections of Paper 58 discuss the planetary and cosmic features that had to evolve to a favorable status before the Life Carriers could establish life. Section 1 is mainly concerned with marine conditions; section 2, the section under study here, deals with the atmosphere; section 3 concerns the "spatial environment," with the Life Carrier making the dubious claim that the presence of vast hydrogen clouds and their accompanying cosmic rays are "germane to the essential environment of life establishment." When these three conditions were satisfactory, the Life Carriers implanted life, as narrated in section 4.

"The Urantia Atmosphere," 58:2, is something of an anomaly in that the historical thread is dropped. The entire section discusses the *present* atmosphere, abruptly breaking from section 1's description of the planet and its CO<sub>2</sub>-charged atmosphere 600,000,000 years ago. (The next mention of the developing atmosphere occurs in 59:4.17, during the Devonian period.) It is thus possible to read Paper 58's preamble and section 1 and then skip to section 3 without missing a historical beat. It is also easy to see 58:2 as a later addition to the paper. ►

## HOW TO READ THE PARALLELS

A chart displaying the parallels appears below. On the *right column* is the complete, sequential text of 58:2, “The Urantia Atmosphere.” A small numeral precedes each of the section’s ten paragraphs. On the *left column* are the corresponding passages from “Solar Radiation and the State of the Atmosphere.” The number in parentheses at the end of each passage indicates the page on which it appears in the article. Because the author of 58:2 gleaned consecutively from

Stetson’s article, the left column of the chart reads coherently. It is recommended that you read this column from top to bottom *first*, before studying the parallel rows, to get an overview of Stetson’s remarks and a feel for his style. (*Note:* The notation [contd] means that the successive passages follow each other directly in the article, without intervening sentences.)

Verbatim or near-verbatim parallelisms have been **bolded**. Words marking significant deviations between Stetson and the UB have been underlined.

| <h1>PARALLEL CHART</h1>  |   |
|--|---|
| STETSON  | THE URANTIA BOOK  |
| <p>“SOLAR RADIATION AND THE STATE OF THE ATMOSPHERE”(1942)</p> <p>From observations at the Smithsonian Institution, the amount of energy that the sun emits has been measured with such precision that we know not only the quantity of heat and light emitted, but that this quantity varies from time to time by some 2 or 3 per cent.... Because of the relatively insignificant size of the earth, and also the great distance that separates us from the sun[,] a distance of 93 million miles, our <u>planet</u> can <u>intercept</u></p> <p>but about one two billionths of the total solar <u>output</u> (513-14).</p> <p>[contd] Even so, if we stop to consider what the cost to us would be were we charged for a year’s service of <u>heat</u> and light from the Solar Utilities Power and Light Company,</p> <p>we would find our indebtedness mounting to staggering proportions. At a price of 1¾ cents per kilowatt hour,</p> <p>the annual budget that would have to be allowed for sunshine</p> <p>for the <u>continental United States</u> alone</p> <p>would represent an expenditure of 327 quadrillion dollars (514).</p> | <p>2. THE URANTIA ATMOSPHERE</p> <p>① The planetary <u>atmosphere</u> <u>filters through</u> to the earth</p> <p>about one two-billionths of the sun’s total <u>light</u> emanation.</p> <p>If the light falling upon <u>North America</u> were paid for</p> <p>at the rate of two cents per kilowatt-hour,</p> <p>the annual light bill</p> <p>would be upward of 800 quadrillion dollars.</p> |

| STETSON  | THE URANTIA BOOK   |
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| <p>[contd] Such figures are indeed difficult to imagine. If we change our picture to a more restricted one, we can say that the cost of sunshine for <u>Greater New York</u> at the above figure would amount to approximately 100 million dollars for the average day (514).</p> <p>If we analyze the radiation <b>from the sun</b> we discover that it covers a wide range of wave-lengths. Certain of these wave-lengths or frequencies produce their own special effects upon the earth and its atmosphere (514).</p> <p>The visible range to which the eye responds represents frequencies extending from 400 million million cycles per second to a frequency just about double this, or 800 million million cycles per second.... But outside this so-called <b>visible range</b> to which the eye responds there is a <b>vast</b> scale of [solar] radiations</p> <p>both beyond the red end of the spectrum, which we call the infrared, and far down below the violet, which we call the ultra-violet (514).</p> | <p><u>Chicago's</u> bill for sunshine would amount to considerably over 100 million dollars a day.</p> <p>And it should be remembered that you receive <b>from the sun</b> other forms of energy—</p> <p>light is not the only solar contribution reaching your atmosphere.</p> <p><b>Vast</b> solar energies pour in upon Urantia embracing wave lengths ranging both above and below the recognition <b>range of human vision.</b></p> |
| <p>Observations with the spectroscope indicate that there is much radiation <b>at the extreme ultra-violet end of the spectrum</b> to which the earth's atmosphere is <u>completely</u> opaque (516).</p> <p>[contd] A great deal of the absorption of this region of the solar spectrum of very short wave-lengths is caused by a layer of ozone which exists at an average height of about 22 kilometers [<i>13.67 miles</i>], but which probably occupies a region extending from 15 to 35 kilometers [<i>9.321 miles to 21.749 miles</i>] (516).</p>   | <p>② The earth's atmosphere is <u>all but</u> opaque to much of the solar radiation <b>at the extreme ultraviolet end of the spectrum.</b></p> <p>Most of these short wave lengths are absorbed by a layer of ozone which exists throughout a level about ten miles above the surface of the earth, and which extends spaceward for another ten miles.</p>   |

| STETSON   | THE URANTIA BOOK  |
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| <p>[contd] If all the ozone in this region were to be brought to the standard <b>conditions</b> of temperature and pressure of our atmosphere at the earth's surface, it would represent a layer of only 2 to 3 millimeters [<i>0.0788 to 0.1182 inches</i>] in thickness (516).</p> <p>[contd] Yet <b>this small amount of ozone</b> is the defense between us and extremely dangerous radiations in the ultra-violet region of the sun's light (516).</p> <p>[contd] Were this absorption, however, of this region of the solar spectrum even a little greater than it is, <b>we should be deprived of</b> that small amount of ultra-violet light filtering through our atmosphere that is so <b>essential</b> for <b>health</b> and the production of our sunshine vitamin D (516).</p> | <p>The ozone permeating this region, at <b>conditions</b> prevailing on the earth's surface, would make a layer only one tenth of an inch thick; nevertheless, <b>this</b> relatively <b>small</b> and apparently insignificant <b>amount of ozone</b> protects Urantia inhabitants from the excess of these dangerous and destructive ultraviolet radiations present in sunlight. But were this ozone layer just a trifle thicker, <b>you would be deprived of</b> the highly important and <b>health-giving</b> ultraviolet rays which now reach the earth's surface, and which are ancestral to one of the most <b>essential</b> of your vitamins.</p>   |
| <hr/> <p>The sun</p>  | <p>③ And yet some of the less imaginative of your mortal mechanists insist on viewing material creation and human evolution as an accident. The Urantia midwayers have assembled over fifty thousand facts of physics and chemistry which they deem to be incompatible with the laws of accidental chance, and which they contend unmistakably demonstrate the presence of intelligent purpose in the material creation. And all of this takes no account of their catalogue of more than one hundred thousand findings outside the domain of physics and chemistry which they maintain prove the presence of mind in the planning, creation, and maintenance of the material cosmos.</p> <hr/> <p>④ Your sun</p> |



| STETSON  | THE URANTIA BOOK  |
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| <p>not only radiates its health-giving sunshine, but it also emits literally <b>death-dealing rays</b> (516).</p> <p>We can be confident ... that it is a <b>fortunate</b> combination of the sun and our atmosphere that makes <b>life on the earth</b> possible (516).</p>   | <p>pours forth a veritable flood of <b>death-dealing rays</b>,</p> <p>and your pleasant <b>life on Urantia</b> is due to the “<b>fortuitous</b>” influence of</p> <p>more than two-score apparently accidental <b>protective</b> operations similar to the action of this unique ozone layer.</p> |
| <p>Were it not for</p> <p>the <b>protecting</b> shield of the earth’s atmosphere, the sun would be the annihilator of us all (516).</p> <p>[contd] The atmosphere ... is a sort of buffer state, the very top of which receives a violent bombardment of high frequency radiations from the sun, and the lower layers of which form a <b>blanket</b></p> <p>that enables the earth to retain during the night much of the warmth generated by the sunshine that has penetrated through it, thus mitigating the extremes of temperature between night and day to which the earth would otherwise be subjected (516-17).</p> | <p>⑤ Were it not for</p> <p>the “<b>blanketing</b>” effect of the atmosphere</p> <p>at night, heat would be lost by radiation so rapidly</p> <p>that life would be impossible of maintenance except by artificial provision.</p>  |
| <p>[contd] If we look at a cross-section of the earth’s atmosphere, it may for convenience be divided into three zones or layers in which the stratosphere occupies the middle ground. The region below the stratosphere is that which contacts our immediate surroundings and provides the <b>winds and atmospheric currents</b>, giving rise to all our <b>weather</b> (517).</p> <p>[contd] We call this lower region comprising perhaps the first 5 or 6 miles the troposphere (517).</p>  | <p>⑥ The lower five or six miles of the earth’s atmosphere is the troposphere; this is the region of <b>winds and air currents</b> which provide <b>weather</b> phenomena.</p>  |

| STETSON   | THE URANTIA BOOK   |
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| <p>[contd] The region above the <u>stratosphere</u> is the ionosphere (517).</p>  | <p>Above this region is the <u>inner</u> ionosphere and next above is the stratosphere.</p>  |
| <p>[contd] If we send a recording thermometer aloft, we find that while passing through the troposphere <b>the temperature steadily falls</b> until a height of 10 or 12 kilometers [<i>6.214 to 7.4568 miles</i>] is reached, when the temperature reaches the extremely low value of -55°C., or some 68° below zero Fahrenheit (517).</p> | <p>Ascending from the surface of the earth, <b>the temperature steadily falls</b> for six or eight miles, at which height it registers around 70 degrees below zero F.</p>           |
| <p>[contd] Strangely enough, for the next <u>30</u> miles or so there appears to be <u>little change</u> in temperature (517).</p>  | <p>This temperature range of from 65 to 70 degrees below zero F. is <u>unchanged</u> in the further ascent for <u>forty</u> miles;</p>   |
| <p>[contd] This is the region of the stratosphere (517).<br/><br/>At a height of 60 kilometers or some 40 miles, the temperature would begin to rise again (517).</p>   | <p>this realm of constant temperature is the stratosphere.<br/><br/>At a height of forty-five or fifty miles, the temperature begins to rise, and this increase continues until,</p> |
| <p>[contd] Recent investigations give some evidence that at extreme heights, up where the auroral fires play, temperatures of <u>1,000°C.</u> [<i>1832°F</i>] have to be postulated to account for the presence of the ionized oxygen that is there (517).</p>  | <p>at the level of the auroral displays, a temperature of <u>1200° F.</u> is attained, and it is this intense heat that ionizes the oxygen.</p>                                      |
| <p>[contd] The extremely <b>rarefied</b> condition of this upper atmosphere, however, calls for perhaps a quite different interpretation of temperature than that to which we are ordinarily accustomed when determining temperatures by the thermometer at the earth's surface (517).</p>  | <p>But temperature in such a <b>rarefied</b> atmosphere is hardly comparable with heat reckoning at the surface of the earth.</p>  |

| STETSON   | THE URANTIA BOOK  |
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| <p>[contd] Ascending through the cross-sections of the atmosphere, we find there is a rapid decrease in the amount of atmospheric pressure. Within the <b>first 3 miles</b> from the earth's surface, <b>half</b> the total amount of <u>oxygen and nitrogen</u>, the principal atmospheric ingredients, are included (517).</p> <p>[contd] The limiting height to which the thinning atmosphere extends</p> <p>is somewhat difficult to fix. Perhaps we should place it at 200 to 300 miles, although recently Dr. Carl Störmer has observed <b>auroral streamers</b> reaching to heights of 600 kilometers [<i>372.84 miles</i>] or more. Where the auroral streamers go, some of the thin atmosphere must extend (517).</p>  | <p>Bear in mind that</p> <p>one <b>half</b> of all your <u>atmosphere</u> is to be found in the <b>first three miles</b>.</p> <p>The height of the earth's atmosphere</p> <p>is indicated by the highest <b>auroral streamers</b>—about four hundred miles.</p> |
| <p>[contd] If we make a chart of the numbers and occurrences of aurorae we find there seems to be a <u>curious connection between</u> the frequency and brightness of auroral displays and the state of the sun as marked by the appearance of sunspots (517).</p> <p>It was in 1908 that the late Dr. George Ellery Hale, the founder and director of the Mount Wilson Observatory, first observed that sunspots were giant <b>cyclones</b> in the sun's atmosphere (518).</p> <p>[contd] They are indeed very similar in their formation to the tropical hurricanes that originate in the West Indies and sweep northward.</p> <p>... To carry the analogy still further, spots north of the sun's equator are <u>in general</u> whirling in one direction while corresponding spots south of the equator <b>whirl in the opposite direction</b>.</p> <p>If the rotation of the one is clockwise, that of the other is counter-clockwise (518).</p> | <p>⑦ Auroral phenomena are <u>directly related</u> to sunspots,</p> <p>those solar <b>cyclones</b></p> <p>which <b>whirl in opposite directions</b> above and below the solar equator,</p>  |

| STETSON  | THE URANTIA BOOK   |
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| <p>[contd] This again is characteristic of the differences of rotation of <b>tropical hurricanes</b> on the earth originating in the northern and southern hemispheres, respectively (518).</p>  | <p>even as do the terrestrial <b>tropical hurricanes</b>.</p> <p>Such atmospheric disturbances whirl in opposite directions when occurring above or below the equator.</p>   |
| <p>It has long been known that the frequencies of light waves are distorted if there is a powerful magnetic field surrounding the light source.... When the Mount Wilson observers first examined and actually measured the frequency of <b>light</b> coming from the centers of sunspots, it was found to have <b>changed frequency</b> in exactly the way that light waves are distorted in the laboratory when a powerful electromagnet is placed around the source of light being examined (519).</p> <p>Thus came the startling revelation that sunspots were not only terrific hurricanes but every <b>center</b> was in itself a powerful <b>magnet</b> (519).</p> <p>Since a magnetic field may exert a repulsing effect upon swiftly moving electrons, we see <u>some reason</u> that <b>charged</b> electric <b>particles</b> can be actually <b>hurled</b> from sunspot <u>centers</u> at velocities which may carry them through space into the earth's atmosphere, thus ionizing the upper regions of the air in a way that would <b>produce auroral displays</b> (519).</p> <p>[contd] In the light of such a mechanism, therefore, we see a <u>possible</u> reason why aurorae occur in greater numbers and at greater brilliance</p> | <p>⑧ The power of sunspots to <b>alter light frequencies</b></p> <p>shows that these solar storm <b>centers</b> function as enormous <b>magnets</b>.</p> <p>Such magnetic fields are able to <b>hurl charged particles</b> from the sunspot <u>craters</u> out through space to the earth's outer atmosphere, where their ionizing influence <b>produces</b> such spectacular <b>auroral displays</b>.</p> <p>Therefore do you have the greatest auroral phenomena</p> |

| STETSON  | THE URANTIA BOOK  |
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| <p>at times when these solar storms occur most frequently (520).</p> <p>The time when aurorae appear most frequently would seem to be about 2 years <b>after</b> the passing of the maximum of sunspots (517).</p> <p>There is, I believe, a good reason for the fact that the maximum in the auroral displays occurs a year or two after the year of most sunspots. As sunspots begin to wane in numbers,</p> <p>they are nevertheless occurring in regions progressively nearer the solar equator,</p> <p>and as the sun's equator is inclined but slightly to the plane of the earth's orbit, we may draw the inference that sunspots are most effectively associated with the aurorae when, other things being equal, they are most nearly in the geometrical plane that the earth travels in its journey around the sun (517-18).</p> | <p>when sunspots are at their height—</p> <p>or soon thereafter—</p> <p>at which time</p> <p>the spots are more generally equatorially situated.</p>  |
| <p>Perhaps the terrestrial effect that has most nearly paralleled the sunspot cycle is the variation in the state of the earth's magnetic field. For over 100 years, it has been definitely known that the direction of the <b>compass needle</b> and the intensity of the earth's magnetic field show definite relationships (520).</p> <p>[T]he compass needle is constantly wandering back and forth every day by a slight amount. When the sun rises in the east, the north end of the compass needle <b>turns slightly</b> toward that direction.</p> <p>By noon when the sun is south, it is pointed in its normal position (520-21).</p> <p>[contd] Then in the afternoon as the sun wanders and sets in the west, the compass needle wanders likewise to the west,</p>   | <p>⑨ Even the <b>compass needle</b> is responsive to this solar influence</p> <p>since</p> <p>it <b>turns slightly</b> to the east as the sun rises</p> <p>and slightly to the west as the sun nears setting.</p> |

| STETSON  | THE URANTIA BOOK  |
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| <p>coming back again to its normal position about midnight when the sun is below the northern horizon (521).</p>   |   |
| <p>[contd] This goes on day after day, month after month—</p>  | <p>This happens every day,</p>                                  |
| <p>but during the years when sunspots are most numerous</p>  | <p>but during the height of sunspot cycles</p>                  |
| <p>these daily excursions of the compass needle</p>  | <p>this variation of the compass</p>                            |
| <p>will on the average be twice as great as during the years when the sunspots are lacking (521).</p>  | <p>is twice as great.</p>                                       |
| <p>[contd] <b>These diurnal wanderings of the compass needle</b></p>   | <p><b>These diurnal wanderings of the compass</b></p>           |
| <p>can now be roughly explained as due to</p>  | <p>are in response to</p>                                       |
| <p>the effects of ionization of the upper atmosphere</p>   | <p>the <b>increased</b> ionization of the upper atmosphere,</p> |
| <p>by sunlight (521).</p>  | <p>which is produced by the sunlight.</p>                       |
| <p>We may infer ... that at times of sunspot maxima the number of ... ions in the upper air is materially <b>increased</b>, producing a more marked magnetic effect (521).</p> |   |
| <hr/>  |   |
| <p>[Fig. 2 on p. 515 shows <u>three</u> levels: D, E and F]</p>  | <p>⑩ It is the presence of <u>two</u> different levels of</p>   |
| <p>... Professor Kennelly of Harvard [postulated] that there must exist high above the earth's surface ... an <b>electrified conducting</b> layer</p>                          | <p><b>electrified conducting</b> regions</p>                    |
| <p>from which the electromagnetic waves emitted from the powerful [radio] antennae were reflected back to earth (521).</p>   |   |
| <p>[The Kennelly-Heaviside layer, a.k.a. the E layer, at an altitude of from 100 to 130 kilometers] lies far above the stratosphere</p>  | <p>in the superstratosphere</p>                                 |
| <p>and generally above the region that is usually regarded as that where ozone is manufactured (522).</p>  |   |

| STETSON  | THE URANTIA BOOK  |
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| <p>Radio waves emitted from a sending station in all directions arriving in this ionized region have their velocity and direction changed as they penetrate further and further into the region, until at length they are bent back to earth again, reaching receiving stations hundreds and sometimes thousands of miles from the source when they were broadcast (522).</p> <p>This E layer is particularly favorable for reflecting or turning back radio waves of <u>the frequencies which are most generally used for commercial broadcasting</u> in connection with our entertainment programs (522).</p> <p>[contd] Radio waves of much <b>shorter wave-lengths</b> or of higher frequencies penetrate and actually traverse through this region until they reach what appears to be another ionized region called the F layer ... [which] lies some 200 kilometers high or in the territory where auroral streamers stage their gorgeous displays (522).</p> <p>During the last few years of sunspot activity, there have been occasions when remarkable fadeouts have occurred in radio communication (523).</p> <p>Could we visualize the ethereal substance of the ionosphere as we visualize the surface of the ocean, we should find times when <b>terrific storms</b> were <b>raging</b> in this ionosphere (524).</p> | <p>that accounts for</p> <p>the long-distance transmission</p> <p>of your <u>long-</u></p> <p>and <b>short-wave</b> radiobroadcasts.</p> <p>Your broadcasting is sometimes disturbed</p> <p>by the <b>terrific storms</b> which occasionally <b>rage</b> in the realms of these <u>outer</u> ionospheres.</p> |

## ANALYSIS

### I. STETSON-STETSON COMPARISON

Before analyzing the UB-Stetson parallels, I will address how the 1938 article differs from the 1942.

The earlier article was presented as a lecture (sponsored by the Smithsonian Institution in Washington, D.C.), and is somewhat longer. About 80% of its content is the same. Stetson spends more time discussing the then-question of whether aurorae and other

atmospheric disturbances are produced by sun's UV radiation alone or also by streams of charged particles emanating from the sun. (It is now known that the latter is the case.) More attention is given to the connection between sunspots and the increase of atmospheric ozone, and to the relationship between sunspot cycles and weather patterns. The reporting of his radio field-strength research, prominent in the 1942 article, is less lengthy here.

In five cases the Urantia Book author derives wordings or content from the 1942 article which are not found in the 1938: ►

(1) In Paragraph 1, the UB incorporates a mistake not found in the better-edited first article—the unnecessary ‘s’ in “one two-billionths.” (The UB hyphenates it to “one two-billionths.”) The 1938 had “one two-billionth,” the correct form.<sup>17</sup>

(2) Stetson’s description of the ozone layer, so verbally similar to the UB’s in Paragraph 2, is worded differently in the 1938 version.

(3) In Paragraph 4, Stetson’s statement about the “*fortunate* combination of the sun and our atmosphere that makes life on the earth possible” is apparently referenced in the UB’s comment about the “*fortuitous*” combination of protective operations in the atmosphere that makes life on Urantia possible. The 1938 text does not use the trigger word ‘fortunate’; its corresponding sentence is: “Thus, we see that it is the combination of the sun and our atmosphere that makes life on the earth possible.”

(4) The cross-sectional description of the atmosphere, in Paragraph 6, is identical in both texts, with one exception. In pegging the height of the highest auroral streamers, the 1938 gives the figure of 600 miles. The 1942 says 600 *kilometers*. The UB’s 400-mile figure was apparently arrived at by rounding up the 373-mile equivalent of 600 km to the nearest hundred.

(5) Stetson’s suggestion as to why aurorae occur most frequently a year or two after sunspot maxima, which the UB incorporates in Paragraph 8, is absent in the 1938 article.

On no point is the 1938 article closer to the UB than the 1942. The fact that an earlier post-1935 article existed in published form and that a later one was used, underscores that we are not dealing here with a pre-1935 idea stream or unpublished manuscript, but rather with a particular version of a particular article published at a particular time and place. So, the “new material” in Paper 58, which Sadler announced to the Forum in January of 1944, could have been added any time after the June 1942 issue of *Scientific Monthly* came out. (Note that the addition was probably made after May 31, 1942 when, according to Sadler’s history, the Forum ceased being an assembly whose questions elicited answers in the Urantia Papers.) Further, the use of *Scientific Monthly* instead of the less popular *Annual Report* of the Smithsonian Institution is consistent with my findings that, in general, the Urantia Book’s sources were popular texts widely available in the Anglo-American world.

## II. COMPARISON OF STETSON AND THE UB

Although 58:2 was an add-on, the techniques used in creating it are essentially no different from those I have seen in hundreds of other sections throughout the Urantia Book. The close, consecutive paraphrasing with occasional verbatim lifting, and the stopping of the culling part way through the text, are typical. As it does with other science sources, the UB strips Stetson’s remarks of their tentativeness (e.g. “there appears to be,” “we see good reason that,” “in general,” “we may draw the inference that,” “can now be roughly explained as due to,” etc.), and restates them as hard fact. The superhuman perspective is achieved by replacing Stetson’s “the sun” with “your sun,” his “life on the earth” with “your pleasant life on Urantia,” his “we should be deprived” with “you would be deprived,” etc. This stance is further signaled by the directives “It should be remembered that” and “Bear in mind that.” Stetson’s references to the work of his predecessors and colleagues, such as Hale, Störmer, and Kennelly, are removed; the section’s only

reference to human scientists is the disapproving remark about unimaginative mechanists with their notion of an accidental universe. A tantalizing allusion to midway knowledge is made but no examples of it are provided.

### Paragraph-by-Paragraph Analysis

**P**ARAGRAPH 1. *Sun’s radiation reaching Earth.*  
Stetson’s observation that the Earth receives about one two-billionth of the sun’s total radiation, was common knowledge among astronomers. It was arrived at by a simple analysis of the size and distance relationships between the two bodies, as implied by Moulton in 1926: “The earth as seen from the sun would look like a tiny speck, as small as Mars appears from the earth. Consequently the earth receives only an insignificant fraction of the energy the sun radiates; in fact, only one two-billionth.”<sup>18</sup> Stetson’s utility-bill illustrations showing how vast this amount of energy is, were likewise anticipated in scientific literature; a 1927 astronomy textbook comments: “If the solar radiation which strikes the earth [at the top of the atmosphere] in a single second could be converted into power, its value at the low rate of 1 cent per kilowatt hour would be \$478,000,000.”<sup>19</sup> Both the textbook and Stetson (1938) credit a Dr. Abbot of the Smithsonian Institution for accurately determining the average amount of this solar radiation, called the solar constant,<sup>20</sup> which made these hypothetical calculations possible. Knowing the solar constant and the landmasses of the continental United States and Greater New York, Stetson simply set a price, did the math, and arrived at the annual bills.

58:2’s opening sentence modifies Stetson’s parallel statement in two ways: First, it narrows his “total solar output” to “total light [i.e., *visible* light] emanation”; second, it specifies that the atmosphere “filters through” about one two-billionth of this total light emanation, whereas Stetson says only that the planet can “intercept” (i.e., not necessarily filter through to the surface) the same percentage of the total solar output. The second modification is significant because it is known that a considerable percentage of the sun’s light is blocked from reaching sea-level by atmospheric opacity.

From Henry Norris Russell’s *Astronomy* (1927):

Only about 70 per cent of the initial solar radiation gets through to sea-level when the sun is at the zenith and the air is free from dust and clouds. . . . Furthermore, the normal opacity may be much increased by the presence of dust, smoke, and water-vapor (pp. 530-31).

From MIT’s Haystack Observatory website<sup>21</sup>:

The sun radiates a tremendous amount of energy, but only one two-billionth of the total solar radiation reaches the vicinity of the Earth. Of this amount only about 20% is absorbed in the Earth’s atmosphere. This heats the atmosphere. Most of the absorption of solar energy occurs in the ozone layer and in the ionosphere.

30 to 40% of incoming solar radiation may be reflected back into space from clouds, air molecules, dust particles, and the surface of the Earth itself. This radiation is not available for heating the lower atmosphere or the surface of the Earth. Thus only 40-50% of incoming solar radiation is available



to be absorbed by the surface of the Earth. These percentages are averages, and vary from place to place depending on the amount of cloud cover and the nature of the surface of the Earth that the solar radiation reaches.

In tweaking Stetson, then, is the UB asserting, contrary to science, that 100% of the sun's visible light *does* pass through the atmosphere? Or is it implying, also contrary to science, that the Earth receives more than one two-billionth of the sun's total light radiation but that about one two-billionth is filtered through? If neither of these scientifically significant points was intended, perhaps the change was made for purely literary reasons—to frame the section “The Urantia Atmosphere” with “The planetary atmosphere” as its first term, resulting in an inadvertent error.

The parallels continue as the UB offers its own hypothetical utility bills, using a slightly higher price and changing Stetson's “continental United States” to “North America” and his “Greater New York” to “Chicago.” Since the surface area of North America is more than double that of the continental United States, the 800 quadrillion dollar figure is accordingly more than double that of Stetson's 327 quadrillion. But the UB may be deviating erroneously from Stetson in basing its bill on the light “falling upon” North America. In doing so, it charges for a year's worth of “filtered” sunlight, whereas Stetson's U.S. bill is apparently based on a year's worth of full-strength sunlight—the light falling on the top of the atmosphere—applied to the surface area of the U.S. If this is so, then the UB's North American bill is 30 to 50% higher than it should be.<sup>22</sup>

The accuracy of both bills should be checked. If the UB's is found to be in error, then it is likely that the UB writer mistakenly inferred how Stetson did his figuring. Perhaps if Stetson had been more explicit about his use of the solar constant, the UB would not have tweaked the terms of the bill in the way it did.

The paragraph concludes with the UB reminding us of the rather obvious fact that “light” is not the only solar radiation.

**P**ARAGRAPH 2. *Ozone layer and ultraviolet rays.* Stetson and the UB agree, though not exactly, in their descriptions of the altitude range and relative thickness of the ozone layer. This altitude range agrees with current scientific determinations,<sup>23</sup> as does the relative thickness.<sup>24</sup>

But the UB strays significantly from Stetson at the outset. By tweaking Stetson's “completely opaque” to “all but opaque,” it denies his claim that the atmosphere prevents the extreme-end UV rays from reaching the Earth's surface. Today's science supports Stetson. The following quotes, reflecting current understandings of the UV spectrum, all mention that UVC—the highest-frequency UV radiation—never penetrates the atmosphere:

From Environment Canada<sup>25</sup>:

“Living with Ultraviolet” / “UV - The ABC's”

There are three types of ultraviolet: UV-A, UV-B and UV-C. UV-A is the weakest form. It causes skin aging, wrinkles and can also damage outdoor plastics and paint. UV-B, which is stronger than UV-A, is the most harmful to us and other life forms. UV-B causes skin cancer and cataracts . . . UV-B and

UV-A cause suntans and sunburns. UV-B also reduces the growth of plants, and may affect the health of wildlife and other animals. *UV-C, which is even stronger than UV-B, never reaches the earth's surface because it is filtered out by the atmosphere* [italics added].

From New Zealand's National Institute of Water and Atmospheric Research<sup>26</sup>:

UV radiation is subdivided into three wavelength bands; UVA (315-400 nm), UVB (290-315 nm) and UVC (220-290 nm). UVA radiation is important in the generation of photochemical smog and also in fading and damage to plastics, paints and fabrics. *UVC is totally absorbed by ozone and other gases*, and does not reach the Earth's surface. Only 1% of solar radiation is within the UVB band, and most of this is absorbed by ozone. . . . Although UVB radiation has some beneficial effects, including the production of vitamin D in humans, the harmful effects can be serious, causing skin cancer and damage to eye tissue [italics added].

From the University Corporation for Atmospheric Research<sup>27</sup>:

The F region starts around 105km and has a maximum around 600km. It is the highest of all of the regions [of the ionosphere]. Extreme ultra-violet radiation (EUV) is absorbed there.

If some EUV (or UVC) does indeed penetrate the atmosphere, then the UB writer countered the consensus and replaced error with fact. If not, then the UB replaced fact with an egregious error. If the latter is the case, it may well have been due to a misinterpretation of Stetson's loosely worded first two sentences. His first sentence mentions “the extreme ultra-violet end of the spectrum” (which corresponds to UVC or EUV); the following one mentions “*this region* of . . . very short wave-lengths.” It is difficult to tell whether “this region” refers only to UVC/EUV or to the entire UV spectrum. Either referent may be correct according to today's science: a great deal of the entire UV spectrum is indeed absorbed by ozone, and some UVC may be as well, as indicated in the above passage from NIWA, though it appears that most of it is absorbed in the F layer, as indicated in the above passage from UCAR. But the UB equates “the extreme ultraviolet end of the spectrum” with the entire UV range, harmonizing its first two sentences according to this probable misunderstanding.

After the UB's problematic first sentence, the parallelisms with Stetson are tight. However, the UB introduces a confusing element not found in Stetson: It refers to “dangerous and destructive” UV radiations in one sentence, and to “highly important and health-giving” ones in the next, giving the false impression that there are two types of UV rays, one dangerous and one helpful. As the above passages indicate, no UV rays have wholly beneficial effects; they are all dangerous despite their benefits when absorbed in small quantities.

**P**ARAGRAPHS 3 & 4. *“Fortuitous” or planned?* As shown in the parallel chart, I have found no direct parallel with Stetson for Paragraph 3. But the UB's comments in Paragraphs 3 and 4 seem to have been triggered by Stetson's remark in Paragraph 4: “We can be confident . . . that it is a *fortunate* ►

combination of the sun and our atmosphere that makes life on the earth possible.” Stetson’s observation of this apparently lucky combination of factors is shared by other apparent “mortal mechanists.” In 1934 Sir James Jeans commented: “The ozone does not shut off all the ultra-violet radiation, and this is fortunate since a certain amount of it is beneficial to us.”<sup>28</sup> And a 1974 physical geography textbook says: “Fortunately, little ultraviolet radiation actually reaches the surface of the earth; most of it is filtered out in the upper atmosphere.”<sup>29</sup>

But what exactly is the UB asserting here? In alluding to “more than two-score *apparently* accidental protective operations similar to the action of this ozone layer,” is the writer implying that superhumans are involved in creating and/or controlling particular atmospheric phenomena? If so, which superhumans are involved, and how?

In searching for answers elsewhere in the Urantia Book, I found no specific mention of superhumans—Master Physical Controllers, power centers, midwayers, Life Carriers, et al.—managing such local processes as atmospheric phenomena on individual planets. In fact, the following passages, vague as they are, imply that the beings operating on or near the inhabited worlds are primarily involved in balancing and equalizing certain basic universe energies which are beyond our ken.

These power centers, in association, function to produce the living system of control and equalization which operates to maintain the balance and distribution of otherwise fluctuating and variable energies. *Power centers are not, however, concerned with transient and local energy upheavals, such as sun spots and system electric disturbances; light and electricity are not the basic energies of space; they are secondary and subsidiary manifestations* (41:1.2; italics added).

The Universe Power Directors initiate the specialized currents of energy which play between the individual stars and their respective systems. These solar furnaces, together with the dark giants of space, serve the power centers and physical controllers as way stations for the effective concentrating and directionizing of the energy circuits of the material creations (41:3.1).

The power-energy supervision of the evolutionary inhabited worlds is the responsibility of the Master Physical Controllers, but these beings are not responsible for all energy misbehavior on Urantia. There are a number of reasons for such disturbances, some of which are beyond the domain and control of the physical custodians. Urantia is in the lines of tremendous energies, a small planet in the circuit of enormous masses, and the local controllers sometimes employ enormous numbers of their order in an effort to equalize these lines of energy. They do fairly well with regard to the physical circuits of Satania but have trouble insulating against the powerful Norlatiadek currents (41:2.8).

These [energy] transformers [a type of Master Physical Controller] are . . . skillful in their efforts to insulate the planets against the powerful energy streams passing between gigantic planetary and starry neighbors. Their energy-transmutive attributes render them most serviceable in the important task of maintaining universal energy balance, or power equilibrium. At one time they seem to

consume or store energy; at other times they appear to exude or liberate energy. The transformers are able to increase or to diminish the “storage-battery” potential of the living and dead energies of their respective realms (29:4.17).

The last two passages refer to the Master Physical Controllers’ attempts to insulate the planets, but neither indicates that they do so by fashioning or refashioning planetary atmospheres. Rather, they act by their personal presence and as the occasion demands. We are told that they protect the planets “against the powerful energy streams passing between gigantic planetary and starry neighbors,” not against the radiations of the planet’s own solar source.

Indeed, the whole thrust of the Urantia Book’s teachings about planetary evolution is that planets and their atmospheres (if the planets have atmospheres) develop naturally. Before life is inaugurated, the Life Carriers examine the physical features of the planet, survey its solar and cosmic environment, and forecast the development of the planet and the solar-planetary relationship. If the planet is found to be inhabitable, the Life Carriers then decide on the appropriate life plasm. Section 2 of Paper 49, “The Inhabited Worlds,” outlines the variety of physical types the Life Carriers create to best fit the varying conditions on each planet. We are told in 49:2.3 that “The physical differences of the worlds of mortal habitation are chiefly determined by the nature of the atmosphere; other influences which contribute to the planetary differentiation of life are relatively minor.” Rather than adjusting the atmosphere, then, the Life Carriers design life that can best adjust itself to the atmosphere. As explained in the section that immediately precedes 58:2:

But as this era opens, Urantia is in every way evolving toward a state favorable for the support of the initial forms of marine life. Slowly but surely physical developments on earth and in adjacent space regions are preparing the stage for the later attempts to establish *such life forms as we had decided would be best adapted to the unfolding physical environment—both terrestrial and spatial* (58:1.5).

Several passages in “The Overcontrol of Evolution” and in other papers of the 57-65 series illustrate the Life Carrier-designed ability of life forms to adapt themselves to a changing environment. Here are two:

At the proper degree of saltiness in the oceans animal life evolved, and it was comparatively simple to allow the briny waters to circulate through the animal bodies of marine life. But when the oceans were contracted and the percentage of salt was greatly increased, these same animals evolved the ability to reduce the saltiness of their body fluids just as those organisms which learned to live in fresh water acquired the ability to maintain the proper degree of sodium chloride in their body fluids by ingenious techniques of salt conservation (58:6.5).

One of the most serviceable and complex episodes in the evolution of the higher types of animals consisted in the development of the ability of the iron in the circulating blood cells to perform in the double role of oxygen carrier and carbon dioxide remover. And this performance of the red blood cells illustrates how evolving organisms are able to adapt their functions to varying or changing environment (65:6.4).

This principle of adaptative evolution has, of course, been recognized by scientists ever since Darwin. The following two passages refer specifically to adaptations to UV radiation.

From Sir James Jeans' *Through Space and Time* (1934):

The ozone layer controls the supply of ultra-violet radiation we receive from the sun, and broadly speaking, gives us just about the amount we need. When we travel on other planets [during Jeans's imaginary excursion through the solar system], we may find that their atmospheres let through too much or too little of this radiation to suit us and our health will suffer accordingly. Yet once again the reason that our own atmosphere appears to treat us so well is probably that our bodies have, after millions of generations, learnt how to get on with exactly what is meted out to them. If we had lived for millions of generations on some other planet, we might find the amount of ultra-violet radiation on earth intolerable (p. 64).

From NASA's Earth Observatory website<sup>30</sup>:

Ultraviolet Radiation: How It Affects Life on Earth, by Jeannie Allen, September 2001

Ultraviolet (UV) radiation that reaches the Earth's surface is in wavelengths between 290 and 400 nm. . . . Radiation at shorter wavelengths of 290-320 nm, designated as UV-B, causes damage at the molecular level to the fundamental building block of life—deoxyribonucleic acid (DNA). . . .

But living cells are "smart." Over millions of years of evolving in the presence of UV-B radiation, cells have developed the ability to repair DNA. A special enzyme arrives at the damage site, removes the damaged section of DNA, and replaces it with the proper components (based on information elsewhere on the DNA molecule). This makes DNA somewhat resilient to damage by UV-B.

Turning to the ozone layer, Allen continues:

In addition to their own resiliency, living things and the cells they are made of are protected from excessive amounts of UV radiation by a chemical called ozone. A layer of ozone in the upper atmosphere absorbs UV radiation and prevents most of it from reaching the Earth. Yet since the mid-1970s, human activities have been changing the chemistry of the atmosphere in a way that reduces the amount of ozone in the stratosphere (the layer of atmosphere ranging from about 11 to 50 km in altitude). This means that more ultraviolet radiation can pass through the atmosphere to the Earth's surface, particularly at the poles and nearby regions during certain times of the year.

Without the layer of ozone in the stratosphere to protect us from excessive amounts of UV-B radiation, life as we know it would not exist. Scientific concern over ozone depletion in the upper atmosphere has prompted extensive efforts to assess the potential damage to life on Earth due to increased levels of UV-B radiation. Some effects have been studied, but much remains to be learned.

Allen refers in her last paragraph to "scientific concern" over ozone depletion. Are the superhumans concerned as well, and if so, are they doing anything to curb or reverse the process? If we take the UB to mean that the ozone and other insulating layers in the atmosphere are designed and not accidental, will the superhumans work to repair the layer that is being accidentally damaged? And how will they do it?

The UB's comments in Paragraphs 3 and 4 are indeed puzzling. Certainly, if the writer had expounded on even a few of the midwayers' facts and findings which pertain to atmospheres, or if the writer had described even a few of the "more than two-score *apparently* accidental" protective operations and explained why they are not accidental, we would have a firmer basis for reflection.<sup>31</sup>

**P**ARAGRAPH 5. *Natural blanket and artificial provision.* The UB follows Stetson in his description of the atmospheric blanket but adds an intriguing allusion to the "artificial provision" of life maintenance in the absence of such a blanket. As with Paragraphs 3 and 4, whose elliptical statements are not supported elsewhere in the book, I have been unable to find cross-references that explain exactly what is meant by "artificial provision." Two passages may have a bearing on the question:

These beings [the energy transmitters, a type of Master Physical Controller], together with the energy transformers, are indispensable to the maintenance of mortal existence on those worlds having an impoverished atmosphere, and they are an integral part of the technique of life on the nonbreathing planets (29:4.24).

On the nonbreathing worlds the advanced races must do much to protect themselves from meteor damage by making electrical installations which operate to consume or shunt the meteors.... These worlds are also subject to disastrous electrical storms of a nature unknown on Urantia. During such times of tremendous energy fluctuation the inhabitants must take refuge in their special structures of protective insulation (49:3.3).

**P**ARAGRAPH 6. *Atmospheric profile.* The parallelisms in this paragraph are so close as to be virtually clause-by-clause. It is thus quite easy to trace the UB's paraphrasing operations and to pinpoint its tweaking. In doing research on the subjects covered in this paragraph, however, I found the UB's statements fraught with probable errors, some of which are not attributable to Stetson's datedness.

a) *Layers of the atmosphere.* In the first sentence the UB, unlike Stetson, mentions an "inner ionosphere" lying between the troposphere and the stratosphere. I have never read of such an ionosphere, either surmised or identified, anywhere else. I believe that the insertion of this "inner ionosphere" is a serious error which came about through a misreading of Stetson's atypical cross-sectional description of the atmosphere. Instead of beginning at ground level with the troposphere and working his way up, Stetson starts with the stratosphere. He takes a step down to mention the troposphere and then two steps up to mention the ionosphere. The UB joins Stetson midway into his description, at the troposphere, and, like him, jumps two steps to the ionosphere, terming it the *inner* ►

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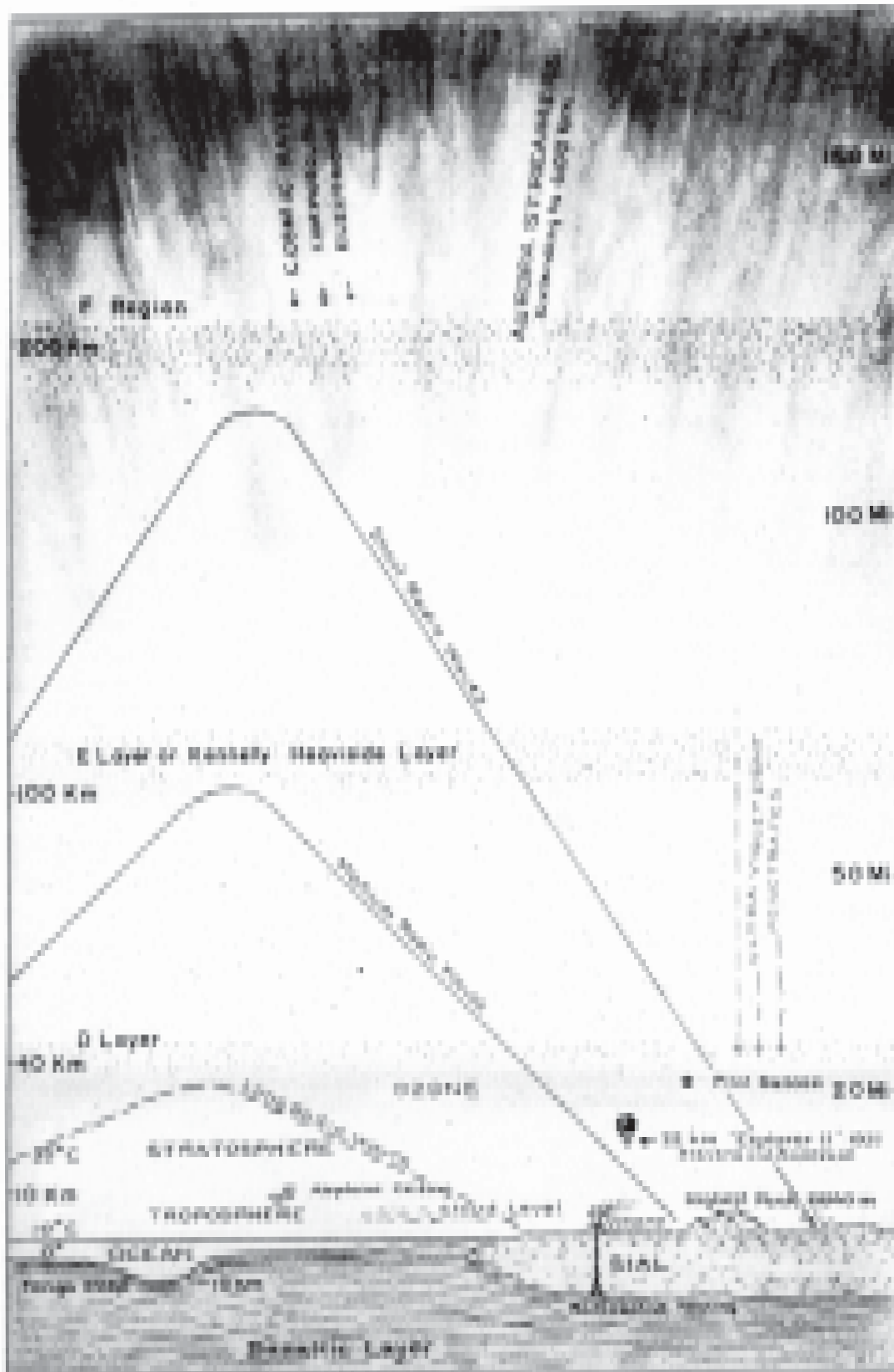
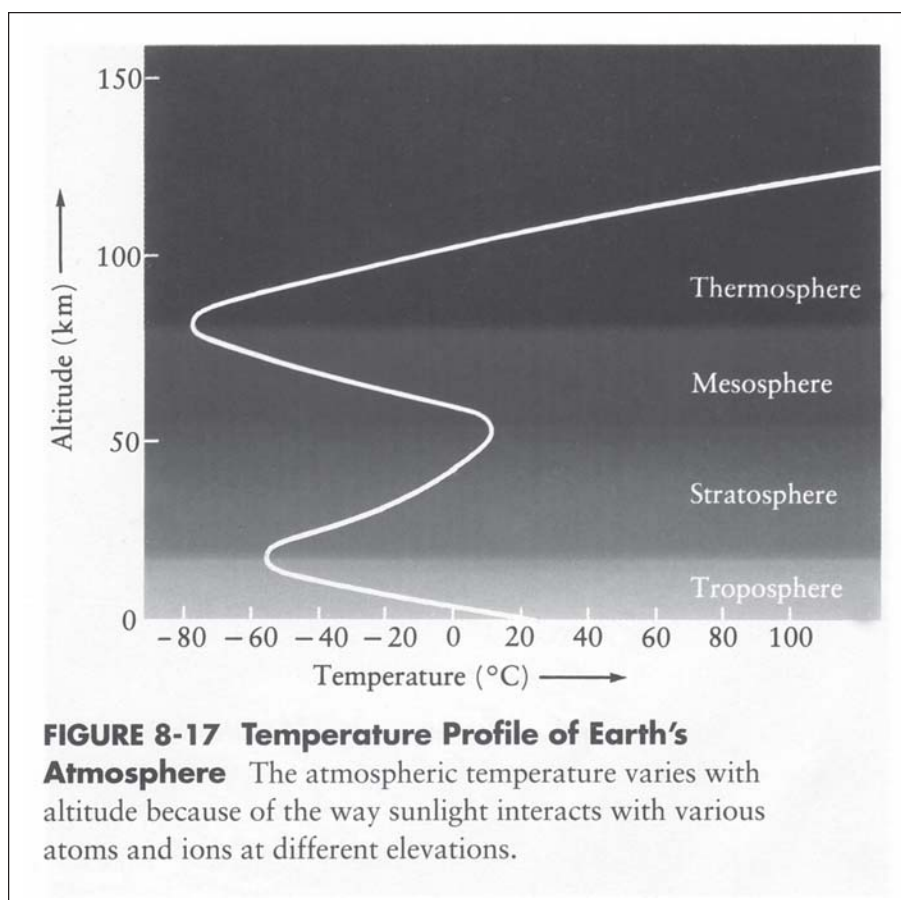


FIG. 2. CROSS SECTION OF EARTH'S ATMOSPHERE.



ionosphere to distinguish it from the “outer ionospheres” mentioned later in the section. It then adds the stratosphere.

Tellingly, this “inner ionosphere” is ignored in the next sentence, where the atmospheric levels are described in greater detail and the UB adheres more strictly to Stetson. Today’s scientists call the level between the troposphere and the stratosphere the *tropopause*. Quoting from *The New Penguin Dictionary of Science*:

The tropopause is characterized by a change in the temperature profile of the atmosphere: the temperature fall with altitude halts, and instead the temperature remains steady or rises with altitude.... The level of the tropopause is of interest to pilots of jet aircraft because the jet stream tends to be strongest just below the tropopause.<sup>32</sup>

b) *Vertical profile*. Both Stetson and the UB claim—or rather, Stetson tentatively suggests and the UB positively asserts—that the temperature in the stratosphere remains constant for at least 30 miles upward. This was the prevailing speculation at the time of Stetson’s article. Today it is accepted that the stratosphere is, for the most part, a region of rising temperatures.

From *A Dictionary of Earth Sciences*:

*Stratosphere*: The atmospheric layer above the troposphere, which extends on average from about 10 to 50 km [about 7 to 31 mi] above the Earth’s surface. The stratosphere is a major stable layer whose base is marked by the tropopause, and where temperatures overall average approximately -60°C. Temperature in the

lower stratosphere is isothermal but increases markedly in the upper part, to reach a maximum of about 0°C at the stratopause. High stratospheric temperatures result from absorption of ultraviolet radiation (0.20-0.32 [μ]m wavelengths) by ozone concentrated at 15-30 km. Due to the very low air density, even the small amount of ozone concentrated in the upper stratosphere is extremely effective in absorbing radiation, thus giving high temperatures at 50 km.<sup>33</sup>

From a 1994 astronomy textbook:

Above [the troposphere] is the region called the stratosphere, which extends from 11 to 50 km (about 7 to 31 mi) above the Earth’s surface. Ozone (O<sub>3</sub>) molecules in the stratosphere efficiently absorb solar ultraviolet rays, thereby heating the air in this layer.<sup>34</sup>

From NASA’s Earth Observatory website:

The stratosphere and stratopause stretch above the troposphere to a height of 50 km. It is a region of intense interactions among radiative, dynamical, and chemical processes, in which horizontal

mixing of gaseous components proceeds much more rapidly than vertical mixing. The stratosphere is warmer than the upper troposphere, primarily because of a stratospheric ozone layer that absorbs solar ultraviolet energy.<sup>35</sup>

But even before Stetson, it was suggested that the temperature does rise in the stratosphere. In an article on the Northern Lights that appeared in the August 1938 issue of *Scientific American*, A. S. Eve commented:

The sound of big guns or of heavy explosions passes upward into the cool and rarefied air and is then refracted or bent back again to the earth, so that sometimes, like shortwave radio, it cannot be heard or detected at intermediate distances.... The fact that sounds are bent back again to the earth necessitates a warmer layer above the cold. It seems that with increasing altitude the temperature may gradually decrease down to many degrees below zero, Fahrenheit, but at a height of 30 miles there is an increase up to 80 degrees, Fahrenheit, and *the heat to maintain this may be connected with the formation of ozone from oxygen by the sun’s ultra-violet light* (p. 217, italics added).

Eve’s temperature estimates do not match today’s measurements, but his surmise about stratospheric warming caused by UV absorption does agree with current understandings.

**A**S THE MODERN diagram on this page shows, the temperature rises till it reaches 50km and then declines until it reaches 80km. This region of declining temperature is now known as the *mesosphere*. Temperatures begin to rise again ▶

at the latter altitude. Here the UB appears to be more accurate than Stetson, who speculates that the rise occurs “at a height of 60 kilometers or some 40 miles.” (On the other hand, scientists recognize that levels and temperatures vary around the globe and in response to seasonal changes.<sup>36</sup>) Today, the region of rising temperatures above the mesosphere is known as the *thermosphere*, though the term “ionosphere” is still also used.

Stetson and the UB then describe the conditions of the upper ionosphere where the aurorae occur. Stetson deduces that temperatures in this region must be very high since ionized oxygen is present there. The UB goes one step further, saying that the intense heat indicated by these temperatures *causes* the ionization of oxygen. But this obscures the real causes of ionization—the sun’s rays and particles. Increased heat *results* from the impact of these solar agents on the oxygen molecules. In ascribing “heat” as the ionizing agent, the UB begs the question of how the heat got there. Later in the section the UB identifies the real agents, following Stetson more closely.

The UB lowers Stetson’s estimated temperatures in the ionosphere from 1000°C. (1832° F) to 1200°F. (approximately 680°C.). This lowered figure approximately matches the 700°C. given in a 1947 textbook, Skilling and Richardson’s *Astronomy*. But Stetson’s estimate was not incorrect. NASA’s Windows to the Universe states: “Temperatures in the thermosphere are very sensitive to solar activity and can vary from 500°C to 1500°C.”<sup>37</sup>

A recent article on Space.com explains: “During solar minimum, the gas temperature in the thermosphere is around 1,290°Fahrenheit (700°C). But during solar maximum, the temperature can more than double . . . The extra heat causes the atmosphere to expand during solar maximum.<sup>38</sup> In stating that “a temperature of 1200°F. is reached,” the UB implies a zone of stable temperature, ignoring the cyclical fluctuations.

The UB asks us to bear in mind the confusing statement that “one half of all your atmosphere is to be found in the first three miles.” Stetson is more helpful in specifying that one half the total amount of oxygen and nitrogen is found there. Other scientists say half the atmosphere’s *pressure* or *mass* is contained within this altitude.

In the next sentence, dealing with the height of the earth’s atmosphere, the UB incorporates information resulting from an apparent typo that crept into the 1942 version of Stetson’s article (referred to in the “Stetson-Stetson” analysis above). The information deals with the height of the highest auroral streamers observed by Norwegian scientist Dr. Carl Störmer over the years 1910 to 1913. Stetson’s 1938 article, like many textbooks and articles before it,<sup>39</sup> says the aurora’s height was 600 or more *miles*. The 1942 article changes the 600 miles to 600 kilometers, and the UB apparently converted the kilometer figure to miles and rounded it up to the nearest hundred, arriving at 400 miles.

Today’s texts, such as the 1994 edition of Kauffmann’s *Astronomy*, indicate that aurorae typically occur from about 100 to 400 km above the Earth’s surface. According to the website “How Stuff Works”:

As the electrons [from the solar wind] enter the earth’s upper atmosphere, they will encounter atoms of oxygen and nitrogen at altitudes from 20 to 200 miles above the earth’s surface. The color of the aurora depends on which atom is struck, and the altitude of the meeting. Green = oxygen, up to 150 miles in altitude; red = oxygen, above 150 miles in altitude; blue = nitrogen, up to 60 miles in altitude; purple/violet = nitrogen, above 60 miles in altitude.<sup>40</sup>

I have been unable to find any recent texts mentioning the occurrence of aurorae at 600 miles up, or even at 400. Stetson’s 1942 change, whether inadvertent or deliberate, thus agrees more with current observations though it may still be too high. However, even if aurorae do reach 400 or even 600 miles, scientists do not infer that the highest aurorae mark the height of the whole atmosphere but just the height of the thermosphere. Above the thermosphere they recognize the *exosphere*, described by *Compton’s Online Encyclopedia* as follows:

The highest layer of the atmosphere, the exosphere, extends beyond the thermosphere. The density of the air is so low in this layer that the concept of temperature loses its customary meaning. Ultraviolet rays fill the exosphere, and faint glows called zodiacal light that are due to sunlight reflected from particles of meteoric dust originate in this layer.<sup>41</sup>

NASA’s Earth Observatory states:

At the exosphere, beginning at 500 to 1,000 km above the Earth’s surface, the atmosphere blends into space. The few particles of gas here [helium and hydrogen] can reach 4,500°F (2,500°C) during the day.<sup>42</sup>

Interestingly, the UB contradicts its own assertion that “The height of the earth’s atmosphere is indicated by the highest auroral streamers—about four hundred miles” in Paper 42, where it comments:

Practically speaking, space is not empty. Even the atmosphere of Urantia thins out increasingly until at about *three thousand miles* it begins to shade off into the average space matter in this section of the universe (42:4.6; 473, italics added).

**PARAGRAPHS 7 & 8. Sunspots and aurorae.**  
Stetson’s remarks on sunspots are very cursory, far less informative than that of introductory astronomy textbooks available at the time and since. And yet the Urantia Book limits itself to his observations, solidifying his descriptions and conjectures by removing all tentativeness. This results in a number of misstatements not found in Stetson.

He touches upon two features of sunspots which were already well-known: (1) their hurricane-like appearance when seen in hydrogen light, first observed in 1908 by Dr. George Ellery Hale of the Mount Wilson Observatory in California, and (2) their magnetic nature, also discovered by Hale through spectrographic analysis. The UB closely paraphrases Stetson in these descriptions.

Only a brave person is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers (160:1.7).

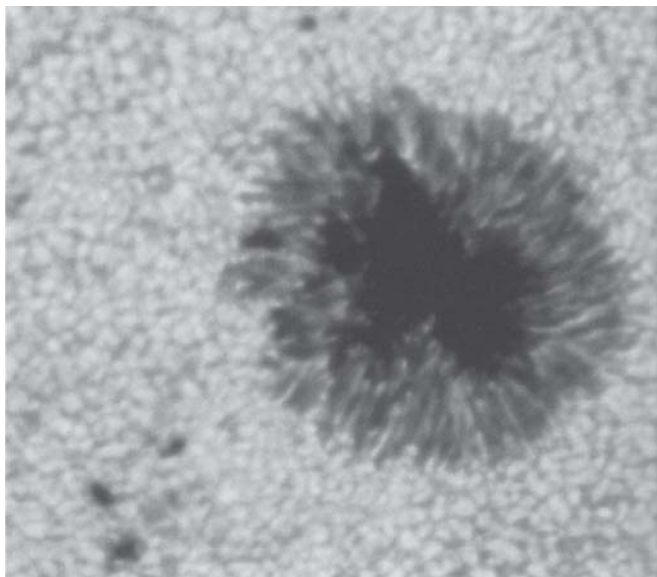
But the UB overstates the hurricane metaphor by removing Stetson's qualification that "in general" the spots in the sun's northern and southern hemispheres whirl in opposite directions. By 1942 it was already well-known that the motions were more complicated than those of terrestrial hurricanes.

From Moulton's *An Introduction to Astronomy* (1916):

Hale's discovery is a proof of cyclonic motion in the upper parts of sunspots. *Unlike cyclones on the earth*, the direction of motion in a hemisphere is not always the same. Hale found numerous examples where two spots seemed to be connected, one having one polarity and the other the opposite. It has been suggested they are the two ends of a cylindrical whirl. This idea is confirmed, at least to some extent, by the fact that, so far as observational evidence goes at present, when two spots are near together, they always have opposite polarity. Another remarkable fact is that if two neighboring spots are in the northern hemisphere of the sun, the one which is ahead has a counter-clockwise vortical motion, while the motion in the other is in the opposite direction. The conditions are the opposite in the sun's southern hemisphere (384-85, italics added).

Stetson and the UB ignore another long-observed characteristic of sunspots not shared by terrestrial hurricanes—their reversal of polarity with each new sunspot cycle. As described by Robert H. Baker's *Astronomy* (1938):

From [Hale's] studies of the magnetic properties of the vortices underlying the spots, from which the existence and direction of rotation of the vortices are inferred, it appears that the preceding principal spots of the groups whirl in opposite directions in the sun's northern and southern hemispheres, and that *these directions are both reversed with the beginning of each new cycle*. It also appears from the magnetic effects observed that *the follower spot of each group whirls in the opposite direction from that of the leader spot*. Neither of these effects is completely understood (282-83, italics added.)



A sunspot group (from Kaufmann, Universe, 1994)

Because of this reversal of polarity pattern every eleven years, astronomers prefer to speak of the entire solar cycle as having a period of twenty-two years.

As to the question of how, exactly, sunspots are connected to aurorae, Stetson proposes this possible *modus operandi*: "Since a magnetic field may exert a repulsing effect upon swiftly moving electrons, we see *some reason* that charged electric particles can be actually hurled *from sunspot centers* at velocities which may carry them through space into the earth's atmosphere, thus ionizing the upper regions of the air in a way that would produce auroral displays [*italics added*]." Emphasizing the provisional nature of his speculations he adds:

Whether all the effects produced in the earth and its atmosphere that are noticed at sunspot maxima are the result of the sunspots themselves or whether the state of the sun and its whole surroundings are so activated as to change materially the cosmic environment of the earth is a question still unanswered (528).

With the new unsurpassed equipment installed at the McMath-Hulbert Observatory of the University of Michigan, motion pictures of the sun's surface have been made on many different frequencies of the sun's radiation. . . . Some of the movements in the high solar atmosphere over the regions of sunspots revealed by this new process of recording continuous motion at present defy explanation and may yet completely revolutionize our ideas of the sun's behavior pattern (520).

In contrast to Stetson's tentative tone, the UB declares that "Auroral phenomena are directly related to sunspots" and that "Such magnetic fields are able to hurl charged particles from the sunspot craters out through space to the earth's outer atmosphere . . ." (*italics added*). The UB's use of the word 'craters' suggests a resemblance to volcanoes; Sir James Jeans, in *Through Space and Time* (1934), described sunspots in a somewhat similar way: "[S]unspots are of the nature of vent holes from which masses of hot gas are shot out at terrific speeds" (p. 161).

In the sixty years since Stetson's article, solar astronomers have built satellite telescopes and other instruments more sophisticated than the "new and unsurpassed equipment" installed at McMath-Hulbert Observatory. Major progress has been made in examining if not in fully understanding the complexities of solar phenomena. Stetson wasn't even sure that electrons were fired from the sun at all; today, vast particle emissions—the solar wind, solar flares and coronal mass ejections—are recognized as the causes of aurorae, though how they are triggered is still largely a mystery. Modern science contradicts the UB's assertions that sunspots are directly related to aurorae in the sense of being their immediate cause.

From a NASA Q & A webpage dedicated to "auroral science"<sup>43</sup>:

[Q.] Do sunspots affect the brightness and color of auroras?

[A.] Well, *not directly*. The mechanism that produces auroras is controlled mostly by the solar wind [i.e. vast amounts of gases containing free electrons and ions, known as plasma, streaming from the sun's corona] and by the ejection of large clouds called 'coronal mass ejections' from the solar surface. ➤

*Sunspots are not directly involved in these two phenomena, but only serve to show the relative level of solar activity which does correlate with producing auroras.* When the wind is agitated or when more of these CMEs are being spawned in a given time, the sun is in its 'active' state which also includes more sunspots on the surface. The brightness and color of auroras are pretty much controlled by how energetic, tangled, and magnetically active the solar wind and CMEs are as they impact the earth's space environment. They can shake loose and accelerate more energetic particles in the earth's environment, and these flow down into the polar regions to produce more, or less, dramatic auroral storms [italics added].

Another site, the Exploratorium,<sup>44</sup> describes the indirect role of sunspots in producing geomagnetic storms and the accompanying aurorae:

Sunspots . . . have an indirect but significant impact on life here on earth. As early as the nineteenth century, scientists noticed that high levels of activity on the sun, like flares and sunspots, were followed shortly by strong fluctuations in magnetic instruments on earth. They wondered what caused these changes.

Scientists today have discovered a lot about the way the sunspots affect the earth. According to [David] Dearborn [a stellar physicist at Lawrence Livermore Laboratories], "*The sunspot itself, the dark region on the sun, doesn't by itself affect the earth. However, it is produced by a magnetic field, and that magnetic field doesn't just stop, it comes to the surface and expands out above the surface. . . .*" Hot material called plasma near a sunspot interacts with magnetic fields, and the plasma can burst up and out from the sun, in what is called a solar flare. Energetic particles, x-rays and magnetic fields from these solar flares bombard the earth in what are called geomagnetic storms. When these storms reach earth, they affect us in many ways.

Ordinarily, the earth's own magnetic field protects the earth from most of the sun's emissions. But during periods of intense sunspot activity, which coincide with solar flares and coronal mass ejections, the geomagnetic flow from the sun is much stronger. These magnetic storms produce heightened, spectacular displays of the Aurora Borealis and the Aurora Australis, otherwise known as the Northern and Southern Lights [italics added].

According to a National Oceanic and Atmospheric Administration website,<sup>45</sup> coronal mass ejections and solar flares occur "*near sunspots, usually at the dividing line between areas of oppositely directed magnetic fields*" [italics added].

Even before 1942, sunspots' direct relationship to aurorae and geomagnetic storms was disputed. In the June 1940 issue of *Scientific American*, Stetson's astronomer colleague Henry Norris Russell published an article with the lengthy title, "What Causes Magnetic Storms?: Not Sun-Spots but Gases Erupted from the Sun and Traveling to Earth at Times of Solar Turmoil . . . Sun-Spots May but Need Not Accompany This." He wrote:

Great numbers of magnetic storms have been observed . . . and it has been found, year by year and decade by decade, that their numbers rise and fall in striking parallelism with those of the spots upon the Sun, in a manner which leaves no possible doubt that the two are *in some way* closely

connected. . . . In the same system of related phenomena belong the great displays of the aurora—the Northern Lights . . . These are practically always accompanied by pronounced magnetic disturbances, and are related in the same way to sun-spots. . . . The luminosity of the aurora and the disturbances of radio transmission occur simultaneously in the same part of the upper atmosphere, and evidently are two sides of the same event. . . . But what is the relation of all this to sun-spots? . . .

Cumulative evidence has convinced everyone that the spots are not effective in themselves, but they serve as a useful—and decidedly accurate—index of the varying general activity of the Sun. *Near* an actively changing spot, the Sun's surface is in turmoil. Bright regions, as well as dark, often appear, and, when these are seen at the edge of the visible hemisphere, eruptive prominences are frequently observed. Great masses of gas are raised high above the ordinary level of the chromosphere, and subject to rapid and extraordinary changes. The admirable motion pictures obtained by Lyot in France and McMath in Michigan show that the motions are very complicated. . . . [T]here are times when great masses of it are evidently driven clean away into space, at huge and increasing velocity. . . .

The regions of eruption on the Sun, from which the clouds are ejected, are usually, *but not always*, connected with spots—which explains without difficulty why the same is true of magnetic storms and aurorae on Earth (332-333, italics added).

Rather than being volcano-like "craters" from which charged particles are hurled, sunspot centers are indeed more like the eye of a hurricane. A recent article on Space.com<sup>46</sup> reports:

Inside Sunspots: New View Solves Old Puzzle, by Robert Roy Britt

Using a technique similar to the ultrasound that reveals a fetus inside the womb, a team of researchers from Stanford University has imaged the innards of sunspots, revealing rivers of hot gas rushing thousands of miles *toward the center of the Sun*. The motion of these vortices, predicted decades ago but never seen, provides the glue that keeps a sunspot from flying apart, according to the researchers . . . One mystery that has long dogged solar physicists involves sunspots' habit of traveling in pairs. Each sunspot has just one polarity—either positive or negative—like one end of a battery. The magnetic energy from one sunspot loops outward into the solar atmosphere and reconnects to its pair, which travels behind it as they migrate across the Sun's surface. But theories suggest that the single-polarity configuration should cause the magnetic filaments that make up a sunspot to simply fly apart, says Stanford researcher Phillip Scherrer. . . .

The new view inside sunspots, provided by a spacecraft called the Solar and Heliospheric Observatory (SOHO), shows a previously unseen process that seems to resolve this puzzle. *Plasma in the middle of a sunspot zooms toward the center of the Sun at 3,000 mph, creating a siphon of sorts that reigns in the magnetic fields.* Alexander Kosovichev, a member of the research team, explained what's going on: Magnetic fields in sunspots are known to prevent the heat that's generated deep within the Sun from rising to the surface. So the plasma in a sunspot is cooler than plasma on the surrounding surface



of the Sun. Since the sunspot plasma is cooler, it is heavier, and it plunges downward. . . .

The process is *somewhat analogous to a hurricane*. A warm ocean heats air near the surface, which rises, pulling surface air inward from outside a hurricane. The inward rushing air forces more air to rise near the center of the storm, and a cycle is created that cannot be broken until the storm moves over cooler water or land. In sunspots, the converging flow, said Kosovichev, “generates dynamic pressure, like in hurricanes, which holds the magnetic elements together.” . . .

But the roots of sunspots are still a mystery . . . . And it’s not clear whether or how the downward flow of plasma might trigger solar flares. Flares usually occur when strong magnetic fields of two opposite polarities come close to each other and reconnect, Kosovichev said. The flows beneath the sunspots may have something to do with bringing these opposite polarities together, he said, but that is still being investigated [*italics added*].

Discussing another observation—that the maximum number of aurorae generally occurs a year or two after the year of most sunspots—Stetson deduces that “sunspots are most effectively associated with the aurorae when, other things being equal, they are most nearly in the geometrical plane that the earth travels in its journey around the sun.” The UB endorses his inference with a succinct parallel statement. Another recent article on Space.com confirms this relationship, expressing the dynamics in modern terms:

Solar Max is Over, Earth’s Future Looks Brighter, by Robert Roy Britt

“The maximum sunspot number occurred in July of 2000 and we expect that date to hold,” [David] Hathaway [a solar physicist at NASA’s Marshall Space Flight Center] told SPACE.com. . . . But as its temper settles, the Sun still has some punch in store. “Solar flares and coronal mass ejections will decline in frequency with the sunspot number,” Hathaway said. “However, magnetic storms will continue to *increase in frequency due to the high speed solar wind streams from low latitude coronal holes that form late in the solar cycle.*” The visible effect will at times be stunning. Earlier this year [2001], a geomagnetic storm sparked aurora—sheets and filaments of multicolored lights caused by the excitation of gas molecules high in the atmosphere—that were seen as far south as Texas [*italics added*].

**P**ARAGRAPH 9. *The compass needle*. The parallelisms are largely of the clause-by-clause variety. The UB follows Stetson’s description of the fluctuations of the compass needle, and both ascribe these movements to the increased ionization of the upper atmosphere caused by the sun, especially during sunspot maxima. But Stetson is more helpful in that he discusses the compass in the context of the sun’s effects on the Earth’s magnetic field. In mentioning the compass needle in the isolated way it does (“*Even the compass needle is responsive to this solar influence . . .*”), the UB ignores the bigger solar-geomagnetic picture.

A 1938 astronomy textbook explains these significant solar-geomagnetic interrelationships:

On the earth, magnetic storms and displays of aurora are more frequent and intense near the times of sun-spot maxima. A *magnetic storm* is a disturbance of the earth’s magnetic field, as indicated by erratic variations of the compass needle, and often by strong earth-currents of electricity, which seriously interfere with telegraphic communication.<sup>31</sup>

Today’s scientists recognize the Earth’s *magnetosphere*—the magnetic field that “dominates space for tens of thousands of kilometers in all directions and interacts dramatically with the solar wind”<sup>48</sup>—as an all-important shield, protecting us against the sun’s constant emanation of charged particles which move at speeds of roughly a million miles per hour. Is the magnetosphere one of the “more than two-score apparently accidental protective operations similar to the action of [the] unique ozone layer” alluded to in Paragraph 4? If so, the UB’s failure to mention the Earth’s magnetic field in this connection, even as it was understood in the early 20th century, is particularly uninformative.

**P**ARAGRAPH 10. *Radio and the ionosphere*. The first sentence is a summary of a wider discussion in Stetson rather than a paraphrase of a single sentence. It was difficult to trace the parallels with certainty because both Stetson and the UB are ambiguous in their terminology, but in opposite ways. The UB refers to, but does not name, two electrified conducting regions, and names two types of radiowaves: long- and short-wave. Stetson, on the other hand, names the two electrified conducting regions—the E and F—but does not name the two types of radiowaves. He says that the ones “which are most generally used for commercial broadcasting” are prone to be reflected back by the E layer, while those “of much shorter wave-lengths” pass through the E to the F layer.

Is the parallelism complete, that is, is the UB referring to the E and F layers, and is Stetson referring to long- and short-wave?

The situation is complicated by that fact that science recognizes not two but *three* electrified conducting layers or regions: D, E, and F (subdivided as F1 and F2), and *three* phases of wavelengths: long-, medium-, and short-wave. (Stetson’s Fig. 2, “Cross Section of Earth’s Atmosphere,” on p. 44, sketches the three layers and the propagation arcs of the three wave types, as then estimated. The neat correlations made between the layers and the waves are an oversimplification of a highly complex set of phenomena.)

One thing is definite: In Stetson’s time, the waves “most generally used for most commercial broadcasting” were in the *medium-wave* bandwidth, on the AM dial. In fact, twice in his article he calls AM the “broadcast band.” FM had not yet come to rival AM, and long- and short-wave, if ever used for commercial broadcasting, were never more popular than medium-wave. His waves “of much shorter wave-lengths” must then be short-wave. An excerpt from NASA’s “Windows to the Universe” supports this deduction:

[T]he D and E regions (the lower parts of the ionosphere), reflect standard AM radio waves back to Earth. Radio waves with shorter lengths are reflected by the higher F region. Visible light, radar, television and FM wavelengths are all too short to be reflected by the ionosphere. So these types of global communication are made possible by satellite transmissions.<sup>49</sup>

Stetson’s two types of waves, therefore, are medium-wave and short-wave, and each is characteristically affected by the E ▶



**FIGURE 8-21 The Northern Lights (Aurora Borealis)** A deluge of protons and electrons from a solar flare can produce aurorae that can be seen over a wide range of latitudes. Aurorae typically occur 100 to 400 km above the Earth's surface. (Courtesy of S.-I. Akasofu, Geophysical Institute, University of Alaska)

and the F layers, respectively. The situation is more complicated because, as the passage above indicates, the D region is also involved in limiting or extending the propagation of AM waves, but other sources indicate that this region is only active for a short time each day.<sup>50</sup>

But what of the long-wave referred to by the UB? An Internet article explains that long waves (at frequencies from 150 to 500 kHz, which are below those on the AM dial) are a type of

ground wave which “can travel hundreds or thousands or miles with little attenuation. These frequencies are sometimes used for military communications, especially with ships and submarines.”<sup>51</sup> This seems to indicate that long-wave does not need the ionosphere to enable it to reach long distances. If this is true, then the UB is mistaken in attributing its long-range propagation to an electrified conducting region in the upper atmosphere.

In any case, it seems likely that the UB did intend to parallel Stetson completely but was being unscientific, either in knowledge or in language. It was probably not using “long- and short-wave” in a technical sense. To avoid confusing radio buffs and other scientifically literate readers, the UB could have simply said “longer- and shorter-wave radio transmissions.” Perhaps if Stetson had discussed all three layers and named the three wavelengths, the UB would have paraphrased him less confusingly (confusedly?). ■

## ENDNOTES

<sup>1</sup> This essay can be found on The Urantia Book Fellowship's website: <http://urantiabook.org/archive/history/sadcrit.htm>

<sup>2</sup> This letter is in the Brotherhood/Fellowship files and has been printed in full, along with Sadler's reply, in Larry Mullins with Dr. Meredith Justin Sprunger, *A History of the Urantia Papers* (Boulder, Co.: Penumbra Press, 2000).

<sup>3</sup> Sadler exaggerates the length of Wilkins' involvement with the Urantia Papers. Wilkins first heard of the Urantia Papers in 1941, from Harold Sherman, and began reading them in 1942. He died in 1958. For more information about Wilkins and his involvement with Urantia, see Saskia Praamsma with Matthew Block, *The Sherman Diaries: Volume 1, Dawning Revelations* (Glendale, Ca.: Square Circles Publishing, 2002).

<sup>4</sup> These volumes will soon be republished by the Urantia Foundation ([www.urantia.org](http://www.urantia.org)).

<sup>5</sup> Re the first error: cf. A. S. Eddington's *Stars and Atoms* (1926): “. . . we find that the Companion of Sirius is a globe intermediate in size between the earth and the next larger planet Uranus. But if you are going to put a mass not much less than that of the sun into a globe not very much larger than the earth, it will be a tight squeeze. The actual density works out at **60,000 times that of water** [not the sun!]<sup>5</sup>—just about a ton to the cubic inch” (p. 50). Eddington's book is used copiously in Paper 41. (In a letter to Harold Sherman dated August 30, 1976, Jacques Weiss, the translator of the first French edition of the Urantia Book, claimed to have brought the mistake to Dr. Sadler's attention. This letter will be published in Volume 5 of *The Sherman Diaries*.)

Re the second error: cf. Jeans's *Through Space and Time*: “Then, about ten octaves above the octave of visible light, we come to X-rays. . . . Above all these—very high indeed in the treble—come the

Y-rays [not Y rays!] which are emitted by radium . . . and finally, thirty-two octaves above the octave of visible light, come certain of the constituents of cosmic rays . . .” (pp. 55-56). Three of Jeans's books are major sources for Papers 41, 42, and 57.

Re the third error: cf. Eddington's *Stars and Atoms* (1926): “The electron is the lightest thing known, weighing **no more than 1/1,840** of the lightest atom” (p. 16). Did the UB writer mistake this to mean a little *less* than one two-thousandth? The proton error is, from a source-use point of view, still unclear.

<sup>6</sup> See pp. 173-176, 267.

<sup>7</sup> See Frederick L. Beckner's “*The Architecture of the Universe* and the Urantia Book,” on p. 13 of this issue of *The Circular*.

<sup>8</sup> This study was published in the Summer 2001 issue of *The Fellowship Herald* and is posted on [www.squarecircles.com](http://www.squarecircles.com). It would be helpful to read it before or after reading this essay.

<sup>9</sup> See Finlan's article, “Revelatory Mouthpiecing,” in the Summer 2002 issue of *The Fellowship Herald*.

<sup>10</sup> See my article “Revealed! The Human Origins of Dr. Sadler's Views About Homosexuality” on the Square Circles website ([www.squarecircles.com](http://www.squarecircles.com)). Other examples of Sadler's UB-like use of sources will be appearing there shortly.

<sup>11</sup> “Stetson's Spots,” *Time*, November 22, 1937, pp. 30-31.

<sup>12</sup> The November 26, 1938 issue of *Science News Letter* contained an article called “Mesotron Suggested as Name of New Particle.” This particle had previously been referred to by various names, including ‘yukon’ and ‘X-particle.’

<sup>13</sup> One wonders *why* the Urantia Book bears the false closing dates of A.D. 1934-1935, and why Sadler upheld these dates while well knowing that at least three sections of the Urantia Book's science were

added in the early 1940s. Did early Forumites, who must have remembered these later additions, question Sadler's attestation of the 1934 end date? If not, why not?

<sup>14</sup> This document, entitled "History of the Urantia Movement," can be found on The Urantia Book Fellowship's website: [www.urantia-book.org](http://www.urantia-book.org).

<sup>15</sup> The transcript of Carlson's deposition can be found on Mark Turrin's Urantia site: [www.ubook.org](http://www.ubook.org).

<sup>16</sup> The diaries have been transcribed by Saskia Praamsma and will be published, along with private correspondence and other material obtained from the Shermans' heirs, in five volumes by Square Circles Publishing ([www.squarecircles.com](http://www.squarecircles.com)).

<sup>17</sup> Both Uversa Press editions of *The Urantia Book* (1996, 2002) use 'one two-billionth.' The 'one two-billionths' mistake was first pointed out in 1995 by a member of the Urantia Book Fellowship committee charged with preparing the text of the first Uversa Press edition.

<sup>18</sup> In H. H. Newman, editor, *The Nature of the World and of Man* (Chicago: The University of Chicago Press, 1926), p. 17.

<sup>19</sup> Henry Norris Russell, et al., *Astronomy, Vol. II, Astrophysics and Stellar Astronomy* (Boston: Ginn and Company, 1927), p. 533. The Urantia Book uses another commercial analogy, in 41:5: "As you value energy and power on your world, sunlight would be economical at a million dollars a pound." This is paralleled in Eddington's *Stars and Atoms*: "There is no real reason why you should not buy a pound of light from an electric light company—except that it is a larger quantity than you are likely to need and at current rates would cost you something over £100,000,000" (p. 98).

<sup>20</sup> Cf. Skilling and Robertson's *Astronomy* (New York: Henry Holt and Company, Inc., 1939): "The measurement of the solar constant has been one of the chief occupations of the Smithsonian Institution under the direction of C. G. Abbot since 1902. . . . The average value is 1.94 calories per square centimeter per minute (1.35 X 10<sup>6</sup> ergs per square centimeter per second)" (p. 140). Russell, op. cit.: "Abbot's value of the solar constant . . . corresponds to . . . 0.135 watts per square centimeter, or 1.81 horsepower per square meter. This is equivalent to 4,690,000 horsepower per square mile" (p. 533).

<sup>21</sup> [www.haystack.edu/ysp/atmosphere](http://www.haystack.edu/ysp/atmosphere)

<sup>22</sup> Surface light is—or was, in the early 20th century—measured by admitting a beam of sunlight through an aperture of known area into an instrument called a pyrheliometer. In *The Nature of Man and the World*, Moulton writes: "The amount of light and heat (radiant energy) received by the earth from the sun is enormous. On a square yard exposed perpendicularly to the sun's rays radiant energy is received at the rate of one and one-half horse-power. The average rate for the earth through the periods of darkness as well as of light is three-eighths of a horse-power per square yard. This means that 300 horse-power are received on a building 50 by 150 feet in dimensions" (pp. 16-17).

<sup>23</sup> *The Compton's Online Encyclopedia* website, which included a page on which the matching altitude range was stated, has been deactivated.

<sup>24</sup> From *The Canadian Encyclopedia* website ([www.thecanadianencyclopedia.com](http://www.thecanadianencyclopedia.com)): "Ozone Layer. The average thickness is about 3mm, with the smallest total amounts of ozone found over the equator and the largest over the poles in winter."

<sup>25</sup> [www.ns.ec.gc.ca/wildlife/migratory.html](http://www.ns.ec.gc.ca/wildlife/migratory.html)

<sup>26</sup> <http://katipo.niwa.cri.nz/lauder/uvinfo.htm>

<sup>27</sup> [www.windows.ucar.edu](http://www.windows.ucar.edu)

<sup>28</sup> Sir James Jeans, *Through Space & Time* (New York: The Macmillan Company, 1934), p. 63.

<sup>29</sup> Robert J. Kolenkow, Ph.D., *Physical Geography Today: A Portrait of a Planet* (Del Mar, Ca.: CRM Books, 1974), p. 59.

<sup>30</sup> <http://earthobservatory.nasa.gov/Library/UVB>

<sup>31</sup> In its focus on the organic realm rather than the inorganic, 65:4.3's statement, "Many features of human life afford abundant evidence that the phenomenon of mortal existence was intelligently planned, that organic evolution is not a mere cosmic accident," represents the more common arguing point of modern theism. Many theistic evolutionists who accept the accidental nature of planetary and atmospheric development, agree that the phenomenon of organic evolution, if studied in all its complexity, points to a divine designer.

<sup>32</sup> See [www.xrefer.com/entry/645399](http://www.xrefer.com/entry/645399)

<sup>33</sup> See [www.xrefer.com/entry/619473](http://www.xrefer.com/entry/619473)

<sup>34</sup> William J. Kauffmann III, *Universe* (New York: W. H. Freeman and Company, 1994), p. 154.

<sup>35</sup> <http://earthobservatory.nasa.gov:81/Library/glossary.php3?xref=atmosphere>

<sup>36</sup> <http://earthobservatory.nana.gov:81/Library/glossary.php3?xref=atmosphere>

<sup>37</sup> [http://windows.arc.nasa.gov/tour/link=/earth/images/profile.jpg\\_image.html&edu=high](http://windows.arc.nasa.gov/tour/link=/earth/images/profile.jpg_image.html&edu=high)

<sup>38</sup> "Solar Max is Over, Earth's Future Looks Brighter," by Robert Roy Britt, posted 28 August 2001 on [www.space.com/scienc...my/solarsystem/sun\\_weather\\_010828-1.html](http://www.space.com/scienc...my/solarsystem/sun_weather_010828-1.html).

<sup>39</sup> E.g.: From Eve's *Scientific American* article, cited above: "The record height for the top of a streamer [as measured by Störmer] is 1000 kilometers, more than 600 miles. Similar measurements were made in Canada by Sir John McLennan and others, and the results there were in excellent agreement with the earlier determinations in Norway" (p. 216). From Moulton's *Introduction to Astronomy* (1916): "The southern ends of auroral streamers are usually more than 100 miles in height, and they are sometimes found at an altitude of 500 or 600 miles." From Edward Arthur Fath's *Elements of Astronomy* (1934): "Norwegian astronomers, especially Störmer, have made many observations on this point and they find only occasional streamers to exceed a height of 300 km. One of these reached a height of 1000 km (620 miles). We may, therefore, take this value as the approximate limit of an appreciable atmosphere for the earth" (p. 28).

<sup>40</sup> [www.howstuffworks.com/question471.htm](http://www.howstuffworks.com/question471.htm)

<sup>41</sup> This site was deactivated in 2002.

<sup>42</sup> [www.earthobservatory.nasa.gov:81/Library/glossary](http://www.earthobservatory.nasa.gov:81/Library/glossary)

<sup>43</sup> <http://image.gsfc.nasa.gov/poetry/ask/a11798.html>

<sup>44</sup> [www.exploratorium.edu/sunspots/research5.html](http://www.exploratorium.edu/sunspots/research5.html)

<sup>45</sup> <http://wrh.noaa.gov/fsd/astro/sunspots.htm>

<sup>46</sup> [www.space.com/news/sunspot\\_inside\\_011106.html](http://www.space.com/news/sunspot_inside_011106.html)

<sup>47</sup> Robert H. Baker, *Astronomy* (New York: D. Van Nostrand Company, Inc., 1938), p. 282.

<sup>48</sup> 48. Kauffmann, *Universe*, op. cit., p. 155.

<sup>49</sup> <http://windows.arc.nasa.gov/cgi-bin/tour...frp=/windows3.html&fr=f&sw=false&edu=mid>

<sup>50</sup> E.g., Steve Nordby, "Intro to Radio Wave Propagation" (<http://members.aol.com/svennord/radio.htm>): "In daylight hours, the lowest layers of the ionosphere called the D and E layers, about 60 to 70 miles high, refract or absorb most radio waves, limiting the distance at which refracted waves are useful. But these low layers are denser so the ionized particles bump into each other and recombine rapidly after sunset. After dark, waves pass through the lower ionosphere. At about 175 miles high, the F layer is responsible for most of the useful radio wave refraction. Thinner air at this altitude means recombination of ionized particles takes place slower than in the D and E layers, so refraction can take place after sunset, gradually decreasing during the night. The greater height of the F layer means the refracted wave returns to Earth much farther away than the daytime refraction from the lower layers."

<sup>51</sup> Ibid.

# I Remember the Forum

with

“Ticky” Harries, Clyde Bedell, Barrie Bedell, Ruth Renn, Grace Walker, Wesley James and Julia Early Fenderson

**KATHARINE J. “TICKY” HARRIES:** I wasn’t an original member of the Forum, which began in the early ’20s, nor were my parents, Lee Miller Jones and Katharine Lea Yarnall Jones. A number of people had already been there and dropped out before we started. My father had been introduced to Dr. Sadler by Fred Leverenz and had joined the early Forum in 1932. I was quite young when I began to notice that every Sunday after church, after the “funnies” and Sunday dinner, Daddy would disappear for the afternoon. It took him a while, but he finally talked Mother into going with him. For many years thereafter she could not get rid of the feeling that “this is all so wonderful, and I believe it, but how could anything so wonderful possibly be true?” Then one day she realized that she didn’t feel that way anymore—she *knew* it was true.

They started taking me with them to 533 Diversey Parkway when I was 11 or 12. Since I was much too young to attend the meetings I would visit downstairs with Mr. and Mrs. Kellogg and read or play games. Many times their daughter Ruth would spend



(l-r): June 26, 1949: Winnifred Bucklin, Al Leverenz, Katharine “Ticky” Jones Harries

the time with me. What a wonderful person she was! Dr. Sadler had his offices on the first floor and Ruth would take me in to see the lead-lined room which was used for X-rays and show me the specimens in the bottles of formaldehyde. On very warm days (there was no air conditioning) we would go up to the roof and sit in the sun. Ruth was quite deaf from a childhood illness, but she could lip-read and we never had any trouble talking with one another.

A number of partial papers had been received and typed by the time I started going to the Sunday meetings when I was about 13. They were not complete as they are now in the Urantia Book, but were completed as more and more questions were asked. I remember my father spending many hours typing questions to submit to the contact personalities so that they could give us new information that would be especially meaningful to human beings.

I was not allowed to “join” the Forum until I was 16 (later the joining age was raised to 18). Joining consisted in having a private chat with Dr. Sadler so that he was sure you were truly



A group of early Forum members in 1934

committed to being a part of the group, studying the papers and attending the meetings every Sunday. There were only three valid reasons for being absent: your health, your family, or your job. And one was never to discuss what was going on or any of the teachings in the Papers with non-members.

Life was very different then from what it is now. On Sundays one went to church in the morning, went home for a big Sunday dinner around noon and then went to Forum still dressed in Sunday Best. That meant silk stockings and dress shoes for the ladies (we didn't have nylon stockings until after WW II), a dress or suit, and for some of them, a hat. The men wore a suit, white shirt and tie.

The room used for meetings was at the front of the building on the second floor, and was originally the living room of the apartment and his wife, Leone, lived with their three children. Dr. Sadler and his wife, Dr. Lena, lived on the third floor. They had an elevator installed which was accessed from the foyer on each floor.

A paper was read aloud the first hour by Dr. Sadler or Bill, followed by a 15-minute break. Refreshments were not provided, so those who wanted to could go across the street for an ice cream or a Coke. The second hour was devoted to questions and discussion.

There was one lady who always sat next to the balcony door and who, in the depth of our Chicago winters, would open the door so she could cool off while the rest of us would freeze. And there was another woman who would argue with just about everything anyone said. She was so negative, but smart, and we'd

all end up laughing about it—and maybe *at*—her.

My father, mother and I went to the meetings year after year and during that time my maternal grandmother, Henrietta Lea “Dearie” Yarnall, who was widowed and came to live with us, started going to meetings too. Our group included males and females of all ages and educational levels and different church backgrounds.

While the Forum continued its Sunday meetings, another group was formed of the most committed members, which started meeting every Wednesday evening at 533. It was thought that these people would be the teachers once the book was printed. Attendance was mandatory and it was necessary to sign in each Wednesday. When all of us who wanted to join were counted, it was found that there were exactly seventy names—thus the name of the group, the Seventy.

Every year, in late spring or early summer, a huge picnic was held at Ma and Pa Hales’ mansion in Oak Park, a northwest suburb of Chicago. Everyone brought baskets full of food. The Haleses provided hamburgers and hot dogs as well as card tables and chairs to put out on their lawn. The women would wear cotton dresses and stockings and the men long trousers with shirts unbuttoned at the neck and rolled-up sleeves. There was lots of socializing. After the meal we were all called inside to hear Dr. Sadler give a talk. Our group filled the screened-in porch, living room and spacious foyer, and we younger ones would sit on the broad staircase all the way up to and including the landing.

In the last years of the Forum we would every so often be read a ▶



**The six contact commissioners:**  
 ABOVE: (l-r) Emma “Christy” Christensen, Lena Sadler, Dr. William S. Sadler, Bill Sadler.  
 LEFT: Anna and Wilfred Kellogg.  
 RIGHT: The Sadler residence at 533 Diversey Parkway, Chicago, where the revelation was received. The Forum room was located on the second floor.



PHOTO: Saskia Praamsma



*A Forum picnic at Pine Lodge, Beverly Shores, Indiana in the late '40s. (l-r): Lee Miller Jones, Edyth Born, Charlie Rawson, Harry Beattie, Katharine Jones, Anna Rawson, "Dearie," Art Born.*

message from "The Boys Upstairs." This is true—it happened! You can imagine the excitement, the butterflies in the tummy—and then the messages stopped.

Later in the summer there would be another big gathering at Dr. Sadler's summer home in Beverly Shores at the Indiana sand dunes along Lake Michigan. The home was rustic and timbered and was large and comfortable. It was another step down in formality from the one at the Haleses but we still weren't in shorts or T-shirts. Bill Sadler and Daddy loved martinis, but Bill liked his 15 to 1, so for a portion of the afternoon the two of them were quite busy out on the big screened-in porch.

As I and some of the other children of the group got into our mid-teens and early twenties, the Sadlers were kind enough to allow us to use their beach rights every summer for a beach party and cook-out. We'd swim, sunbathe, play ball and sit and talk for hours. As evening came on we'd build a fire and cook hot dogs and marshmallows and eat all the good stuff we'd brought. There were Donna and Harry Rowley, Winnifred Bucklin Manjarrez, Phil and Ben Copenhaver and their stepbrother Billy. And, of course, me.

In later years after most of us were married we'd have dinner parties at each others homes. That group also included Barney and Florence Burton and, occasionally, Dick and Irene Renn. This

was the era of young marrieds and babies. What great photos I have of all those wonderful times!

The adults had their groups, too—Mother, Daddy, "Dearie," Charlie and Anne Rawson, Edyth and Art Born, Russell and Mildred Bucklin, Edna and Everett Farwell, Louise and Ernest Pritchard, and Harry Beattie. They had dinner parties at each other's homes, and my parents, the Rawsons and the Bucklins would often take summer vacations together.

Charlie Rawson was a Presbyterian minister. He was tall, with red hair, a bit too roly-poly, and lots of fun to be with. He was a master storyteller and could keep us entertained for hours with hilarious tales of people he had known throughout his life. Everyone was sure he would be our first Urantia Book minister when the time came. Sadly, the time never came. Charlie ate way too much candy and sugar and when he couldn't get that he would eat cough drops instead. His favorite was thick slabs of crisp pure fat cut from the outside of a roast. We all warned him but he wouldn't listen. So—he died very young.

In the early '50s the plates for printing were ready, the money had been raised, and for a year or more before publication Forumites were asked to "subscribe" to buying and pre-paying for any number of books they would like. After a short period, when no more messages had been received, it was decided to go ahead,

and R. R. Donnelley & Sons Co. was given the order to print. On the Sunday after the books were received, they were distributed. Can you imagine what tremendous excitement there was as the people carried them out by the boxful on that day in 1955?

My father, along with many others, wrote letters of introduction for the Urantia Book and spent days and weeks wrapping and mailing them to senators, congressmen, members of the clergy and others in places of importance all over the country. We had such great expectations of the wonderful things this book was going to achieve. A few books were returned, unread, and the rest? We heard absolutely nothing!

Work was started by the Brotherhood to set up Urantia Societies, and on June 17, 1956, we met at 533 to sign the charter

**BARRIE BEDELL:** World War II was raging, rationing was in effect, and citizens of all ages were pouring all available money into savings bonds and stamps to support the war effort. Signs and posters and radio announcements barraged us with warnings to keep mum about defense activities: “Loose lips sink ships.” Everyone was aware of the subversive “fifth column,” spies and espionage agents working for the Nazis.

I was in my early teens, a mediocre high school student, obsessed with sports, and reasonably well informed on the progress of the war. At some point—I don’t remember exactly when—I noticed that my folks, Clyde and Florence Bedell, would disappear like clockwork every Sunday afternoon and Wednesday evening. I began to question them, “Where are you going?”

“Oh, the Forum,” was the usual reply. On Wednesday nights the answer would be, “The Seventy.”

“What is the Forum? the Seventy?” I would press them. “What do you do?”

The typical response was maddeningly vague, not at all satisfying to an inquisitive teen: “We read and talk about a variety of subjects.”

“Like what?” I would demand.

“We really can’t say.”

I began to harbor doubts that soon turned to suspicion. Something was terribly wrong. Then one blustery winter night I watched them depart in blizzard conditions. I began to think the unthinkable, that perhaps my parents were involved in something sinister. I came to the terrifying conclusion that they were involved in the Nazi fifth column.

I was greatly relieved when a few weeks later, on my fourteenth birthday, my parents announced: “Now we can tell you what we’ve been doing every Sunday and every Wednesday evening.” They took me to 533 Diversey Parkway and introduced me to Dr. William Sadler, who told me about the Urantia Papers and invited me to attend the Forum. I was excited about what I was soon to experience and, as all who had joined before me, I took an oath of secrecy. It was a pivotal day in my life, for which I will forever be profoundly grateful.

Frequently on Saturdays I went to 533 where I would sit in a small, dark anteroom on the ground floor and read papers one at a time—typewritten manuscripts, each page pasted onto heavier stock, each paper supplied in a kraft envelope handed to me by Christy. Later, typeset galley proofs replaced the typewritten pages. My favorites were “Life Establishment on Urantia,” “Government on a Neighboring Planet,” and the Adam and Eve saga.

I also regularly attended Sunday meetings upstairs (except when away at school), always greeted by Wilfred and Anna Kellogg. Papers were read by Dr. Sadler or his son, Bill. During breaks I hung out at O’Connell’s Coffee Shop across the street with somewhat older members Tom and Carolyn Kendall, Nola Evans, Al Leverenz, Phil Copenhaver, Donna and Harry Rowley, and others. My brother Jeff started attending the Forum in 1951 when he was 13 or 14.

Disturbing as it was for a while, I am proud my folks honored their vow of secrecy, as did all but one or two Forum members from the very beginning till the day of publication in October, 1955.

**RUTH RENN:** In my early years it was difficult for me to accept the message of being redeemed by the blood of Jesus. I was constantly on a quest for truth. I searched in many libraries for books that might give me what I wanted and needed. On the radio, Preston Bradley in Chicago came the nearest to imparting the truth I was seeking.

In 1925 I went to the Chicago Institute of Research and Diagnosis on Diversey Parkway for a complete physical examination. One appointment was with the co-owner, Dr. William Sadler, for a psychological test. He asked me many questions regarding my thoughts and desires. The question about religious beliefs was, “Do you believe in a Creator?” The conversation led to truth. I mentioned that I would like to be closed in a room to read and read until I found the truth I was looking for. I remember the doctor’s face as I said this. He seemed to have a satisfied spark in his eyes and he nodded his head up and down. Not long after that I received a note in the mail inviting me to attend a Sunday meeting called the Forum at the Sadler home.

One Sunday I persuaded my husband to attend a meeting with me to see what it was about. As we ascended the stairs of the building at 533 Diversey Parkway, my husband made the remark, “You will never get me down here again.” We were greeted by Dr. Lena Sadler, the doctor’s wife, who said, “These beings told us to build the scaffolding; they would do the rest.”

When the meeting opened we were fortunate to hear Paper 1, “The Universal Father.” I was astounded. Never had I realized that we could be told so much about God. All the following week I was remembering little snatches of what I had heard about our heavenly Father, his love and mercy. I had found what I had been searching for.

The following Sunday my husband Roy was preparing to go to the meeting with no thought of what he had said the week before about never going again. Our lives were changed from that time on. And, for over sixty years, I have endeavored to be a faithful disseminator of the Urantia teachings.

**JULIA EARLY FENDERSON:** In 1939, after teaching school for ten years in New Mexico, Julia Early found herself in Chicago, a single mother with two young sons and unable to find a teaching job. One Sunday morning she attended services at a Methodist Church and heard the name Dr. William S. Sadler mentioned, not only as a world-famous psychiatrist but as a counselor who had successfully guided a number of people. She said, “I was quite shy but I was also very poor and in despair, so even though it was Sunday, I went out to the church parking lot and called Dr. Sadler from a pay phone.” Dr. Sadler agreed to see Julia the following day. He helped her find a job and gave her ▶

# ANNUAL PICNICS 1942—1949



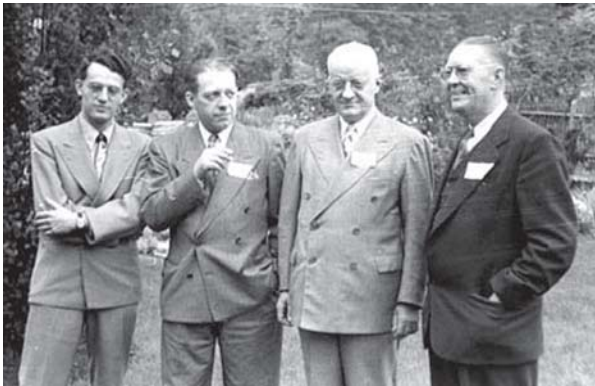
The grounds of the Hales residence, where most of the early picnics were held



ABOVE: (l-r) Lucille Kulieke, Lee Miller Jones, Helen Gill Thurman Carlson, Bill Sadler, Leone Gill Sadler, Thomas E. Wideroe, Emma "Christy" Christensen. TOP RIGHT: Mr. and Mrs. Hales and Dr. Sadler. LEFT: Margaret Stevens, Julia Early. RIGHT: Marian Rowley and Dr. Sadler. BELOW: Marian Rowley, Martha Sherman, Alvin Kulieke, Lucille Olson.







TOP LEFT: 1947. Anna Rawson, Lee Miller Jones (hidden), Rev. Charles Rawson, Phil Copenhaver, Jr. (face hidden), Marie Vlasto, "Dearie," Everett and Edna Farwell, Katharine Jones, Art Bom, Katherine Douglas. TOP RIGHT: Beverly Shores, 1949. Harry Rowley, Winnifred Bucklin, Ben Copenhaver, Billy Copenhaver, Phil Copenhaver, Jr., "Ticky" Jones. LEFT: June 1948. (l-r) (unknown, Art Bom, Lee Miller Jones, Charlie Rawson. BELOW LEFT: 1949. Bill and Leone Sadler, Edith Cook, Elizabeth James. BELOW RIGHT: Pine Lodge, Beverly Shores. Everett Farwell, Art Bom, Edna Farwell, Katharine Jones, Lee Miller Jones, "Ticky" Jones. FAR BELOW, LEFT: At Hales' in 1949. Ben Copenhaver, Harry Rowley, Donna Rowley, "Ticky" Jones, Phil Copenhaver, Jr. FAR BELOW, RIGHT: Beverly Shores, 1948: Bob Burton, Fred Leverenz, Harry Rowley, Al Dyon, Wilfred Kellogg.



some books to read, including *The Mind At Mischief*, but did not mention anything to her about the Urantia papers.

Julia read every word, and when she went back to see Dr. Sadler on the third floor of 333 Diversey Parkway she questioned him about the case he referred to in the Appendix to *The Mind at Mischief*. Sadler was evasive but Julia was so persistent that finally, in near exasperation, he said, "Julia, sit down and I'll tell you the whole story." He told her about the Urantia papers and she didn't sleep that night.

Julia said, "I was skeptical. I'd been brought up in a scholarly home. I'd been raised in the Methodist Church and had always had utter faith, but I'd also been taught not to believe that there was only one way to think." She remembered the old Sioux Indian saying: "Don't judge anyone until you've walked ten miles in his moccasins." This was nearly sixteen years before the Urantia Book was published.

Julia became an avid student of the papers and a member of the Forum. "The more I examined them the more I came to believe," she said. The caliber of people who read with her also furthered her belief in the Urantia papers. She described Dr. Sadler as "one of the brainiest men I ever met."

There was also Sir Hubert Wilkins, an English authority on Arctic exploration. Julia frequently read with him in between the Sunday meetings and she asked him why he believed. "It is their utter consistency from beginning to end," he said. "No human being could have written these papers with so much consistency of detail . . . there would have been a crack someplace." Marian Rowley was appointed Julia's "friendly helper," someone new readers could talk to about questions, and the two became close friends.

At a Sunday Forum meeting during the winter in the early 1940s Dr. Sadler asked all those felt committed to the papers and really wanted to work with them, to come up the following Wednesday night. That night was cold and snowy. Exactly seventy members arrived and signed their names in numerical order. Julia was number seventeen. The purpose of the meeting was to sign up for special training and courses of study to better prepare members for the future of the Urantia movement. However, Julia felt that it was necessary to be cautious about becoming too organized. "Basically," she said, "The Urantia Book is between the reader and God; it's an individual thing." [ELLEN MONTGOMERY INTERVIEW, 1980]

**GRACE WALKER:** I was raised in a religious family in the suburbs of Chicago. My father was an evangelical minister, a circuit-riding preacher in his early ministry. Before the Depression, I wanted to be a missionary or a missionary doctor. In college I was exposed to what was called "higher criticism," which questioned the authority of the Bible. This caused me to do a lot of thinking about religion.

Later, I found a book by a German professor that was quite profound. I asked my doctor, Dr. William Sadler on Diversey Parkway in Chicago, if he had read this book because I just felt he knew something. He said he *had* read the book, then added, "I've got something I think you'd be interested in." He told me about the Urantia Papers, and when I showed interest he said, "What are



Jane Allen, Ruth Renn and Marjorie Bates in the garden of the Hales home.

you doing on Sunday? Could you possibly come to the Forum next Sunday afternoon?" Explaining that it would take too long to describe the purpose of the Forum in his office, the doctor invited me to come early. Upon joining the Forum, I signed, at the doctor's request, a pledge of secrecy concerning the Urantia Papers.

I began reading the Papers in 1945. I worked in downtown Chicago, and after work on Friday nights I would take the bus to 533 Diversey. Afterwards I'd take a late train and wouldn't get home until midnight. Reading one paper at a time, I started with the Jesus papers, then began reading from the first part of the book. I was convinced that what I read was true, because the story of Jesus' life as father to his brothers and sisters touched on so many of the same problems I had had in my life.

One time, when I first began to read. I approached Mrs. Kellogg, who was the proctor at the desk, and asked, "Do you really believe all of this?"

"I certainly do!" she replied.

The Sunday afternoon group, which had started as a discussion group, was called the Forum. At the time I began attending it had become an open-house time for readers. I also belonged to a group called the Seventy. There were just seventy people in this group originally, made up of those who had read the Papers in their entirety. Within this group a school was formed to train teachers, which held evening classes at 533. The problem was that there were teachers but no persons to teach at this time. Teachers far outnumbered new readers.

In the Seventy group, each person had to write a paper on a Urantia topic. These were passed by the doctor and read on Sundays.

My parents, who were by then in their seventies, lived next door to me, and they were curious about where I was going on Friday nights and Sunday afternoons. I finally had to tell them a little about the Papers. My dad was skeptical, but my mother was quite open-minded. They both actually held some of the same ideas as the book already.

Living so far away, I wasn't able to keep up with the meetings. I was divorced and had much responsibility. These Papers helped me raise my children. I also learned that with disappointment we have another chance. The Urantia teachings literally changed my life.

**WESLEY R. JAMES:** I've never had the experience of finding the Urantia Book. That distinction belongs to my grandmother, Elizabeth James, and to my parents, William and Mary James. Because of their efforts the UB has always been a part of my life.

In the late 1920s my grandmother began searching for answers to religious questions that troubled and intrigued her. The answers her Bible and church background provided lacked consistency as far as she was concerned. There were even questions she was told should not be asked, because they showed a lack of faith. She studied the philosophies and attended the meetings of a number of cults and isms that were popular in Chicago in those days, from the Swedenborgians and Rosicrucians to the Silver Shirts of a Dr. Pelley.

At one of these meetings my grandmother mentioned to some people her growing concern that none of the groups she had found thus far had the answers she was looking for. These people—Mrs. Jessie Hill and Fred and Alice Leverenz—suggested she might be interested in a group they belonged to that met on Sundays at 533 Diversey Parkway in Chicago.

After meeting Dr. Sadler and learning about the purpose of the Forum, my grandmother signed the pledge and became a member. Years later as one of the Seventy she was often praised for her prodigious memory and ability to quote verbatim from the unpublished papers which later became the Urantia Book.

The change in my grandmother after she joined the Forum so intrigued my parents that my mother wrote Dr. Sadler asking if they too could become Forum members. In response, Dr. Sadler asked my grandmother if she wouldn't like to have her entire family in the Forum, and so my mother, father, and uncle, Wesley John James, became members.

As our family grew, my parents weren't able to attend Forum meetings regularly. My grandmother almost always came for Sunday dinner after the meeting and would share with us what had been discussed. My oldest brother and I were very young, at most in first or second grade, and it was assumed we wouldn't understand, but I can still dimly recall parts of what was said. I can definitely remember the strange looks and laughs my brother and I got when we told the neighbors' kids that there had once been blue, green and orange people!

Early in her association with the Forum my mother asked Dr. Lena Sadler if they should teach their children the advanced UB ideas before the book was published. Dr. Lena replied that if they didn't, both they and the children would miss the chance of a lifetime. So, although we went to regular Sunday school and church, at home religious questions always received UB-oriented answers.

When I was 15 my grandmother asked me if I would like to become a Forum member. Coincidentally, the Sunday I signed the membership pledge and went to my first meeting, Alfred Leverenz, the son of Fred and Alice, was also attending his first meeting as a new member. While I completed reading all the papers on my own, I can't say I understood a great deal of what I'd read. Even after my grandmother had me memorize the various orders of angels, the names and capitals of the superuniverse divisions, and the difference between "triatia" and "ultimata," the teachings still didn't always strike me as true. I was a "UB burn-out" at a very early age!

It was after the book was published and I started attending a study group founded by Al Leverenz, that I began to acquire a fuller understanding of the teachings. It was now possible to read the book as slowly as I wished, and to talk to others in various stages of reading and understanding, and to listen to their stories of how they'd found the book. This is when I more fully began to appreciate the UB myself—not the facts, but the *truths* of the book.

Finding these truths has been an ongoing process. Truth expands as one's ability to comprehend expands, until in eternity we find the Source of Truth. ■



June 19, 1948: Edith Cook, Elizabeth James, Leone Sadler, Helen Thurman, Eva Vincent

PHOTO CREDITS: The photos in this article come from the collections of Katharine J. "Ticky" Harries, Marian Rowley (from the Urantia Book Fellowship website), the Sherman family, and Martin Early. Many of the picnic photos were taken by Forumite Erle Steinbeck, who made copies and distributed them to everyone, which accounts for the same pictures showing up in different collections.

# DID THE JEWS REALLY *NOT* BURY THEIR DEAD?



ISRAEL MUSEUM

A stone ossuary (bone box) from the first century B.C.E.

“The Jews did not really bury their dead; they actually embalmed them.” (UB 2013)  
Ambiguity or Error?

by Charles R. Arterburn

**T**HE AUTHOR OF Part IV of the Urantia Book (UB), we are told, had access to “all sources of record and planetary information” (1343) in preparing the restatement of the life and teachings of Jesus. Given the author’s extraordinary vantage point, we should expect the UB’s version to be the most complete and accurate ever written. The author’s creative restatement of the *meaning* of Jesus’ life and teachings seems consistent with the book’s purpose of progressive revelation. However, it is reasonable to expect that the UB’s enlarged presentation of the *facts* of Jesus’ life and times—the dates, events, description of places and customs, etc.—would be internally consistent and not be discredited by historical research or archaeological excavations.

One example of a verifiable historical statement occurs on p.

2013. While recounting the events of Jesus’ burial, the author parenthetically comments: “The Jews did not really bury their dead; they actually embalmed them.” In this brief but sweeping statement, the actions of Joseph and Nicodemus are set in the larger context of Jewish funerary custom. Or are they? The archaeological and cultural evidence supports a different conclusion: The Jews really did bury their dead and, as a people, never actually embalmed them.

Excavations of ancient Jewish burial sites have uncovered both individual interments and family tombs, the latter rock-hewn or adapted from existing caverns. With family tombs, it was common practice, dating back to the First Temple Period (960 - 586 B.C.E.), to carry out the burial in two steps. First, the body was wrapped or covered and placed on a shelf or in a

niche inside. After the flesh decomposed, the bones were collected and deposited together (referred to by archaeologists as “secondary burial”) in a special chamber—the charnel room or pit—inside the tomb. During the late Second Temple Period (20 B.C.E. - 70 C.E.), ossuaries—special boxes made of stone or clay—were widely used for collecting the bones.<sup>1</sup> A recent article in *Biblical Archaeology Review* indicates that over 800 ossuaries from this period have been found in Jewish family tombs, including that of Caiaphas, the high priest associated with Jesus.<sup>2</sup> The Old Testament expression “gathered to his people” (e.g., in Genesis 25:8) is believed to refer to this collecting of bones in secondary burial. The practice was probably derived from the Canaanites, since older Canaanite tombs with charnel rooms have also been found. Whatever its cultural meaning, bone gathering appears to have been a practical solution to the problem of space in Jewish family tombs.

Excavations of cemeteries at Qumran and Jerusalem also present examples of typical, in-the-ground burials.<sup>3</sup> Interments in single shafts ranging from 2 to 7 feet in depth have been found, containing both single and multiple burials. Today, some of these graves can be identified by piles of stone that have remained in place. The vast majority of them have probably been lost, considering the relatively small number of cemeteries and tombs from ancient Palestine that are known.<sup>4</sup>

No evidence has been found to indicate that embalming, as in the Egyptian practice of preserving the body, was ever a Jewish custom.<sup>5</sup> This practice is mentioned only twice in the Bible (Gen. 50:2-3 and Gen. 50:26) to describe the mortuary preparation of Jacob and his son, Joseph, by Egyptian physicians. Although these patriarchs were important progenitors of the Israelites, embalming does not appear to have been carried over as a cultural practice in Israel. Jewish burial custom essentially followed the formula expressed in the Torah’s creation story: “[F]or dust thou art, and unto dust shalt thou return” (Genesis 3:19, KJV). While the Jews collected bones in their family tombs, they made no attempt to preserve soft tissue as did the Egyptians.

The four canonical gospels’ accounts of Jesus’ burial vary in details, but all agree that some preparation of Jesus’ body occurred. The synoptic gospels (so named because their accounts agree or are similar), Matthew, Mark, and Luke, report that Joseph of Arimathea, acting alone, simply covers or wraps the body and places it in the tomb. In Luke (23:50-56; 24:1-2), the women observe Joseph’s hasty burial of Jesus, and return after the Sabbath with spices and ointments. John’s gospel is unique in portraying Joseph and Nicodemus making extensive preparation of the body immediately after crucifixion: “[Nicodemus] brought a mixture of myrrh and aloes, about an hundred

pound weight.<sup>6</sup> Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury” (John 19:39-40; 20:1. KJV). John does not report any need for additional preparation, or that the women observe the burial—only

that Mary Magdalene visits the tomb after the Sabbath and discovers the stone rolled away. The UB initially follows John’s account, but substitutes “large quantities of myrrh and aloes,” and uses the terms “embalmed” and “embalming” to describe the actions of Joseph and Nicodemus (2013). The UB then appears to conflate the accounts of John and Luke: The women come to the tomb after the Sabbath with *more* spices, even though they had been nearby and observed Joseph’s and Nicodemus’ lavish preparation of Jesus’ body on the day of the crucifixion.

“The Jews did not really bury their dead; they actually embalmed them.” In making this statement, did the author of the UB infer that Jesus’ tomb burial was typical of all Jewish burials—hence that the Jews did not really

bury their dead? Did the author intend something different from the primary, modern-English meaning of “embalmed” (i.e., to treat with preservatives to prevent decay)? By contrasting burying and embalming, the author seems to regard these as alternative approaches to the treatment of a corpse, which would suggest that the primary meaning was intended. Did the author simply rely upon the two isolated accounts in Genesis of the patriarchs’ embalming and John’s unique account of Jesus’ burial in making his comment?<sup>7</sup> Whatever the case, the inescapable conclusion seems to be that the UB’s author did not really understand ancient Jewish burial practices. How could such an impressive work, which claims to be divine revelation and which pays so much attention to detail, have such an error—especially in view of the book’s claim of historical accuracy (1109)? The Urantia Book has been and will undoubtedly continue to be an inspiration to many. But textual issues such as the one documented here suggest the need to corroborate its factual claims. Just as progressive Christians have had to seek and find new ways to regard the Bible as a vehicle of revelation, so critical readers of the UB may face a similar task. The Urantia Book appears to be a feature of the progressive evolution of our world, after all. ■

#### Endnotes:

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2. Fine, Steven. “Why Bone Boxes?” *Biblical Archaeology Review*, September-October, 2001.
3. Zissu, Boaz. “Odd Tomb Out: Has Jerusalem’s Essene Cemetery Been Found?” *Biblical Archaeology Review*, March-April, 1999. ➤



Entrance to a first-century C.E. family tomb

4. Rousseau, John J. & Arav, Rami. *Jesus and His World: An Archaeological and Cultural Dictionary*. Fortress/Augsburg Press, Minneapolis, 1995. "Jerusalem, Tombs," p. 167: "Kloner estimates at 50 the highest number of burials in a single tomb. The corresponding number of deaths in Jerusalem from the third century B.C.E. to the first century C.E. (the period of the finds) would then be only 40,000. Kloner's estimate of the number of deaths is about 750,000 for this period; such a figure would mean that, at best, only about 5 percent have been found. Presumably these tombs belonged to the middle and upper classes, with *the rest of the population buried in simple shallow pits that have long since disappeared*" (emphasis added).

5. The subsequent cultural history of orthodox Judaism also supports this conclusion—embalming has always been proscribed. Contemporary Jewish burial practice includes ritual washing, the use of a shroud or covering, and prompt burial unless an unavoidable delay (e.g., transporting) absolutely requires embalming.

6. This amount was based on the Roman standard of weight, equivalent to about seventy-five of our English pounds. Scholars believe this quantity to be excessive for a single burial, and was intended to show reverence or status—very likely an embellishment by the author of John. The Jewish writer Josephus mentions the extravagant use of spices in the burial of King Herod (died ca 4 B.C.E.). Spices and ointments were precious commodities in the ancient world, and also markers of wealth and status. The practical purpose of burial spices was evidently to reduce the odor of decomposition. The Mishnah refers to an old custom prohibiting tombs west of the Temple Mount in Jerusalem because of prevailing winds. The use of burial spices may have begun as an effort to control the miasma of decay resulting from a concentration of family tombs.

7. The only other Biblical account of a similar tomb burial is that of Lazarus—found only in the Gospel of John (11:1-44). Lazarus' body is wrapped or bound and laid in a cave tomb with no mention of spices. Prior to the resuscitation of Lazarus, his sister, Martha, protests to Jesus that "by this time he stinketh: for he hath been dead four days" (11:40, KJV). Martha's comment here seems to indicate that Lazarus' body was definitely not embalmed. There is no reason to suspect, from the story, that Lazarus' preparation would not have been typical. The UB also reports this episode (1865), rephrasing Martha's statement more explicitly: "My brother has now been dead four days, so that by this time decay of the body has begun." This makes it doubly difficult to understand the UB author's assertion that the Jews embalmed their dead.

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The human mind prefers to be spoon-fed with the thoughts of others, but deprived of such nourishment it will, reluctantly, begin to think for itself—and such thinking, remember, is original thinking and may have valuable results.

—Agatha Christie (1890-1976) *English author, dramatist*.

## Regarding Translations

*Jacques Lecouturier*

TRANSLATING IS A DIFFICULT and subjective task. I consider myself privileged, among Urantia Book readers, to have lived with two languages long enough to appreciate the nuances of both. I often find it amusing that scholars, after learning a language through books, think they have mastered its nuances, which can only be learned from years of experience.

Understanding spiritual concepts is akin to understanding humor. It took me a good ten years before I could readily understand most staged English humor. Humor draws on so much social knowledge and is highly dependent on the evolution of culture. Like a symphony, a passage can be interpreted with many different nuances, depending on the musician.

Canadians speak French, but the Atlantic Ocean creates a discernible distance for the meaning of modern words to travel across. When the Weiss French translation was republished in 1983, I had been studying the book in English for five years and, after three readings, already knew it pretty well. I found reading the French text to be difficult. The translation could not keep up with the natural flow and the harmony in the construction of the phrases that I had become accustomed to.

One day I came across a passage that drew my attention. Its meaning seemed to be substantially different from the one I remembered. I took the English version and translated the passage in French. I then took the Weiss French translation and translated it into English. Finally, after some time had passed, I went back to my own translation and translated it back into English. I then compared the two English translations, and the twist in the meaning became evident. It was an important passage that dealt with seeding truth in the mind of a nonbeliever and letting it grow rather than openly confronting error.

This deviation was eventually corrected. After reflection, it was not as bad as I first thought it was. The first translator was most likely influenced by a Catholic upbringing. (I understand that Weiss relied on several students for its translation). Maybe this deviation was more in tune with what a typical French reader, raised Catholic, could deal with at the time.

I no longer subscribe to the idea that if a translation is not perfect the first time around, it is better to have none at all. I think that it is better to have a shanty to protect you against the elements than to be left naked, exposed to wind, rain, and burning sun.

People grow spiritually. Once truth seekers have tasted truth, it is difficult for them to let go of it. Readers of the Fifth Revelation meet other readers, sooner or later. The quest for truth is a communicative fever. Eventually, one learns of the original English version and starts to make comparisons that are shared with other readers. And we have not yet begun the era where a planetary school will be dedicated to the sole purpose of correctly interpreting the English version. ■

This collection of their stories from *How I Found The Urantia Book* is a loving tribute to our fellow Urantians who have recently graduated to the mansion worlds. COMPILED BY SASKIA PRAAMSMA RAEVOURI

## UNTIL WE MEET AGAIN . . .

**LA HALL:** In 1957 my husband Loren and I were given a pamphlet by a naturopathic doctor who was treating our little boy who had contracted polio in 1949. The pamphlet advertised a UFO meeting near Mountain View, Missouri. UFOs were something we didn't know much about so we decided to attend the three-day meeting scheduled for that June.

The next year we went again. At that meeting we listened to a talk given by a man from Minnesota who mentioned the Urantia Book, which he'd brought along. As we were loading up the car to start home, I said to Loren, "Wait for me. I just want to look through the books." I went back and on a shelf I saw this big blue book—the Urantia Book.

I opened it to Paper 18, "The Universe of Universes." How great it was reading about all the universes and the inhabited planets! I ran back to the car and told Loren that there was a book in there I wanted.

"How much is it?" he asked.

"Twelve dollars," I told him.

"I don't have that much money with me now," he replied.

"Let me see if I can find the man who brought it," I insisted, "because I have to have that book!" I went back and found him, and the man said he'd mail me the book when he again heard from me. It took me another month to persuade Loren that I really *had* to have that book!

Finally one day the book came in the mail. It was the greatest book I had ever possessed and the truths contained in it thrilled me. From the moment I first opened the Urantia Book at that meeting I knew it was true and I have never doubted it. Both of us have been so thankful ever since for that UFO meeting where I found the book. I believe we were meant to be there.

*[Ila Hall graduated September 16, 1999]*

**HAL KETTELL:** Sometime in the early '60s I was working on a fine elderly gentleman in my dental chair. His name was Fred Squires. We talked about philosophy and religion. I was searching even then. In my youth my mother had exposed me to Christian Science; I had been a Sunday school teacher, superintendent, Christian Education chair, elder and trustee of a large Presbyterian church; I had looked into reincarnation, Edgar Cayce, pyramids, and UFOs, but something



was always missing and I was ready for something new. At one point I made the "mistake" of taking my hands out of Fred's mouth long enough for him to say, "I have a book that I think you might be interested in." He then told me a little about it. It sounded quite interesting, so I asked if I could borrow it.

"No way!" he replied, "But you can buy one at the bookstore." ►

I was not in the habit of buying everything recommended to me in the office, but I guess my guardian angel—or midwayers or my Thought Adjuster—must have been needling me, because I made a trip to Vroman's Bookstore in Pasadena to buy one. At the time, of course, I had no idea that I had a guardian angel or Thought Adjuster, but something motivated me to pursue the issue.

At the bookstore, when I asked for the Urantia Book (Fred had written the name down for me), the salesgirl said, "The *what* book?" When I repeated the name, she said, "Okay, I'll look it up." She soon found that it could be ordered from the publisher in Chicago but that it would cost \$12.50. Feeling like a big spender, and having made a special trip to the store, I told her to go ahead.

In about two weeks I received a phone call saying my book had arrived.

"What book?" I asked.

"The Urantia Book you ordered," came the reply.

Well, that was the start of a new adventure into the universe for me. After thumbing through the table of contents and scanning the list of authors with all of their weird names, I decided I had an enormous, expensive, paper-pack of science fiction. I enjoyed science fiction, so I started with the geological development of our planet. It was fascinating, and within a couple of weeks I was hooked on the Urantia Book as fact and not fiction.

Fred subsequently invited me to a study group at Helen Steen's home in Pasadena. Helen, Fred, and Fred's sister Julia Fenderson were all from Chicago and had been a part of the Forum with Dr. Sadler. It was a fascinating study group, whose members prepared charts for daily reading, summaries of the apostles, lists of Jesus' earth family, and some beautiful color drawings of the universes by Georgia Gecht.

After I had read enough to know what it was about, I bought several more first-printing copies and gave them to my relatives. The results were predictable: one fundamentalist sister burned the book, calling it the work of the devil; one brother put it on the shelf of his library, and it was years before he blew the dust off it. So I learned. Now I just occasionally sow a few seeds in the hope that they will take root and grow. Since then, a couple of my siblings have graduated to the mansion worlds, and I'm sure they were surprised on arrival.

Now the blanks in my faith are filled in—the i's are dotted and the t's crossed. I have complete faith and trust in God as my Father and friend as I search to reach him. He is personal and real to me now, rather than a man in the sky with a long beard, waiting for me to make a mistake so that St. Peter can write it down in my book of life. Best of all, the book has given me a real concept of Jesus as Michael of Nebadon, my elder brother and

creator. My life is now becoming fulfilled, and I am more at peace with the real world of the spirit. What more can I ask for than to enjoy the journey?

*[Hal Kettell graduated March 3, 2001]*

**SUSAN SARFATY:** From earliest childhood memory, I loved and admired Jesus. I hadn't a clue about who God was, but Jesus was made very real to me by stories I heard that showed the beauty and symmetry of his character. These stories helped set my standards for idealistic living and inspired me to want to be just like him.

Since Jesus traveled and mingled among all sorts of people, learning, teaching, sharing, and loving, this became my dream also. As I grew, I questioned more, and a fuzzy notion of God as primal force, the uncaused cause, began to form in my mind. How this related to Jesus was still a mystery, but I knew Jesus' way was the right way, the way I must live if I wanted to be real.

Increasingly, I placed a premium on connecting with people, places, things and ideas that demonstrated the quality of realness—the quality of flowing naturally and harmoniously from observable universal law; that which is flexible, fluid and open to change; that which is motivated by truth and activated by love, the driving force and powerful bond that holds creation in place.

In search of the reality I felt missing in everyday life, I left home at 16, married and had two children, divorced within a few years, underwent Freudian analysis, explored the inner sanctum of Scientology, and wandered across Europe, the Mediterranean and North Africa, the United States and Mexico. Along the way I examined everything I could find that might light the way to a greater awareness of how the universe really works—Eastern and Western mysticism, metaphysics and occult studies. I lived among the natives, learning the local traditions through their eyes, and sharing my own experiences with them, each of us contributing to a greater understanding between our respective cultures.

My first encounter with the Urantia Papers occurred in 1969 in a little bookshop in Sausalito, California. A friend and I had recently left Scientology, and we were ripe for a different approach, one that might inform and inspire in a more loving way than the one from which we had just escaped. Her brother had told us about the Urantia Book, that it shed new light on mystical truth. So when we saw it on the shelf, we couldn't resist its pull and between us we scraped together the money to buy one we could share.

During my early years with the book, I used to let it fall open where it might and consult the exposed text somewhat as if it were an oracle. I always gained new insight through this process,

One ship sails East, another West,  
By the self-same winds that blow;  
'Tis the set of the sail and not the gale  
That determines the way they go.

Like the winds of the sea are the ways of fate  
As we voyage along through life;  
'Tis the set of the soul that decides the goal  
And not the calm or the strife.

—*Ella Wheeler Wilcox*



but it wasn't until I attended my first Urantia conference in 1974, meeting all sorts of wonderful people I liked and respected, who were devout readers (including my soon-to-be-husband, Peter Sarfaty), that I finally undertook to read the entire book from front to back. The story of creation thus presented opened my senses to an exciting new perception of reality, one in which I knew myself to be a beloved citizen of an orderly universe, with a real destiny and purpose, where my contributions could be meaningful and valuable.

My quest to understand ultimate reality had led me through many a puzzling maze, each a unique and thrilling learning adventure. Eventually it brought me face to face with the Urantia teachings, which finally clarified my understanding of the relationship between Jesus and God. At the same time, this amazing synthesis of scientific, religious and philosophical thought has challenged me to consider a whole new universe of questions and discoveries, while also leading me to revel in the refreshing simplicity of Jesus' words to us: "Love one another, even as I have loved you."

*[Susan Sarfaty graduated September 19, 2000]*

**IRVING TOWNSEND:** In 1969 I owned a fabric store on Wilshire Boulevard in Brentwood, a neighborhood in Los Angeles. My bookkeeper was a young woman with two small children. She was going to school part time and working on my books part time to support her family.

We became friends. One evening while she was taking care of her children and preparing to go to dinner with me, she placed the Urantia Book in my hands and said, "Here, Irving. Read this." After reading three pages I realized that this was something I had been searching for for a long time.

I have been reading it all these years. My friend, Diane, eventually got an MA degree in financial planning and has since become very successful.

*[Irving Townsend graduated October 11, 2001]*

**PEGGY M. JOHNSON:** The time was June 1972. My world was closing in on me. I was grasping to hang on to life, but I didn't know why. I was emotionally, mentally and spiritually bankrupt. I contemplated murder, but ruled that out as I would probably get caught. I then contemplated suicide, and after some thinking ruled that out as I might be missing something really beautiful that life had to offer.

You see, I had become an alcoholic—me, the perfect mother, wife, and hostess. At least, I had *tried* to be all these things, but I couldn't, so I drank. My husband Dick had sought help for me through Alanon in February of 1971. At their instruction he had ceased to talk to me or take me anywhere. He was constantly gone. I felt as though I had been abandoned. We had five children who were left to grow up on their own as I certainly was in no condition to be of any help to them.

From the time Dick went into Alanon, I became very resentful of AA and Alanon and blamed them for what had happened to my family. I wanted to get sober, but I didn't want to go to the program. I thought there must be some other way, so I started seeking answers to my problems by reading any book I could get my hands on, from self-help to the occult to the Bible to some of the well-known philosophers. I liked what I read, but that

was all it was—interesting reading. I took no action on any knowledge that I acquired from these writings.

Finally, on June 26, 1972, I reluctantly went to an AA meeting with an uncle. I thought just going would get everyone off my back, but it didn't and I didn't stay sober.

A short time after I had begun attending AA, Dick called to read some stories from a book he had found at a local bookstore. It was the Urantia Book. Everything he read to me rang true. He finally brought the book home. When I saw the size of it, I thought I could never wade through such a monstrous thing and urged him to audiotape it so I could listen to it while doing my wifely and motherly chores.

He started taping and I listened to the tapes just as fast as he could tape them. When he had finished I felt confident that I could tackle reading it, so I went out and bought myself a book. For the next few years, it was difficult to get my head out of it. I never left the house without it and many times I sat in a coffee shop after an AA meeting until the wee hours of the morning, reading until Dick picked me up. The Urantia Book became my text, and the *Twelve Steps* became my tools. I took my last and final drink on October 5, 1972.

I have been studying the contents of the book ever since. I owe my life to my God, the Urantia Book, and the AA way of life. I shall be eternally grateful for all that has happened to me, for without those experiences I would not be where I am today, and the chances are very good that I would never have found what I had been unconsciously seeking all my life.

*[Peggy Johnson graduated February 28, 2002]*

**GLENN BELL, Jr:** I was a devout follower of the Bible, convinced that it was the inspired Word of God, when a friend, Early Spire, began telling me things about Adam and Eve that were not in the Bible. After he had said enough to show me he didn't know what he was talking about, I asked him where he was getting his information. He said it came from the Urantia Book, which was written by angelic hosts to reveal God to man.

I knew from this that Early was as cuckoo as a March hare. I loved Early and thought I could read the book to point out its inconsistencies and maybe save his mind as well as his soul. Well, I read the book from cover to cover and found it to contain nothing but the truth. This was 1973. I became convinced it was a true revelation of God to man and have been devoted to it ever since.

*[Glenn Bell graduated in 1999]*

**CHRISSEY PALATUCCI SMITH:** One autumn in the early '70s, living in the town of Westhampton Beach, New York, I was one of a group of many friends who were enjoying the return of the town to its quiet post-season status. We were having a potluck when a friend began to tell me about a book his ex-girlfriend had loaned him called the Urantia Book, that it was in four parts and really cosmic. We even went over to his room where he showed it to me. It was big. We talked a bit—he hadn't really read much of it himself—but after a few minutes I was anxious to get back to the party.

The next day, my boyfriend and I were in the town of Southampton where we stopped in at a small bookstore called Keene's. I, being a seeker, went over to the Occult section. There

on the shelf was the Urantia Book. I took it down, opened it to the first page of the Foreword, read down to “The Eternal Isle of Paradise” and stopped. In five years, I thought to myself, I’ll be ready for this. I put the book back.

A few years later, at the wedding of my best friend Elaine in New Hampshire, I was having a conversation with a small group of people on things cosmic. One guy asked if anyone had ever seen the Urantia Book. He told us a story he had heard about it, that it had been found in a garbage can with \$10,000 and a note attached that read, “Print me!” As he talked a recognition seed was planted in my mind.

In 1975 I found myself driving to California with my friend Aubrea, who was planning to attend her high school reunion. I had always wanted to see California, and as I made preparations I had a vision flash that I was to meet a “spiritual man with a golden glow.”

Traveling up the California coast, we visited different towns, including Capitola-by-the-Sea, where my sister-in-law’s parents lived. Stopping for directions to their house, we turned a corner and up on the right was a shimmering gold sign that read The Pyramid Works. I remarked to Aubrea that we *had* to visit this store—I had recently finished reading a fascinating book that talked about pyramid power, *Psychic Discoveries Behind the Iron Curtain*, and was excited to see a place selling pyramids.

Later that day our host Peggy took us on a walk into town. While Peg stopped to buy some cards, Aubs and I went into The Pyramid Works. There we found all manner of pyramid-related articles, books, candles, and clothes, as well as a delightful salesman (with lots-of-time-on-the-beach golden hair) named Lee. Never having met anyone from New York before, and certainly not two women travelers, he found us intriguing. He invited us back to the store on Thursday night to attend a presentation on pyramid power. I almost missed what has now become my life as I was tired that night and didn’t really want to go. Luckily, Aubs was in a better mood and talked me into it.

By the time we arrived, the demonstration was over and people were milling around getting ready to leave. Lee was happy to see us, and after he closed up shop the three of us got together. The night continued with much sharing and good conversation, and ended up with all of us going dancing.

Lee invited us to visit him the following Saturday. On the property where he lived was a tree house and I mentioned that I wanted to climb up there. I was starting to feel very attracted to Lee and wanted some time alone with him. As we sat in the tree house facing each other cross-legged, what I remember most is the incredible energy that flowed out of my eyes and into his as I declared my love for God. I know he received it because the look on his face was unmistakable. It was, as I have come to recognize it now, a Spirit of Truth moment. The energy flowing from me to him felt like a circuitry coming through me rather than from me. My intention was that Lee should understand the meaning God had in my life—I only had a moment and the Spirit did it for me!

When it was time to leave, I decided to stay an extra week with Lee and meet up with my traveling companions later. One day, when Lee and I were working in the pyramid shop, I saw a notice on the bulletin board that read, “Anyone interested in reading the Urantia Book talk to Lee.” I was amazed! I felt that my spiritual journey was about to take a major leap. Excitedly I shared with

Lee the Keene’s bookstore event, my declaration of five years earlier, and that he, Lee, was the “spiritual man with the golden glow.”

Lee and I started a Urantia Book study group in 1975 and it still meets in our home. We were married one year later and the rest, as they say, is destiny!

*[Chrissy Smith graduated March 5, 1999]*

**TIM TRAYLOR** *[written by his wife, Kitty]:* In the fall of 1978 my husband Tim and I were living in Arkansas in a town called Russellville, near the foot of the Ozark Mountains. Tim was working in construction. He and his friend Tony had formed a partnership in a business called The Wood Shed. I had chosen to be a stay-at-home mom for our two beautiful little daughters. We were on a tight budget.

Around October, we noticed that our water supply was getting low. We hired a well driller to drill a deeper well, but it was to no avail. We were charged \$800 for a dry well. We had just enough water to flush the toilet occasionally and take a fast shower. For a long time, I hauled in water for drinking and flushing. It looked as though we would have to abandon the beautiful house that Tim had built for us. My state of mind at that time was sheer depression and worry.

## UNFOLDING THE ROSE

It is only a tiny rosebud,  
A flower of God’s design;  
But I cannot unfold the petals  
With these clumsy hands of mine.

The secret of unfolding flowers  
Is not known to such as I.  
God opens this flower so sweetly,  
When in my hands they die.

If I cannot unfold a rosebud,  
This flower of God’s design,  
Then how can I have the wisdom  
To unfold this life of mine?

So I’ll trust in Him for leading  
Each moment of my day.  
I will look to him for His guidance  
Each step of the pilgrim way.

The pathway that lies before me,  
Only my Heavenly Father knows.  
I’ll trust Him to unfold the moments,  
Just as He unfolds the rose.

—*Author unknown*

I was an avid reader, always searching. I studied Edgar Cayce, Swedenborg, metaphysics, science fiction, Eastern and alternative religions. . . . One day I got to thinking about the books I'd been reading lately. I was upset that none of them were really satisfying. Tony had come over, and I said in a frustrated voice, "I just wish someone would write a book that would give me some answers!"

"I've heard of a book that might do that," he said. "I don't know anything about it, but I used to know some people in Montana who sat around under trees reading it. They said they had gotten a lot of answers from it." He gave me a haphazard spelling of the name of the book, and I was able to find it listed in *Books in Print* in my county library. The library did not have a copy, but said they would try to order it from the state library in Little Rock. In a few days they called to say that they had found one.

I was so excited, I went right away to pick it up. The size of the book was overwhelming, but I could hardly wait to start reading it. I keyed in on the chapters on Adam and Eve first, since this story had so fascinated me in my childhood. Then I hit the pages on life after death. I kept finding more and more good things. . . . I became fully absorbed in it. It was speaking to my mind and my heart. Something within me told me that it was true. It made sense and gave some real answers. It made me realize that my life had meaning and purpose. The hunger in me was being satisfied.

I talked about this book continuously to Tim for about six months. He always listened but never once made a comment. One Sunday morning, to my surprise, I saw him reading it. What had I said to make him start reading? I realized it must have been my comment, "It makes science fiction seem real." Though not as much of a reader as I was, Tim enjoyed the occasional science fiction novel. He became so engrossed in the *Urantia Book* that he was keeping *me* from reading it. Eventually he bought his own copy. . . . The book has been the best thing that has happened to us. We thank those who told Tony about the book and the person who was responsible for placing the book in the Little Rock library. You may not have thought, at the time, that your actions would make a difference, but your ripples have had far-reaching effects.

*[Tim Traylor graduated September 3, 2001]*

**DON ROARK:** When I was 16 years old, I was standing with others in a traditional Christian church reciting the Apostles' Creed when it occurred to me: I don't really believe what I am saying, so I'd better leave until I find out why.

Thus began a long adventure looking for the meaning of life, why we are here and what we should do. This search included altered states of consciousness, Eastern philosophy, Science of Mind, the 12-Step Program, *A Course in Miracles*, and many blind alleys.

Then in 1992 I went to the Whole Life Expo in Los Angeles. After wandering around not seeing anything of interest, I found myself standing in front of a beautiful, blue, awe-inspiring booth. A tall, distinguished, older man (older than me) smiled and said, "This is quite a book—you might want to read it!" So, I bought the *Urantia Book* from Duane Faw, and my life has never been the same.

At first I bounced around for months, reading bits and pieces, and concluded that this was either the greatest science fiction story ever written, or it was indeed a revelation of truth. I preferred the first alternative, and decided to read one whole paper every night without fail. Soon I was reading the book "religiously." Halfway through my

second reading I concluded that the book was, indeed, a revelation.

I am now on my fifth reading and it is truly amazing that concepts continue to emerge; words that were "not there" during the first four readings suddenly appear. The things that I do remember are suddenly magnified as if they are in neon lights. Part IV is illuminated in vivid 3-D and I sometimes believe I am immersed in a virtual reality environment with surround sound.

The *Urantia Book* is not merely the most amazing book I have ever encountered, it is the most amazing source of truth this planet has had in the last two thousand years!

*[Don Roark graduated October 26, 2000]*

**SUSAN KIMSEY:** During an acrimonious divorce in 1985, I was encouraged to read *A Course in Miracles* as a means to heal my discouragement and bruised emotions. I found the *Course* to be compelling; it opened my mind to the possibility of spiritual guidance from sources other than the Bible.

In 1989 I joined a *Course in Miracles* study group, where I met Cheryl Zents, who became one of my closest friends. Cheryl had been a reader of the *Urantia Book* for a number of years, and she never hesitated to introduce the book to anyone she sensed might be open to hearing about it. She perceived this openness in me.

One night she brought the *Urantia Book* with her to a *Course* meeting and plopped it in my lap. I was somewhat overwhelmed by the size of the book, but I trusted Cheryl. I began to look at the table of contents. As I skimmed the titles of the papers, I was seized with a strong curiosity. Just as the *Course* had given me a broad perspective on human relationships and human understanding, I sensed that this book would give me a broad perspective on the universe in which I lived.

Cheryl loaned me her *Urantia Book* for a few days, and I thumbed through its contents. I told myself that someday I would read the book. A few days later, I went to the local library just to browse the shelves, and the *Urantia Book* was the first book I saw, in the first book stack I approached.

This felt like too big a nudge from the universe to ignore, so I checked out the *UB* from the library and have been a reader ever since. I finally

*[Susan Kimsey graduated January 21, 2003]*

**NEL BENJAMINS:** I grew up a Dutch girl in Amsterdam, the third of five children. At six I was enrolled in a Christian school. Since my parents were of modest means, I felt privileged and honored to be in such a beautiful school. The first hour of every school day was dedicated to religious teaching, mainly Bible reading. I loved those old Bible stories, although I often found them brutal. As I learned about the life of Jesus, it gave me great joy to realize the love he brought us, but the story of how he died so cruel a death on the cross for my sins troubled me. It didn't make sense, but then who was I to question the adults? The guilt and fear created great confusion within me, but oh, how much I loved Jesus!

Then something big happened. A new teacher, Mr. Keyl, came to our school. He seemed to come straight from heaven, like Jesus incarnate, because he loved us so much. In science class he took us out into the field around our school, to teach us about bugs and other creepy-crawlers, and to pick wildflowers which we kept

in empty jelly jars on our desks. He brought in containers with caterpillars so we could observe them transforming into butterflies. The experience of having this teacher in my life made me believe in the possibility of a great love existing somewhere out there. As I grew to young womanhood, while having this conflict about the story of Jesus, I tried to live as much as I could like Jesus and to do the will of the Father.

At 17 my special guy came into my life. We were married and in no time had three children, two sons, Enno and Robin, and a daughter, Sharon. My husband, a Dutch-Indonesian, loved Holland but did not want to live there, so we emigrated to the United States where, after three years, our “native American” Rodger was born.

For me the move to a foreign country was difficult. I did not have a feeling of belonging and began to isolate myself more and more. For many years, while raising my family, I struggled with depression. Now I know that even in my darkest days our Father was always there, lifting me up, guiding me along, compelling me perhaps to see a movie that had an important message for me, to help me visualize his beautiful silvery light in my mind; but at the time I wasn't aware of it.

Some time after Enno got married and had a family of his own, he found a big blue book and started telling us about it. He talked about celestial beings and “Thought Adjusters.” My husband and I thought, “What is happening? Is this some kind

of cult?” While it was somewhat frightening, at the same time I was fascinated. After a while, however, Enno stopped talking about the book.

Later, when Rodger grew up and faced his own troubles and difficulties, Enno suggested to him that his answers could be found in the Urantia Book. Rodger dared to buy it, and within a few weeks I noticed a great change in him and in Enno, who had started reading again. Now both of them were bugging me to read this book.

Still leery, at the same time I became more intrigued. The two of them conspired to get the book into my house by giving it to me for Christmas 1996. “Oh, no!” I thought, “Not that book again!” I put it in my desk drawer and, although I was aware of it being there, I did not attempt to read it for five months.

Then one day I took the book out, put it on my lap and said to myself, “It's just a book. It's not going to eat me. I will throw it out if I don't like it.” As advised, I started with the Jesus papers. Oh, my God—how wonderful it was! I was on the phone a lot asking my sons, “What is Nebadon?” and “Who is Melchizedek?” I had so many questions and it was all so exciting!

Now, after several complete readings, I am a different person. I am freed of my old fears and confusion. I feel as if I am being carried on the wings of the Spirit of Truth, thrusting forward to serve in the kingdom of God—the adventure of eternal life.

*[Nel Benjamins graduated January 22, 2003]*

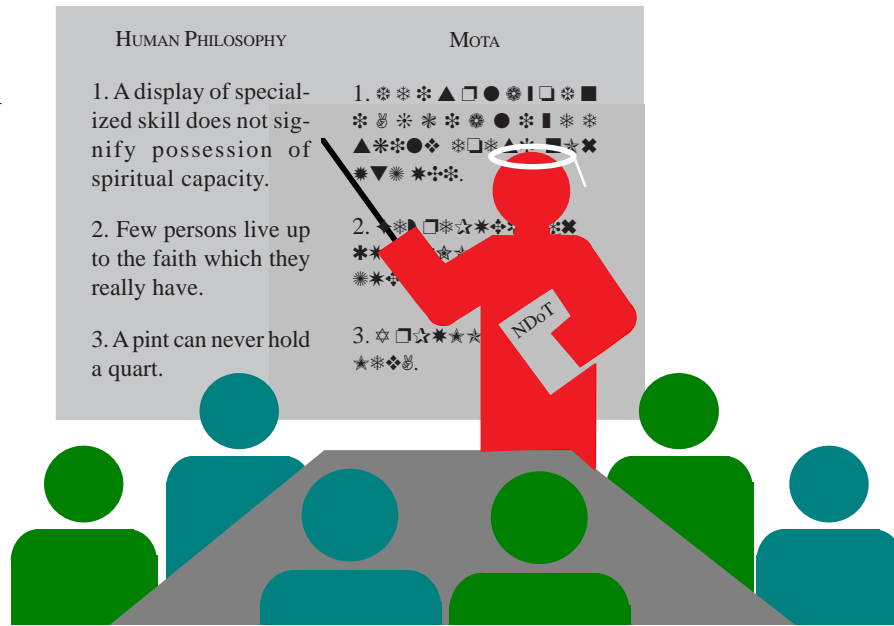
### Sunday Urantia Brunch at the Kettells', Summer 1998



Those whose names are in *italics* have graduated since this photo was taken, and their stories are included in this article.

# Mota: The Coda

by Matthew Block



Teaching mota by the parallel technique on the first mansion world. (UB 556)

This is the concluding portion of my essay, “Morontia Mota: A New Perspective,” Part One of which appeared in the last issue of *The Circular*.<sup>1</sup> In Part One I shared evidence that a 734-page book of quotations called *The New Dictionary of Thoughts (NDoT)* was the primary source of the twenty-eight statements of human philosophy listed in the “Morontia Mota” section of Paper 48 (“The Morontia Life”). The parallel chart I drew up showed that most of the statements correlated closely with sayings found in *NDoT*’s first 32 pages. In no case were the parallelisms word-for-word, but in most instances the resemblances were undeniable.

Perhaps a few readers who haven’t read Part One and haven’t reread the “Morontia Mota” section lately, are thinking: “So far, so good. The revelators say they used the highest human concepts wherever possible. And if they used source books, then it’s only natural that they’d use a book such as *NDoT*, which gathers the highest human thoughts into one volume. The findings are easy to swallow.”

But if studied in more depth, the findings become chewier.

First, we saw that most of the twenty-eight statements are laid out according to the *NDoT*’s alphabetically arranged topical entries. For instance, the first four statements correlate with sayings under the topic “Ability,” found on *NDoT*’s first page. Later statements successively match entries found in the topics “Accident,” “Action,” “Adversity,” “Advice,” etc. The alphabetic nature of the parallelisms points to the conclusion that, out of the untold millions of thought-

gem compilations in the universe that could have been used, only an English-language one—one from Urantia, therefore—could match the general sequence of the first twenty-two statements. Further investigation showed that, out of all the English-language quote books that could have been used, only certain editions of *NDoT*, published in the 1930s, contained the fullest array of correlates. In particular, the correlate for statement no. 27 was a recent addition to the *NDoT*, first appearing possibly as late as 1936.

Second, we’re told by the archangel in the preamble to the “Morontia Mota” section that *these very statements* were being used “not long since” (as of 1934, presumably) by a morontia instructor on the first mansion world of Satania for teaching purposes. (“Not long since,” by archangel standards, could conceivably be as long as

500 years ago or as short a time as it takes for an archangel to get from the first mansion world to where he was when writing his narrative.)

Interpolating the information derived from the *NDoT* discovery into the bare-bones description given in the archangel's introduction, we arrive at the following implied scenario:

Not long since, a morontia instructor on the first mansion world of Satania taught a mota class using twenty-eight statements of human philosophy to parallel mota concepts. Most of these statements had been selected and adapted in consecutive order from the first 32 pages of a 1930s edition of a Urantian quote book called *The New Dictionary of Thoughts*, published in English but containing words of wisdom from a variety of cultures and periods, though mainly from the English-speaking world of the 19th and early 20th centuries. The first twenty-two statements were presented by theme, following the sequence of the English alphabet, as follows:

- Nos. 1 - 4: Ability.
- No. 5. Adversity (out of order).
- No. 6. Abstinence.
- No. 7a. Accident.
- Nos. 7b - 11: Action.
- Nos. 12 - 13: Adversity.
- No. 14. Advice.
- No. 15. Affectation.
- No. 16. Affliction.
- No. 17. Ambition.
- No. 18. Anger.
- No. 19. Anxiety.
- No. 20. Appreciation.
- No. 21. Art.
- No. 22. Aspiration.

From no. 23 on, the statements were presented in random order:

- No. 23: Death and the Afterlife (or Attainment, in which case the order above was followed).
- No. 24. Action.
- No. 25. Greatness.
- No. 26. Knowledge.
- No. 27. Individuality.
- No. 28. Argument.

At the end of Part One, pondering the questions sparked by this implied scenario, I invited readers to submit their own attempts to square it what we are told about the educational system of the mansion worlds, and about the ways thoughts and information are transmitted in the cosmos. No one did, but several people wrote in asking for the follow-up issue of *The Circular* in which, I'd promised, I would grapple with these problems.

Help was provided when a reader, who wishes to remain anonymous, located a 1934 edition of *NDoT* and showed that the correlate of statement no. 27 was included there. This proved that 1936 was *not* the first edition in which the statement appeared,

thereby removing the chronological block that stymied a literal reading of the archangel's introduction. The statement may have appeared in *NDoT* as early as the 1933 edition, but this edition has yet to surface. (No edition was published in 1932, and we have already seen that the 1931 does not contain no. 27.)

These little details about which edition was used are, of course, important to the question of how to reconcile the *NDoT* finding with a literal or near-literal interpretation of the archangel's account of the mota class. In confronting this problem, I base my speculations on a careful reading of Papers 47 ("The Seven Mansion Worlds"), 48, and certain sections in other papers in which pertinent information is discussed. Doing so avoids two extreme approaches which are equally unproductive. The first—an unwillingness to read or take the Urantia Book seriously at all—is epitomized by Martin Gardner in his 1995 book *Urantia: The Great Cult Mystery*. In commenting on the question before us, he writes:

Why, in the names of the Most Highs, would instructors on the first mansion world consult an undistinguished [*sic*] Urantian anthology of quotations, then rephrase 28 [*sic*] of the book's dullest [*sic*] aphorisms, all [*sic*] in the anthology's first 33 pages, to use in teaching ethics [*sic*] to newly arrived Urantian [*sic*] personalities? Which is more plausible? That an archangel of Nebadon faithfully reported what high beings on another planet are teaching former Urantians, or that Sadler or someone else owned an edition of *The [New] Dictionary of Thoughts* and rephrased 28 quotations which he or she particularly liked but got tired of copying after going through the anthology's first 33 pages? (339)

Gardner's preoccupation with what is "more plausible" precludes an openness to what is possible. And the fact that he himself failed to faithfully report the facts of the case, betrays his lack of seriousness.

The second approach proposes fantastic scenarios which, while theoretically possible, run counter to the UB's overall picture of reality. For instance, it is possible that exact replicas of our libraries exist on the mansion worlds and on other spheres. (If this were the case, though, there would be no need for the Thought Preservers, described on p. 503 as "the artisans dedicated to the preservation of the higher thought of the realms."<sup>2</sup>) Or, that English is *not* unique to Urantia but is actually a common universe language, and therefore the twenty-eight statements weren't necessarily derived from *NDoT*. Or, that the statements ostensibly derived from *NDoT* were actually drawn by the morontia instructor from a near-infinite stock of wise sayings, created by the Seven Master Spirits or the Universe Mother Spirit at or near the beginning of time, in every conceivable language, and transmitted via verbal inspiration by seraphim to such people as the authors of the *NDoT* entries. With scenarios like these, *anything*—from clairvoyance to cloned thoughts—is possible, and therefore no problem exists.

I believe that one scenario which (a) does justice to the findings, and (b) is in keeping with the teachings of the Urantia Book about angels and the mansion worlds, is this:

The mota class was made up exclusively of newly arrived English-speaking Urantians who were learning mota in English, their native or acquired tongue. Being first-mansion-worlders, they were not yet fluent enough in the language of Satania to receive instruction in that language.<sup>3</sup> The morontia instructor<sup>4</sup> let the class know that she was using entries from the most recent edition of *NDoT* ►

(the 1933 or 1934 edition), earlier editions of which some of the students may have owned before they “graduated.” Some may have even been acquainted with one or more of the authors, and—it’s not impossible—a few may have been quote-authors themselves. (Perhaps there’s a quota of quotees in every mota class!) This being the students’ first class in mota, the instructor drew from the first several pages of *NDoT*. As the lesson continued, she dipped into entries occurring later in the book. These entries were probably presented in the exact form in which they appear in *NDoT* (in which case the archangel revised the sayings to emphasize their moral and spiritual points so as to make them more suitable as stand-alone entries in the Urantia Book), or the morontia instructor revised them. The students’ familiarity with the quotes and their authors facilitated, in some significant way, their grasp of the corresponding mota concepts. At the same time this early-mota class was in session, hundreds of similar ones were taking place in hundreds of other native-world languages.

The remaining question is: How did a book (or its contents) published on Urantia in 1933 or 1934, make its way to the first mansion world by the end of 1934, the date in which Part II of the Urantia Book is said to have been written? Certainly not by visiting seraphim or Mansion World Teachers or others whose maximum velocity is only three times the speed of light. Perhaps a Solitary Messenger or a self-acting Adjuster or some other being who can travel instantaneously or nearly so, brought a copy (or its contents) along with him, though it’s hard to imagine such august personalities volunteering or being requisitioned to perform such a trivial task.

One possibility is via the archangels’ circuit. We’re told on p. 2024: “The circuit of the archangels then [soon after the resurrection of Jesus] operated for the first time from Urantia. Gabriel and the archangel hosts moved to the place of the spiritual polarity of the planet; and

when Gabriel gave the signal, there flashed to *the first of the system mansion worlds* the voice of Gabriel, saying: ‘By the mandate of Michael, let the dead of a Urantia dispensation rise!’” (Emphasis added.)

The circuit is mentioned on p. 1254 in connection with the planetary government of Urantia: “This rather loosely organized and somewhat

personally administered planetary government is more than expectedly effective because of the timesaving assistance of the archangels and their ever-ready circuit, which is so frequently utilized in planetary emergencies and administrative difficulties. Technically, the planet is still spiritually isolated in the Norlatiadek circuits, but in an emergency this handicap can now be circumvented through utilization of the archangels’ circuit.” And on p. 1191 we’re told: “In recent years the archangels’ circuit has functioned on Urantia, but that means of communication is largely limited to the transactions of the archangel corps itself.”

Again, it hardly seems fitting to utilize such an important circuit to convey a quote book or its contents, but the fact that an archangel played a role in the “Morontia Mota” narrative may be significant.

As this essay closes, I feel as if I’ve salvaged for myself the sense of the

*possibility*, if not the probability, of the scenario implied by my *NDoT* discovery. My sense of its plausibility would have been strengthened considerably if the archangel had intimated either that the human statements were derived from Urantian thinkers or that the students in the class were recent arrivals from Urantia. The absence of such statements, combined with the copious culling of an unacknowledged source text, serves only to undermine—at least for me—an unquestioning acceptance of this and similar narratives in the Urantia Book.

Only a brave person is willing honestly to admit, and fearlessly to face, what a sincere and logical mind discovers (1773). ■

**“A great thought is a great boon, for which God is to be first thanked, then he who is the first to utter it, and then, in a lesser, but still in a considerable degree, the man [or angel?] who is the first to quote it to us.”**

**—Christian Nestell Bovee (1820-1904), American author and editor.**

## ENDNOTES

1. Part One is available on the Square Circles website ([www.squarecircles.com](http://www.squarecircles.com)).
2. The full paragraph about the thought preservers reads: “1. *Thought preservers*. These are the artisans dedicated to the preservation of the higher thought of the realms. On the morontia worlds they truly treasure the gems of mentation. Before first coming to Urantia, I saw records and heard broadcasts of the ideation of some of the great minds of this planet. Thought recorders preserve such noble ideas in the tongue of Uversa.” One scenario not quite as fantastic as the others, but certainly amusing, is that each *NDoT* correlate was transmitted, at the time of its occurrence and in the language in which it was first expressed, to the thought preservers, who translated it into the language of Uversa. Later, these Uversa-ized *NDoT* entries were translated (in most cases, translated *back*) into English, which accounts for the rewording of the original (English) expressions. This would mean, for instance, that statement no. 3, expressed originally by American author Margaretta W. Deland (1857-1945) as “A pint can’t hold a quart—if it holds a pint it is doing all that can be expected of it,” was translated into Uversa-ese and then back into English as “Inherent capacities cannot be exceeded; a pint can never hold a quart.” (At least, under this scenario, the words ‘pint’ and ‘quart’ didn’t get lost in the translation and retranslation, unlike in the translations of the Urantia Book which translate ‘pint’ and ‘quart’ as ‘half-liter’ and ‘liter!’)
3. From p. 546: “You will not acquire new languages automatically; you will learn a language over there much as you do down here, and these brilliant beings [the Morontia Companions] will be your language teachers. The first study on the mansion worlds will be the tongue of Satania and then the language of Nabadon. And while you are mastering these new tongues, the Morontia Companions will be your efficient interpreters and patient translators.”
4. Otherwise known as a morontia counselor, a member of an order of seraphim known as transition ministers. (See p. 554.)

# HOW I FOUND THE BOOK

©1975 C.M. MONTGOMERY

I WAS BORN AGNOSTIC...

RAISED PROTESTANT...

C'MON, MAN... HAYRIDES! GIRLS! NEAT FUN!

EDUCATED ATHEIST.

THE UNIVERSE IS INDIFFERENT TO MY FATE.

THEN, ONE DAY, A RAY OF LIGHT!

I THINK SOMETHING LOVES ME, AND, WHEN I FIND OUT WHAT IT IS, I SHALL CALL IT GOD.

FOLLOWED BY SIX YEARS OF SPIRITUAL CONFLICT.

PSYCHEDELIC PSYCHOLOGY PSYCHIATRY

ASTROLOGY

Z-CHING

DEISM MEISM SHE'EM

NO GOD? GOD? GOD?

JESUS

SECT A SECT B SECT C

I KEPT PRAYING FOR FAITH...

GOD, HELP ME. JESUS, HELP ME.

AND STUDYING THE BIBLE.

HEB. 9:22 BUT JN 5:24

ZZZZ...

FINALLY, I CAME TO A DIFFICULT AND PAINFUL CONCLUSION...

GOD, I BELIEVE IN YOU, BUT I CAN'T ACCEPT THIS SACRIFICE STUFF.

IMMEDIATELY I MET KERMIT. WE TALKED OF SPIRITUAL THINGS 'TIL 4AM.

READER: THERE'S THIS BOOK I THINK YOU MIGHT LIKE...

SURE, MAN. ?YAWN?

GRAND OPENING

BEATLES

SPECIAL!

SOON, HE BROUGHT THE BOOK TO MY HOME... I READ ONE PARAGRAPH, AND...

WOW!

I GOTTA GET ME ONE.

FLASH!

REVELATION!

SO I GOT ONE.

... FAR OUT... JESUS... AMAZING... GOD... ... RIGHT ON...

NO ONE I'VE EVER SHOWN IT TO HAS REALLY DUG IT.

UNSCRIPTURAL

FASCIST

A PLEASANT FANTASY

KINDA LONG ISN'T IT?

YAWN

BUT I LOVE IT.

THANKS, GOD.



## FROM THE EDITOR



**T**HIS IS the third edition of *The Circular*, coming more than two years after the second issue. Our goal of publishing the magazine four times a year was obviously not reached, but we are now back on track and hope to bring out issues on a regular basis. While we will sometimes report on current activities in the Urantia movement, our main concerns will be the study of the Urantia Book and its apparent sources, the history of the movement, and serious efforts to disseminate the book. Other matters of interest, including organizational politics if deemed to be of historic value, will be featured as well. We hold to our commitment to present an unbiased view of such politics and history. Our digging into Urantia history is done not only to satisfy our natural curiosity but also in the belief that “those who do not learn from history are doomed to repeat it.” While truth can only be lived, the facts associated with a revelation of truth can be examined and discussed, and such probing may lead to greater understanding of how the universe operates and to deeper insights into our purpose and eternal destiny in the grand scheme of creation.

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