

Chapter 9

The Role of the Forum – Questions and Review, 1936 to 1942

The Final Review

The revelatory commission invited the Forum to make a final review of the entire set of papers (“Foreword” and 196 papers) between 1936 and 1941. The contact commissioners were not permitted to make changes anywhere in the text without permission, although they had latitude to correct spelling, capitalization, and punctuation, using the same authorities that were chosen earlier in the process: *Chicago Manual of Style*; *Webster’s Dictionary*; *Harper’s Bible Dictionary*; and *Historical Geography of the Holy Land*.¹

As for the revelation being considered complete, the contact commission’s *History of the Urantia Revelation* states:

The first three parts were completed and certified to us in A.D. 1934. The Jesus Papers were not so delivered to us until 1935.

*After receiving these 196 Papers, we were told that the Revelatory Commission would be pleased to have us go over the Papers once more and ask questions concerning the “Clarification of Concepts” and the “Removal of Ambiguities.” This again covered several years. During this period very little new information was imparted. Only minor changes were made in any of the Papers. Some matter was added—some removed—but there was little revision or amplification of the text.*²

In fact, the Forum was closed to new members between 1935 and January 1, 1939, during the review of the second series and the Jesus Papers.³ Questions were still accepted until May 31 1942. This entire review process could be termed **phase four**.

Typesetting of the papers had begun in 1941. All papers read by and to the Forum were in typewritten form until the papers were received from the printer in galley proofs. After all the proofreading efforts, but before the book was published, the revelators informed the contact

commission that there were six consequential errors in the text. They did not indicate the location of these errors; as in all previous work, the revelators required the humans to search for them. Alvin Kulieke and Christy reviewed the entire set of papers and, besides technical errors, they found three or four significant errors for which permission was given to correct.⁴ The correcting process continued until Christy, the last commissioner, died on May 2, 1982.⁵ Those who followed still had latitude to **correct** spelling, punctuation and capitalization. She had told Kendall:

*If the book needs to be **changed**, you can't do it without permission from the revelators; the next revelator will **change** it when he comes. ⁶*

The Forum functioned as a “genetic group,” one that generated questions, until May 31, 1942. That was the last meeting during which questions concerning clarification and ambiguities could be asked, with the answers reflected in the text of *The Urantia Book*.⁷ The Forum members were apprised by Bill Sadler of this milestone in early June while attending their annual picnic at the home of G. W. Hales in Oak Park, west of Chicago. The notice came from the leader of the Angels of Progress before the annual picnic.⁸ They were also reminded to maintain their group’s unity throughout the future years of organization building, and disseminating the book and its teachings. The “official” question-and-answer period of the Forum had lasted from September 1925 until May 31, 1942.

During the 17 years of official existence the Forum attained a total membership of 486. . . . During the period of the reception of the Urantia Papers upward of 300 different persons participated in asking these genetic questions. With but few exceptions, all of the Urantia Papers were given in response to such questions.⁹

The official period was not quite as long as the years of the pre-papers period during which the revelatory commission and the human contact commissioners were testing each other to ensure they could cooperate in bringing forth an epochal revelation. After May 1942 the Forum continued as a study group until June 1956 when the Forum and the Seventy (a later intensive study group) merged into First Urantia Society. The number of new persons admitted to the

Forum between the end of the so-called “official” period” and beginning of First Urantia Society (1942 until 1956) is not available. For Forum members, nothing changed. They were still interviewed by a contact commissioner, they still read the papers, still maintained confidentiality, and still called the group “the Forum.” The revelators still referred to the Sunday afternoon group “the Forum.”

Studies in the Forum Room

The Forum room was not large. It measured 14.5 feet by 30.5 feet. Folding card table chairs were arranged in rows from front to back with a center aisle running the length and a short aisle midway, between the rows leading to the doorway of the entry hall. Just before the book was published, Forum members contributed toward the cost of new, padded, folding chairs. At the west end of the room was an unused fireplace and two built-in cabinets with glass doors. The east end of the room had pull-down maps of the world and the Holy Land, a free-standing blackboard, and a podium. The room was originally the formal living room for the second floor apartment, but as far as anyone could remember, it had always been the meeting room for the Forum and the Seventy. A door opening onto a stone balcony over the first floor portico provided fresh air in the years before air-conditioning, although traffic noise from Diversey Parkway was the consequence. For forty years Ann Williams was the doorkeeper when the room became stuffy.

Just as in the late pre-papers period of the Forum when the two doctors conducted the discussions, the Forum members of the 1930s, 1940s and early 1950s heard the papers read to them every Sunday afternoon. There were no extra copies available for the audience to follow along during the reading. The leader, usually Dr. Sadler or Bill Sadler, read a paper in the first hour, and the group discussed it during the second hour. There were no regular Forum study meetings in the summertime. Members maintained confidentiality until the day of publication.

There was a great difference between father’s and son’s styles of leading discussion of papers. Bill was calm and precise in his pronunciation. He had a deep pleasant voice, and he occasionally became emotional while reading a poignant passage, such as the story of Rebecca.

He had the unusual ability to be intellectual and flippant at the same time which sometimes undermined the spiritual nature of certain passages. The doctor was also careful in his reading, but he preferred the discussion half of the afternoon. He had an old-time preaching style and often raised his voice and waved his arms. He gestured with his arms and raised his eyebrows and generally had a good time parrying questions, to the delight of those who enjoyed his theatrics. Over all, he came across as more sensitive to the spiritual message of the teachings.¹⁰

Who Were the Forum Members?

When the Forum began in 1923, it included a number of former medical patients of both doctors as well as their families and their friends. Before attending medical school, Dr. Sadler had been a licensed minister in the Seventh-day Adventist Church. The family had left the church a few years before they became involved in the Urantia revelatory project. Dr. Sadler was also a noted speaker on the Chautauqua Circuit.¹¹ Doctor was still licensed to perform marriage ceremonies, which he rarely did except in unusual circumstances, or for close relatives.

The original Forum group began with thirty people and gradually expanded through word of mouth.

*As time passed, this group became a cosmopolitan gathering consisting of professional men and women—doctors, lawyers, dentists, ministers, teachers—together with individuals from all walks of life: farmers, housewives, secretaries, office workers, and common laborers.*¹²

There were also advertising executives, actors, stockbrokers, nurses, interior decorators, artists, writers, and students. There were millionaires and the less well-to-do. Most were of the middle class. When World War II broke out, the eligible men went into military service.

Most of the Forum members were members of mainline Protestant denominations, while a number had been raised in the Roman Catholic tradition. There was one Jewish couple, but no African-Americans or Asian-Americans until many years after the book was published. The reason the Forum meetings were held on Sunday afternoons was because most of the members

attended church services. A few had moved to Chicago from areas of the United States where fundamentalism held sway. Many in the Forum believed the churches were ripe for the picking and would be willing to embrace *The Urantia Book*. They thought all they would have to do was wave the book at church leaders once the book was published.

Everyone in the Forum followed the custom of the day to dress as though going to church. One unusual custom—at least for the 1930s and 1940s—was that nearly everyone called each other by their first name regardless of age, profession, social standing and economic status. The only exception was Dr. Sadler, with whom such familiarity would not seem natural. Christy, Bill and a few close friends called him “Poppy”; otherwise, everyone called him “Doctor.” Generally he didn’t seem comfortable engaging in small talk except when it came to the Chicago Cubs baseball team. He knew the names and positions of all the players and could recite the team’s statistics.

Marriages where one member of the couple was in the Forum, and brought the intended mate into the group before the wedding ceremony, fared better than waiting until after the ceremony to confide to the spouse about the unfolding revelation. One man waited twenty-five years for his wife to be drawn into the Forum by their son-in-law.¹³

Joining the Forum

Until 1931 the revelatory commission approved every prospective Forum applicant. After 1931 the contact commissioners took over the duty of interviewing individuals for membership in the Forum. Helen Thurman Carlson claimed to be the last person approved by the revelators. It was suspected that the commissioners were notified about potentially unreliable Forum applicants by the revelatory commission.¹⁴

To join the Forum before the publication of the book, one had to be interviewed. The interview consisted of the narrative of how the two doctors first encountered the patient, who became the “contact personality,” and his wife. Most of the story told was much as it appears in the Appendix of the book, *The Mind at Mischief*.¹⁵

The “script” the doctor, Bill, or Christy followed for their introductory interviews of potential Forum members in the 1940s and ‘50s was close to the content of the unpublished *History of the Urantia Movement*¹⁶ written by the contact commissioners in 1960. Those who heard the introductory narrative several times noted small variations in the episodes in each telling, but it was consistent overall. When the history was found in a desk in 1989, it was obvious to still living Forum members that the contact commissioners were the authors.

*Of course, we don't permit anyone to take notes while we're talking. We request that you maintain confidentiality about anything you have heard here today. We don't want word about the Urantia Papers to get out before we're ready.*¹⁷

One of the most startling things they heard in the interview was about the universe:

*We were surprised to learn about the size of the universe and the thousands of orders of beings that populate the universe. It's not just God, Jesus, the Devil and a few angels.*¹⁸

The interviewers never demanded belief in the story they told. If an individual indicated willingness to attend the meetings and begin reading the papers, he or she was welcomed into the Forum. Each interviewee was asked to read the oath of secrecy and sign the Forum membership book, which listed the names of every member since the official beginning of the Forum:

The Individual Pledge: I hereby affirm my pledge of secrecy regarding information imparted to me about the manner of receiving the subject matter of the Urantia Papers and the channel through which it came.

There was no ceremony, and every inductee was told that he or she could begin reading the papers as soon as time was available. All one had to do was call the office during the day and request the name or number of the papers one wished to read, usually no more than three papers at a time. Christy or Mr. Kellogg procured the requested papers for the reader. If reading in the

daytime, one went to the empty Forum room on the second floor. If reading in the early evening, one used one of the open offices on the first floor. It was always recommended to a new reader to begin reading at Paper One, but if that seemed too difficult, or if one felt this part not to be of immediate interest, the Jesus papers or Part III, "History of Urantia" was suggested. One new reader was dissuaded from beginning with the "Foreword" by Christy. "It's just a jumble of words for a beginner!" she exclaimed.¹⁹

The papers were always available when requested, but no one was allowed to remove them from the building. No one was permitted to copy what they were reading. One was often tired after a day's work and had to travel many miles on public transportation to read in the formal setting of a meeting room or office. Many new readers read on Wednesday evenings while their friend or relative attended the Seventy meeting on the second floor. It was a somewhat daunting task to concentrate under these circumstances because of distractions.

Readers were not permitted to make notes of what they were reading, other than listing the number of the paper, or page numbers, and a cryptic notation of the title or subject matter. The average new reader would read one or two evenings each week. It took a diligent reader an average of four years to read the entire set of papers under those circumstances. The record for the quickest completion was two weeks when Sir Hubert Wilkins, the polar explorer, spent up to twelve hours a day reading the papers while visiting Chicago.²⁰

The "joining age," when individuals became eligible to join the Forum, was changed several times between 1939 and 1955. As couples had children, the age was lowered to accommodate growing interest by younger teenagers. Katharine Jones Harries remembers going to 533 Diversey on Sundays when she was 13. She was not allowed to sit in the meetings until she was 16 when she was interviewed by the doctor. Just before publication of *The Urantia Book*, the minimum age was lowered to 14.

"Study the Papers!"

Donna and Harry Rowley took new readers under their wings at 533 in the role of study partners. In many organizations, members join only to find that small cliques exist, leaving the

new member to fend for him- or herself. The Rowleys and most of the members befriended anyone needing someone to explain unfamiliar terms. Harry's sister Marian Rowley was one of the most knowledgeable about the many universe personalities. She joined the Forum January 1, 1939, and applied herself to intensive study of the papers. Although she understood that there were to be no official interpretations of the teachings, Marian was one of the experts who knew many parts of the book better than other students. Even Dr. Sadler, Bill and Christy referred new readers' questions to Marian.²¹

Dr. Sadler admitted he had been so determined to get to the bottom of the strange phenomenon of the papers in earlier days, and regretted he hadn't applied himself to the study of some of the papers as well as he should. He only provisionally accepted the authenticity of the papers for the first five or six years because of his natural skepticism and because he had investigated a number of fraudulent mediums. The doctor had given up the practice of surgery in 1930 to become a psychiatrist, and was finally convinced of the authenticity of the papers, in 1935 when Paper 139, "The Twelve Apostles" arrived.²²

*I'm a psychiatrist and I think I know my business, but this Paper is a real blow to my pride. If I had a half dozen psychiatrists to help me and years to prepare it, I was convinced that I couldn't fabricate a Paper with this ring of genuineness and insight. So I said to myself, I don't really know what it is, but I do know that it's the highest quality of philosophical-religious material that I have ever read.*²³

Christy, Bill, and the doctor constantly urged Forum members to "study the papers!" They repeatedly stressed that there was no substitute for absorbing the lessons that the celestial personalities have laid out for us, including the true nature of God the Father; the divine plans for the individual and the universe; the personalities we encounter as we ascend the universe; the origin and destiny of our planet; and the mission of Christ Michael who bestowed himself upon our isolated world as Jesus of Nazareth.²⁴

Bill Sadler was the consummate scholar of the papers. While his new business was getting underway in the 1930s, Bill had time to delve deeply into the papers and ask questions

that resulted in the arrival of papers dealing with the Supreme, the Absolutes, and the Ultimate. He predicted that after the book was published, it would be the most half-read book of all time because organizational activities would distract attention from study. A simple forum of give-and-take discussion would enhance the learning process of the Urantia revelation, he said.²⁵

The Seventy

Throughout the early period of the Forum, emphasis was placed upon large group and self-study of the papers. A number of Forum members emerged who wished to participate in more intensive group study of the papers than the Sunday meetings provided. A second group of Forum members was organized in 1939 to meet on Wednesday evenings. To join, one must have read the entire book and be able to attend every meeting of the Seventy. Members of the Seventy also submitted questions concerning issues raised during reading of papers, as had the Forum. The number of people in the group was a coincidence; it recalled to them that the number of teachers in Jesus' training corps also totaled, and was called, "the Seventy:"

*After devoting a few days to visiting and the reorganization of the camp, Jesus and the twelve [apostles] began a course of intensive training for this special group of believers, and from this well-trained and experienced aggregation of disciples the Master subsequently chose the **seventy teachers** and sent them forth to proclaim the gospel of the kingdom. [Emphasis added]²⁶*

The contact commissioners wrote:

In 1939, some of us thought the time had come when we should form a class to engage in the more serious and systematic study of the Urantia Papers. This project was presented to the Forum and when those who wished to join such a group were counted, it was found that just 70 persons desired to enter upon this study. So for several years this class was referred to as The Seventy. Two or three years preceding the formation of the Seventy an informal group had been meeting on Wednesday evenings.

The Seventy carried on systematic study of the Urantia Papers from April 5, 1939, until 1956, and was the forerunner of the later "School of the Urantia Brotherhood," During these years the Seventy enrolled 107 students. The Seventy carried on its work of study, thesis writing, and practice of teaching for 17 years.

During this period eight written communications were given to the Seventy by the Seraphim of Progress attached to the Superhuman Planetary Government of Urantia.²⁷

Celestial communications separate from the content of the book were directed to the Seventy as long as the Seventy existed. The Seventy in turn decided whether to share these messages with the Sunday Forum group. Most members of the Seventy also attended the Sunday afternoon Forum, but not all Forum members could attend the Seventy. The Seventy ended in early June 1956, and the Forum ended in mid-June 1956, when members of both groups merged into First Urantia Society.

The members of the Seventy wrote many interesting theses. They researched their subjects on the premises of 533 Diversey and stored individual notebooks in a locked cabinet in the Forum room. Each member was expected to present his or her thesis to the group within a couple of years after joining the Seventy. Only after *The Urantia Book* was published could they take their thesis notebooks home for further review and expansion.

They agreed that:

One has to commit to being here! There are only three reasons for being absent: your health, your family, or your job.²⁸

Dr. Sadler's Lecture: "The Evolution of the Soul"

About the same time the Foreword was being set into type, the William F. Ayers Foundation in Lansing, Michigan, invited Dr. Sadler to present a lecture, "The Evolution of the Soul." On November 18, 1941 he appeared at the Plymouth Congregational Church in Lansing to speak, saying,

I was much intrigued by the discovery of a Foundation whose purpose was to provide for the annual discussion of such a theme as “The Evolution of the Soul.” I happen to believe that the soul of man does literally evolve. I do not conceive that the soul is an innate part of man’s original selfhood. I do not believe that the soul is a supernatural endowment which the Gods bestow upon man at any time of life or for any reason. I hold that the soul is entirely separate from both mind and spirit and that it actually evolves within man during his temporal lifetime, ...this evolving soul may attain such a spiritual identity and achieve such a cosmic value as to possess itself of survival qualities and thus be able to defy mortal death and proceed to the enjoyment of life everlasting.²⁹

In his presentation the doctor quoted and paraphrased many concepts from the then unpublished Urantia Papers with the permission of the revelators but without attribution as to the source.

The Presence of Others

All celestial beings present were invisible to human eyes. Neither as a group nor as individuals did Forum members, other than the contact commissioners, ever hear or speak with any of the revelatory commission or other celestial visitors. Forum members did not examine any of the handwritten papers the contact commission received. The revelators ordered the manuscripts destroyed after they had been typed and checked for errors. This was done to prevent the accumulation of relics, as well as to avoid having more than one version of the papers circulating in later years.

The fact that unseen superhuman beings were present, listening, and watching how humans reacted to the revelatory concepts and that the contact commissioners actually conversed with those beings, produced an atmosphere of mystery. One first had to get used to the idea that these meetings were not just a social or literary club and that the building was not merely the doctors’ home and office; rather, it was the headquarters of an epochal project that the Gods were out-working on our planet. Some of the Forum members said that the importance of the

work struck them immediately and never left their consciousness. With others it took a while to overcome doubt about the existence of beings who had oversight of an epochal revelation that was happening in their midst.³⁰

A petition by Clyde Bedell in 1942 requesting consideration of a broader official organization captured the sense of how the revelators had employed the Forum members' questions to develop the revelation. It also alluded to the belief that celestial personalities observed the Forum while the papers were being presented. Clyde noted the effect upon the humans:

*We know that the Papers themselves, at the hand of their high creators, have been changed and amplified and made to evolve as our mortal minds were put to them. We believe it is relevant that our questions were sought in connection with the revelation itself. Our judgments, we have reason to believe, were observed and weighted again and again in connection with matters of great importance to untold, unborn generations of men. The Forum has been used as a **sounding board** against which revealing truths were tried. [Emphasis added]³¹*

Notwithstanding the realization by many in the Forum of the seriousness of the project, a message addressed first to the Seventy in August 1951, then shared with the Forum, from a newly appointed Melchizedek acting as regent, took them to task for their seeming lack of enthusiasm for the project:

I have great personal interest in your group and deep affection for you as individuals. I commend your loyalty, but I am somewhat amazed at your relative indifference to the importance of the mission which has been entrusted to your hands. Your group of Seventy may seem to show more interest because you are selected and because you are under more or less discipline. But the majority of your Forum shocks me by their lack of enthusiasm. It must be that many otherwise well-meaning human beings just cannot stand the test of time. I admonish you ever to be alert to the importance of the extraordinary trust which has been placed in your hands.³²

This “painful paragraph,” as Bill Sadler described it, was evocative of the higher beings observing Jesus as he engaged with first century children. Their mothers hovered, enjoying such every-day activities.

And so does the sacred oftentimes appear to be the common, as on this day these children and their mothers little realized that the onlooking intelligences of Nebadon beheld the children of Jericho playing with the Creator of a universe.³³

Work and Play in Balanced Measure

Much social closeness arose in the group. They met for summer picnics and often traveled and socialized together. They were becoming a family. Several generations of families participated in the Forum as a study group.³⁴

In 1947 Dr. Sadler purchased vacation property, known as “Pine Lodge,” in Beverly Shores, Indiana, from the owner and builder, Robert Bartlett, a well-known Chicago architect. It was a nine-room log cabin originally built in 1934 atop a 112-foot sand dune on the southern shore of Lake Michigan.³⁵ The group eagerly anticipated a picnic held once a year on a weekend nearest to the doctor’s June 24th birthday. The broad beach below the hill was a private playground for a day for the Forum visitors and their families. After the contents of picnic baskets were consumed, the doctor expressed a brief welcome, and attendees sang birthday greetings to the host. The lodge’s wraparound screened porch, free of pesky mosquitoes, was an ideal conversation area for many small groups, and the spacious living room with its massive fireplace offered escape from the chill of summer evenings.³⁶

The original idea for acquiring the lodge was to use it to train teachers and leaders after *The Urantia Book* was published. Later it was realized that only teachers on summer vacation or retirees could avail themselves of a lengthy summer training program. The plan to use Pine Lodge was dropped in favor of a year-round, evening school program.

The Pine Lodge property was sold to a group hoping to create a National Lakeshore adjacent to the Indiana Dunes State Park with the intent of using Pine Lodge as the park's headquarters.

The group members held picnics in earlier years at the home of G.W. Hales in Oak Park, Illinois, and in later years they held a second picnic at the home of the William Hales or the David Adlers in Winnetka, Illinois. Nearly all of the photos of Forum events were taken at picnics because most people did not have cameras that could take indoor photographs.

Forum members also eagerly anticipated the New Year's Day open house at 533 Diversey Parkway. Spouses who were not members of the Forum, and children, were welcome. There was no reading of the papers at the New Year's Day event. Bill Sadler always laid track of his extensive model train collection in the living room of the second floor and extended it into the temporarily unused Forum room. He was usually seen lying on the floor reconnecting a span of track. The actual party transpired on the third floor where Christy reigned as hostess and the doctor regaled guests with stories of his Chautauqua circuit days and former associates in his many ventures. These open houses were informal and fun.³⁷

Rituals and Customs

There were few rituals associated with the Forum. It was assumed that in the future each group of readers would develop its own customs depending on how their local groups evolved. The Forum members understood that it was not the intent of the Urantia organizations to form a separate church or religious denomination. Rather, the teachings of the revelation would eventually blend into existing social and spiritual beliefs throughout the world.

Remembrance Supper The group celebrated a Remembrance Supper with bread and grape juice on the Sunday nearest Easter following the precedent established by Jesus at the Last Supper. These elements accompanied appropriate readings from the papers.

Jesus' Birthday Once they learned that the actual date of Jesus' birth was August 21,

7 B.C., in 1935, the Forum celebrated Jesus' birthday every summer beginning at 8:00 p.m. at 533 Diversey Parkway. Individuals read selections from the papers highlighting the life and ministry of the Master, followed by light refreshments in the first floor waiting room. Jesus' birthday celebrations were fairly solemn occasions, and subsequent reader groups continue this tradition well into the current day. They were not combined with summer picnics until several years after the book was published.

The Benediction At the end of every Forum meeting, readers recited the last paragraph on page 53. This so-called "Benediction" was reported to have been appended to every paper and every communication received during the evolution of the revelation. First Urantia Society continued to recite it well into the 1990s, a small nod to ceremony, and a reminder of true realities:

*God the Father loves men; God the Son serves men; God the Spirit inspires the children of the universe to the ever-ascending adventure of finding God the Father by the ways ordained by God the Sons through the ministry of the grace of God the Spirit.*³⁸

The Gong Every Sunday Forum meeting had two parts: the first hour of reading and the second hour of questions and discussion. A break occurred halfway through the meeting when everyone went across the street to O'Connell's restaurant for a soda or coffee. As they were returning, someone on the second floor rang the gong to call them back to study. The gong itself had taken on importance because it was said that whenever a new paper or communication was received in the early years, the gong was rung by the revelators notifying the contact commissioners. By the time the book was published, the gong, a small wooden box with three or four brass chimes, had become tattered and worn.

Relationship to Christmas While many do not know this, it has always been general information available to researchers that Jesus was not born on December 25th. When people learned from *The Urantia Book* that Jesus was born on August 21, 7 B.C., the Forum and contact commissioners inquired what should be done about the Christian holiday of Christmas. The celestial answer came back: "*Well, you could celebrate the great religious teachers of all time.*"³⁹ While the Sadler family continued to set up a Christmas tree in their private apartments in

December, they did not do so in their public office space. When someone sent Christmas cards in August the first year after the book was published, the contact commissioners and Brotherhood leaders quietly discouraged the creation of a commercial holiday in conjunction with the August birthday of Jesus.⁴⁰

“All Hail the Power of Jesus’ Name” Whenever the group congregated socially, it sang this Christian hymn. Forum members based this practice upon information that the seraphim were said to have sung this hymn on the anniversary of Jesus’ birth when they gathered at the spiritual headquarters of the planet.⁴¹ The old song has acquired many verses over the years, and no one is certain about the lyrics preferred by the angelic choir.⁴²

February 11 The date of February 11 has been mentioned throughout this narrative as one on which important events in the course of the development of the Urantia revelation occurred. In 1951, when yet another February 11 was cited in the instructions by the new regent, Bill Sadler searched the Jesus Papers and noticed that February 11 was the anniversary of the arrival of Jesus’ Thought Adjuster. So far, no formal celebration has been established in honor of this overlooked anniversary.⁴³

END NOTES FOR CHAPTER 9, ROLE OF THE FORUM; QUESTIONS AND REVIEW

¹ Christensen, Emma L., list of authorities.

² *History of the Urantia Movement*, 1960, by the contact commission.

² Rowley, Marian T., and Ruth Renn, Forum members’ remembrances.

⁴ E.L. Christensen, oral rendition to Thomas A. Kendall, Urantia Foundation president, 1973 to 1983.

⁵ Personal memory of author.

⁶ E.L. Christensen, oral instruction to T.A. Kendall.

⁷ *History of the Urantia Movement*, 1960, by contact commission. See Appendix II.

⁸ This notice was read by Bill Sadler at the picnic on June 8, 1942, in which the revelators also stressed unity. This is five days after Christy is reported by Harold Sherman to have issued the invitation that he write questions that puzzled him about the absence of psychic phenomena in *The Urantia Book*. Sherman wrote 28 paragraphs to be presented to the leader of the Angels of Progress. Christy would have been aware that no more questions were entertained after May 31, 1942. *The Sherman Diaries*, Book II, by Praamsma and Block, (Publ. by Square Circles. 2003) [pp. 28-37].

⁹ *History of the Urantia Movement*, 1960, by contact commission. See Appendix II.

¹⁰ Personal memory of author.

¹¹ See Biography, Appendix IV.

¹² *History of the Urantia Movement*.

¹³ C.N. Bowman’s wife, Virginia.

¹⁴ Carlson, Helen, & Patricia S. Mundelius; Sadler relatives and Forum members; personal remembrances.

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- ¹⁵ *The Mind at Mischief*, by William S. Sadler, M.D. (Funk & Wagnalls Co., New York, 1929) See Appendix III.
- ¹⁶ *History of the Urantia Movement*, 1960. See Appendix II. Pp. 382 -394.
- ¹⁷ Sadler, William S., M.D., oral interview with Forum applicants, 1951 – 1955.
- ¹⁸ [Ibid.]
- ¹⁹ Personal memory of author. (1951-1955).
- ²⁰ [Ibid.]
- ²¹ C.B. Kendall. personal memory (1951-1956).
- ²² Sadler, William S., M.D., oral remarks to author.
- ²³ Sadler, William S., M.D., oral comments to Forum applicants.
- ²⁴ Author, personal memory (1951-1956).
- ²⁵ Sadler, William S., Jr., remarks to Forum.
- ²⁶ (p. 1800) [163:0].
- ²⁷ Contact commissioners' 1960 *History of the Urantia Movement*. See Appendix II.
- ²⁸ Sadler, William S., M.D., oral interview with Forum applicants, 1951 – 1955.
- ²⁹ Sadler, W.S., M.D., lecture: *Evolution of the Soul*, 1941.
- ³⁰ Author, personal memory of Forum (1951-1956).
- ³¹ Clyde Bedell and Harold Sherman were co-authors of 1942 petition. *The Sherman Diaries*, Volume Two, by Saskia Praamsma and Matthew Block, (Square Circles, 2003) pp. 168-174. Forum supporters numbered 48. Sadler took rapid action to suppress this challenge to contact commissioners' leadership. Revelators directed the framework of the organizations to reduce time and effort by the humans on organization creation.
- ³² Revelator message, 11/22/51, to Seventy & Forum. See Appendix VIII.
- ³³ (p. 1840) [167.6.3].by the Midwayer Commission.
- ³⁴ Urantia Foundation 50th Anniversary book, *The Golden Years,2000*.
- ³⁵ The Beacher" Newspaper, Beverly Shores, IN, 7/31/03.
- ³⁶ Personal memory of author.
- ³⁷ Author, personal memory (1951-1956).
- ³⁸ (p. 53) [03.06.08] by the Divine Counselor.
- ³⁹ Kulieke, Mark, former employee of Urantia Foundation; author, *Birth of a Revelation*.
- ⁴⁰ Christensen, Emma L., contact commissioner, oral remarks, 1956.
- ⁴¹ The spiritual headquarters. See Appendix XII.
- ⁴² Christensen, Emma L., contact commissioner, report of seraphic event to author.
- ⁴³ Sadler, William S., Jr., called significance of February 11 date to attention of Forum, 1952.