

EXCERPTS

from the talks of:

BILL SADLER JR.

to the West Coast Urantia Society  
(now First Urantia Society of Los Angeles)

AUGUST, 1958

Selected and edited with  
comments by:

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Member-at-large (1974)  
Urantia Brotherhood

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**CONFIDENTIAL**EDITOR'S PREFACE

Bill Sadler Jr. was an early and long-time student of the URANTIA Book. He was the first Vice-President of Urantia Foundation trustees, and first President of Urantia Brotherhood. (He ascended to mansonia (we assume) the day after President John F. Kennedy was assassinated, November 23, 1963) *int*

In August 1958, (upon retiring from the Presidency of Urantia Brotherhood,) *Bill*  
Bill gave a number of talks on the URANTIA Book to the West Coast Urantia Society, now the First Urantia Society of Los Angeles, in Pasadena, California. *11-2*

Tape recordings of these talks were preserved by Julia K. Fenderson of Culver City, California. Over the years, no serious attempt has been made to reduce Bill's ideas in these talks to transcript form where they may benefit present-day students of the URANTIA Book. This paper is a first such attempt, covering only a portion of the tapes.

It would be prohibitively expensive, time-consuming, cumbersome, maybe even a little fetishistic, and not of much educational value to make literal and complete transcripts of all his talks, all the dialogue on the tapes.

My criteria for selecting one segment or another was based on the originality, imagination, and creative interpretation which Bill brought to the teachings. I avoided sections where he was merely repeating back portions of the book to the group. Three dots between sections indicates a passed over portion of the tape dialogue. I also avoided concepts already contained in his two published works, A Study of the Master Universe, and Appendices. While Bill's own words are mostly presented, the editor occasionally felt it wiser and in the interests of brevity to paraphrase and summarize his ideas. Infrequently, it was necessary to correct errors of speech or fact as when he accidentally confused Jesus' meeting with Jacob, the wealthy Cretan trader, with the meeting with Ezra, the backslidden Jew.

Bill's voice is fascinating to listen to, his speech methodical, simple and clear, with a distinctive style. It was easy to comprehend why the audience listened intently, almost spellbound, only infrequently interrupting him with questions or alternative viewpoints. He was an excellent teacher. A stint in the U.S. Marines as a young man colors his expressions with the occasional military reference, and his language can be quite salty as when he refers to new morontia forms in mansonia as "dripping", as if from some "pickling". His sentences were usually short, the syntax never complicated.

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It is especially intriguing that he referred always to Michael as MIKE EE UHL, rather than the more common MIKE UHL. As he may very well have heard the revelators, through the human subject, actually speaking the name of the universe sovereign, this style of pronunciation is more than interesting! Incidentally, Urantia Foundation does not include in its pamphlet, "Guide to Pronunciation of Names and Words in the URANTIA Book" any guidelines on pronouncing the name of the Master Son.

The numbers in brackets which appear frequently in this transcript refer to the URANTIA Book, and follow Clyde Bedell's A,B,C,D page designation system. They were not part of Bill's presentation, but were rather provided by the editor in order to offer verification or to stimulate further study by the readers of this transcript of the topic Bill is discussing.

The editor would like to thank the owner of the tapes, Julia K. Fenderson who kindly put the editor up, and put up with the editor, at all hours in her home, when she was distressed with an illness and was under great pressure to complete her own writing work.

I also thank Julia, Duane Faw, Chairman of the Judiciary Committee of Urantia Brotherhood, and Lucille Faw, President of the First Urantia Society of Los Angeles who read this manuscript and made suggestions.

The editor hopes sometime soon to secure the permission of the owner of the tapes to prepare additional similar transcripts of the remaining taped material. It is indeed regrettable that Bill's bright, interpretive ideas, and intriguing insight have languished on oxide-coated tape all these 21 years.

Joe Pope  
Vancouver, B.C.  
September, 1979

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THE ANALOGIES (Tape U.F. No. 9)

August 1958

Bill Sadler Jr. offered two interesting and helpful analogies to aid readers in comprehending the URANTIA Book.

In one he likened the relationship between the non-time eternal Absolute, the transcended-time Absonite, and the time-space Finite to a three-story firehouse.

The first floor, he said, represented the finite, the second the absonite, and the third, the Absolute. He said the pole which unites the three floors IS the Father. And he pointed out how one could not reach either top or bottom floor from the other without passing through the middle floor.

In the other analogy, Bill sought to illustrate that all the acts of the Creators are really "transformative", rather than truly "creative", i.e. making something out of nothing.

He referred to water vapor in the air which is invisible to us and which therefore seems to have no practical discernible reality. But its transformation by atmospheric effects into fog, rain, and eventually ice puts it into a hard material form which we can feel and which therefore is more "real".

Linking this back to the creative activity of the Deities he explains that when they create they are merely "transforming" energies which already exist. High school physics students learn this principle under the label: the law of conservation of energy.

THE SKELETONS OF GRIMALDI (Tape U.F. No. 2, Aug 17, 1958)

"I keep abreast of archaeology. It's fun to read it. It's a part of history, and I can't find anything startling to date.

"I can't see anything that is half as startling as something that was known, gosh, 30 years ago in Henry Fairfield Osborn's "Men of the Old Stone Age".

"Gee, maybe that's 35 years old; when he describes digging up in Italy the skeletons of two tremendous human beings about eight feet tall and having a hard time figuring out who they were, beautifully proportioned skeletons.

"I think they got some of the early Adamites. They were infiltrating Europe over the Sicilian land bridge before the Mediterranean flooded.

(ED. NOTE: Unfortunately Bill is exaggerating or is a little erroneous here. I checked "Men of the Old Stone Age" and could find no reference to two eight-foot-tall skeletons.

But the author does refer to an 1872 find of eight Cro-Magnon skeletons of great stature, six men, a woman, and a youth of 15, the tallest of which was six feet, four-and-one-half inches, in the Grimaldi caves of Northern Italy. They towered over their short predecessor, Neanderthal man, and were dated as Upper Paleolithic (35,000 B.C.) or Aurignacian (25,000 B.C.).

The URANTIA Book says the Cro-Magnons were one of the "dozen or more virile and progressive groups of superior blue men"\* which resulted from early race blending in Europe with the Adamites. And we are told that before this blending the blue man in this area had already absorbed both red and yellow strains. (891B).

The skeletons of these men indicated wide, short faces, despite a long and narrow skull, unusually large brain capacities, ("...the brain capacity of the Cro-Magnon woman surpasses that of the average male of today.\*\*\*") a parietal eminence (skull wide at the sides), a backward projecting occipital

\*The URANTIA Book, P.890

\*\* Osborn, Henry Fairfield, Men of the Old Stone Age, Scribner, 1914, P. 292

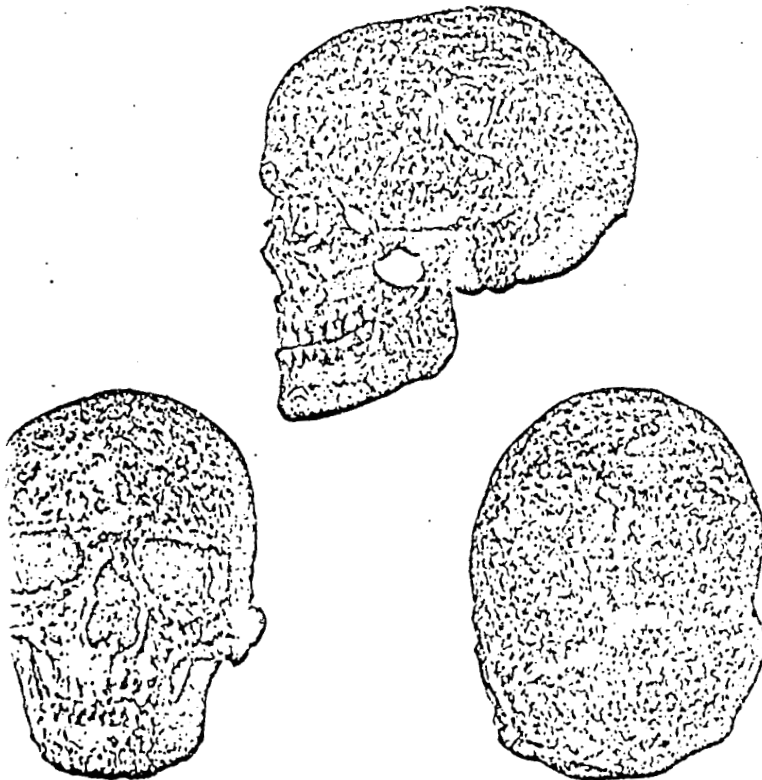
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bone (the skull was high and prominent at the back), and a noticeable flattening on top.

The forehead was fairly straight and the brows projected only slightly. They also possessed broad, shallow eye sockets set wide, prominent cheekbones, an aquiline nose (slightly "hooked"), and great muscular development around the thick, strong, jaws.

The upper part of the chest was of robust size.

Compared to the Neanderthals, the leg was longer in relationship to the arm, there was a substantially longer forearm in proportion to the upper arm and an even more remarkably long lower leg or shin-bone compared to the thigh bone. Yet the arms were relatively short compared with the length of the skeletons' legs. "The upper arm is very robust, and in some cases the left arm is more largely developed, in others the right." \*\*



41. Head of the very tall skeleton of Crô-Magnon type discovered in the *Grotte des Enfants*.

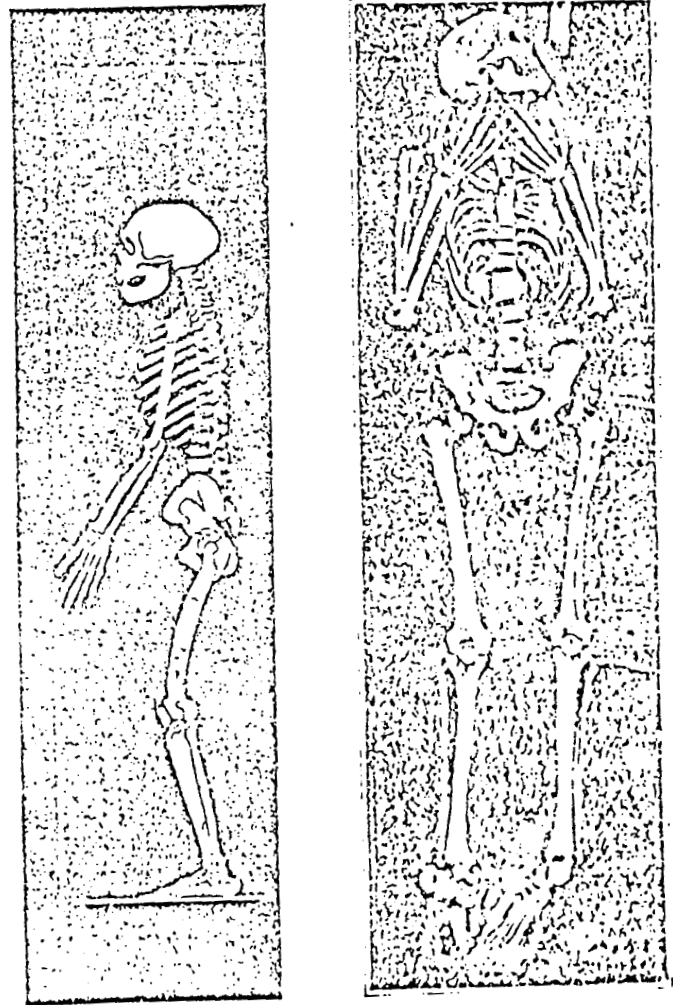


FIG. 144. Comparative view of the Neanderthal skeleton (left) from *La Chapelle-aux-Saints*, and of the skeleton of a very tall member of the Crô-Magnon race (right) discovered in the *Grotte des Enfants*.

\*\*Osborn, Henry Fairfield, Men of the Old Stone Age, Scribner, 1914, P.299

Fig 141, IBID., P. 292

Fig 144, IBID., P. 297

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RESURRECTION MORNING (Tape U.F. No. 20, Aug 18, 1958)

"To simplify matters, let's say that you have a personal seraphim, so you make it on the third day. (I just don't want to have to deal with a mass of people, see?)

"And you are waking up in one of the private resurrection rooms off the main amphitheatre. And they are getting ready for you. They've had three days warning. (533B)

"So the proper authorities go over to the morontia quartermaster department and they draw out of issue one standard 'G.I.' form, first-stage morontia, suitable for the type of being that you were. (1234D) And we can deduce that your new form will be suitable because we're told that non-breathers who survive speak the system language by a modified technique, which means that they do not have breathing forms. (446D)

"This would be too big a shock for them, probably.

"Your form will be appropriate to what you were. This is a standard, quartermaster issue morontia form, pretty undifferentiated. In time you will etch your character on this form. It will be a lot more plastic and responsive than the physical body. (1236A)

"In time we etch something of ourselves on our faces, don't we?

"You know, as you grow older you can't avoid wrinkles. But you've got a choice as to which kind. You want the sour kind or the grinning kind? This choice you have.

"Okay, we now have...(I think of this for some reason as a marble slab)... This is an anti-morgue.

"We've got one perfectly still morontia issue form sort of dripping. (I think of it as being pulled out of some pickling. Forgive me for being salty, but if I'm salty I'm not spooky, and I get through to you.)

"You've got your seraphim or your seraphic pair standing by. And they've got...we'll resurrect Ruth; she got us into this thing. (ED. NOTE: Ruth Burton posed the question which led to this discussion of resurrection morning.)

"The seraphim number so-and-so-and-so-and-so and 12 has got Ruth's soul in custody. (1243C) It will probably be the senior of the two, although either are perfectly competent to hang onto Ruth's morontia soul. (1230B, 1243C,D)

"There's a Life Carrier standing by. This morontia form is not alive. And this Life Carrier has to catalyze life in this form. (You'll recall the Life Carrier does not create life, it transmits life. It is a catalytic agent.) (399D)

"The Thought Adjuster is standing by.

"And then...(I don't know if this sequence is exactly right, but my inventory is correct, whether I've got it in the right order or not)...the seraphim deposits Ruth's soul in the appropriate spot in this morontia body.

"I think of the soul as belonging somewhere about an inch and a half just above and behind the eyes. Isn't that where each of you feel you live? A little above and behind your eyes? Somewhere in that area, all right.

"They take a circuit of morontia mind. ('234D) This is not the seven adjutant mind. This mind is morontia mind. (1236C). It is a different...another mind endowment of the creative mother spirit, suitable to this level of life. And they encircuit that mind in this morontia form.

"Let's stop and talk about what that means. Again, I've got a homely illustration:

"Think of a rope. Put a loop in it. I think of that loop as being the encircuitment of the seven adjutant mind endowment in Ruth's cortex right now. That's what she's thinking with, I hope. And the two ends of the loop are tied to the universe Mother Spirit on Salvington.

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"As long as Ruth is alive this cortex can maintain the integrity of that loop as something segregated within that circuit.

"And when Ruth dies, they just pull the loop out of the circuit. Your mind is gone. And you never use that mind again. (1236B)

"Up on Mansion World Number One they do the same thing with another kind of rope. This is morontia rope now. They put another loop in there.

"The soul is deposited. The Adjuster takes up its seat of residence adjacent to, or within, or in relationship to the soul. (1234D). And so far you can account for everything beautifully.

"But there's something else that's missing: your personality. No one knows where it's been during the sleep of death. (1230D, 1234C). The archangels have taken its fingerprints, but they're not its custodians. (1234C)

"They've done that so that they can re-identify it beyond question.

"And at this moment, your personality reaches out and seizes control of that morontia mind. (1235A) And that's when you wake up. And no one knows where your personality has been, but the archangels will again take the 'thumbprint' of your personality and say: 'Yes, this is Ruth Burton.'

QUESTION FROM FLOOR: "After it's going?"

BILL: "After it's going."

"You must have a yellow object to perceive yellow.

"In the absence of your living life mechanism your personality has no more reality, functional discernible reality, than the color yellow has when it has nothing to color. It's an abstract concept.

"You see, your personality is quality, but not quantity. But it colors your entire new morontia being. And it colors it with the color of Ruth Burton.

"The archangel hasn't the remotest notion of where your personality is. It is not the custodian of your personality; merely it's prepared to identify and certify that this is the same personality which has been unaccounted for for three days, since you died on Urantia.

QUESTION FROM FLOOR: "And it suddenly appears?"

BILL: "It suddenly appears, and no one knows where it's been."

QUESTION FROM FLOOR: "Maybe it doesn't come suddenly. Maybe it waits a long time?"

BILL: "Well, it's there. When it seizes control of that mind circuit, that's what wakes you up. That IS re-consciousizing. The period of three days can be three years, three thousand years, three million years. I like the three day period, it's the simplest illustration. And the only difference between three days and three hundred thousand years is time. And as far as you're concerned there is no time. (341B)

QUESTION FROM FLOOR: "As far as you're concerned, it's instantaneous?"

BILL: "Right. You go to sleep here. You wake up right away."

QUESTION FROM FLOOR: "Like having a good night's rest?"

BILL: "Uh huh. Sure. It's dreams."

"That's the resurrection picture.

QUESTION FROM FLOOR: "Where did the catalyst come in?"

BILL: "Oh, the Life Carrier catalyzes the inert quartermaster issue morontia body. (533A, 1235A)

"I'm not sure about the sequence. I've got the inventory right, here. I would think the Life Carrier would animate the body. They would put a mind loop in. The seraphim would put the soul in. The Adjuster would take residence. And then, from nowhere, suddenly, the personality appears. And you don't know where it's been.

...

"The personality is absolutely unchangeable. And if it changed it wouldn't be Ruth Burton anymore. One of the definitions of personality is permanence in the presence of change. (1225D)

...

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"There is another phase of this being that isn't ever going to change. That's the quality of divinity in the Thought Adjuster. All the same. These are the two changeless features of an otherwise ever-changing, ever-growing, ever-evolving being.

"What changes?

"The soul.

"What is the soul?

"It's character. Later on it will be the spirit self. Now it's the morontia self.

"The soul today in each of us is a morontia embryo growing within the womb of a material mind, having been procreated in that mind by the invasion of a spirit entity. That constitutes conception. It's the Thought Adjuster.

"This soul is fully evolved. And of course the experiential nature of the Thought Adjuster grows too-- not the Thought Adjuster's divine existential nature, but the Thought Adjuster's experiential nature.

"Let's examine what's in that soul: Ruth's character is in that soul.

"Ruth doesn't take with her this seven adjutant mind that she's been using. But she does take with her in that soul all of the character, memory precipitate of the mind action, out of this life.

"What do we mean by character? What's our virtues and our vices? Our defects are there. You wake up over there exactly where you go to sleep down here. There's only one change; you speak of death in the past tense. You did survive! (557B)

"Let's talk about character for a moment. They tell us that the cardinal sins of mankind are not what the preachers thunder at us about on Sunday. They're much more deadly, much worse.

"They are animal vestigial traits which persist in the mansion worlds, such as..procrastination, equivocation, insincerity, problem avoidance, unfairness, and ease seeking.\* That's the precise inventory. And this is what they go to work on.

"And if we didn't have these defects, we wouldn't go to the mansion worlds, we'd skip 'em. We'd wake up on Jerusem. But we're prematurely born. And we wake up with these deficiencies and most of the work of the first two mansion worlds is deficiency ministry (535C)

. . .

(INSERT FROM TAPE U.F. NO. 9:) *1958 - august*

"These mansion worlds are incubation worlds to complete the growth of a soul born prematurely into the universe.

. . .

"The mansion worlds are designed to equalize the difference that is inherent in the fact that ascenders come from different cultural levels and different civilizations.

. . .

(RETURNING TO TAPE NO. U.F. 20, Aug 18, 1958:)

"We wake up with all the strength of character and all of the weakness of character that we went to sleep with.

"In this sense, I think the mansion worlds are purgatory.

"Hell has no purpose. The best definition I know of hell is one I gave my kids years ago when they came bounding in: 'Daddy, is there a hell?'

\* The URANTIA Book, P. 551B



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"Well,' I said, 'Let's define it.' They said: 'What is it? What is it?'

"I said: 'Hell is supposed to be a place which God has set aside in which he's going to be mean to people forevermore.' And they laughed, because they knew this was inconsistent with the concept of God.

"Purgatory; the Catholic concept of purgatory has merit because you get somewhere out of purgatory. (541C)

"Hell to me has no merit whatsoever.

"I think pain is a good stimulus until you can reach a higher level. Fear is a good stimulus until you can respond to a higher order of stimulus. Don't look down your nose at fear.

"Why do you look both ways once before you cross the street? I know why I do; I'm not afraid I'll die, but I am afraid I might live and be mangled. Fear helps me stay alive.

"And these lower stimuli are valuable until you do respond to higher ones. I think the profit motive is the only one that will work on present day people. Someday I think it will be displaced by the service motive. But until then, I'm all for the profit motive.

"Character, then, persists: if you were a God-knowing stinker, you'll wake up a social stinker over there and you'll suffer accordingly.

"You know, lots of people have known God and been a pain in the neck to their fellow men. They're 'do-gooders'. You know, they're always going around telling you how to reform.

"Memory persists, and two kinds of memory persist:

"Number one: there is that memory which constituted a spiritual experience in your life which is duplicated in the experiential nature of the adjuster. And when the adjuster returns you immediately have that memory as an active possession. (1235C)

"There are other memories though which were not spiritual experiences. And they are in the soul but they are dormant until you re-learn of that episode.

"Let's say, for example, that Ruth and Helena (~~ED. NOTE: Helena was, not Helena Sprague~~) had a common experience and for whatever reason it was a spiritual experience in regard to Ruth, but not to Helena. And they wake up there and look each other up and they're reminiscing. You know, coffee-klatching about how it was in Pasadena and so on and so forth. And in the course of things Ruth happens to say: 'Do you happen to remember so-and-so?' And Helena says: 'Wait a minute. Say it again. Say it more slowly.'

"And as Ruth tells that memory, it reawakens that memory facet in Helena's soul and it's hers forevermore then.

"We will be helping each other out in recapturing dormant memory. (451C)

"For example, a spirit-fused mortal wakes up and no Adjuster returns. That being is fused with an individualized portion of the spirit of the local universe Mother Spirit. That being, as far as he can realize is a brand new being waking up for the first time. He has no active memory whatsoever. (451A) But he's got a soul. And all that dormant memory can be reconstructed and reactivated over the long period of time that he will serve in the local universe.

"Spirit-fused mortals are completely dependant on memory reconstruction. (1236D). Adjuster-fused mortals are partly dependant on that and, in part, their memories are immediately reactivated by the Thought Adjuster.

...

"The Alphous twins died dumb and woke up dumb, I think. Their I.Q.s improved slowly but by the time they graduated from Salvington, they weren't dumb anymore.

"Human differences persist on the first mansion world. And if they didn't, then death would work some form of magic. And this would mean that God has cheated his children out of the thrilling experience of personally participating

*Helena Steen  
in  
whose  
home  
had  
the  
conference*

in every step of the Paradise ascent. (541A, 533D)

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"If it doesn't appeal to you, the alternative to survival is unconsciousness, not suffering or pain. The hell portrayed in the URANTIA Book is roughly synonymous with the heaven depicted in Hinduism and Buddhism: oblivion-- finding unity with the cosmic oversoul as a drop of water finds unity with the ocean. If you do not survive, then no Adjuster returns, and no personality returns. The personality is absorbed by the Supreme Being.

"There is absolutely no reason why any creature should do this if he doesn't want to. We are sons, not robots.

"Let's consider: what is this freewill choice?

"When God endows a creature with personality, God sets that creature up as relative sovereign of his own destiny.

"Now, as you go outward and materialward in human experience, you have less and less freewill choice. In other words, I can't be older or younger. I'm in Pasadena. I can't be anywhere else on earth. I can't effect a material object unless I got up and move over there and do something with it. I'm very limited.

"Now, as I move inward in my inner life, away from matter, towards mind and spirit, I have greater and greater liberty of choice. I can't keep from growing older, but I have something to say about the kind of guy I'm going to be. I don't have to be a nice guy; that's up to me.

"And finally, when I reach the question of God himself, here I have absolute freedom of choice. I can say: 'No, the hell with it'. Or I can say: 'Yes, I buy. I'm interested.'

"And there isn't any being that can touch me in that area.

"Stop and think: if God wants sons it's got to be that way, doesn't it? Otherwise he has robots, not sons.

"If I choose this adventure this is a completely freewill choice on my part, because I'm subjected to no threats. There's no threat of hell, damnation, punishment, torture, or what-not.

"I can choose between adventure or sleep. That's my choice.

"And in the more primitive stages of human growth I think the fear of the devil and the fear of hell is a mighty stimulus. How else are you going to coerce barbarians, keep 'em in line? I think these negative fears still have a value on earth and, lord knows, they're going to be here for a long time.

"They define loyalty in these papers as: how can you accept so much and give little or nothing in return? (435C)

"I want to live richly, very richly. I want to give to this life every single thing I can give to it. And I want to get from it absolutely everything I have the capacity to absorb, because I'm never coming this way again. This life is unique. This life is irreplaceable in my experience.

*Y.P.F.*  
REARING CHILDREN VS. BEARING CHILDREN (Tape U.F. No. 2, Aug 17, 1958)

"The fact that you bear children isn't a prerequisite, otherwise men would be denied parenthood. It's the rearing of the children, yours or others, that counts. (531A)

"I think there are many biologic parents who are not so reckoned on the universe records. And I think there are many who have born no children nor sired children but who have raised children, and are counted as having had a parental experience.

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## ON FUSION (Tape U.F. No. 18, Aug 18, 1958)

"And on a planet settled in light and life, this takes place in a morontia temple where you're warned ahead of time you're going to fuse." *from the two*

"And if you've got unfinished business, you plead for a stay of execution and they detach the Thought Adjuster, because you can't leave the Adjuster in there or it will fuse. (623B) *6:11:1-15*

## ON THE RELATIVE LOCATIONS OF PAPERS 43 and 44 (Tape U.F. No. 18, Aug 18, 1958)

"To me it's very significant that they tell the story of the celestial artisans right after the story of the constellations.

"I think if you've really got a yen to do something, you'll have a chance to do it on the way up to Paradise.

. . .

## ON THOUGHT ADJUSTERS: A SUBSTANTIAL ESTATE (Tape U.F. 18, Aug 18, 1958)

"At the same time that we are exploring God on Paradise, we will be exploring that fragment of God which indwells us.

"Throughout all eternity we will be simultaneously exploring the external and the internal revelation of the Universal Father, because this Thought Adjuster is a well 'that ain't got no bottom!'

"And as we go upward in our exploration of God so we get a longer rope: we can go farther and farther down into the well and I think the two are proportional. I don't think there is any end to our probing of the divine nature of the Thought Adjuster. Neither is there any end to our exploration of the personality of the Universal Father. And I think the exploration inside will be just as interesting as the exploration outside.

"That's what this means; we are indwelt by Thought Adjusters that are veritable predictions of our future universe attainments throughout all eternity.

"They say: 'You talk about the Supreme Being doing a little forecasting,' and you're puzzled by it. How about this one: here's a real forecast!

"Now listen. If we weren't going to go a long ways and travel a great distance with tremendous capacity to grow, why would the Universal Father waste Thought Adjusters on us?

"We don't rate 'em here! We just don't rate 'em. We don't rate 'em at any point described in this book. But as we go adventuring today in outer space, maybe you can see where, if we grow long enough, we might justify this indwelling presence of the Thought Adjusters.

"But we sure have got a deal of growth, you know?"

"I sort of feel giving us a Thought Adjuster is like giving a three year old child fifty million dollars, you know? What can he do with it? He can't even understand fifty million dollars. But let's hope he grows up and becomes a wise administrator of such a substantial estate.

## THOUGHT ADJUSTERS: THE BLIND LEADING THE SIGHTED? (Tape U.F. No. 26)

During one of the study sessions Bill Sadler provoked a stir of disbelief when he boldly stated that he firmly believed Thought Adjusters were blind to the things of the material world, that they could not see what we routinely envision with our eyes! To compensate this shortcoming in the Father fragment he allowed that he often describes what he is seeing at any given location in the material world for the benefit of his "blind" Thought Adjuster.

This interesting interpretation seems to be born out by 4983, 1181A and 1191D.

BIG BROTHER GABRIEL - FATHERLY VS. BROTHERLY LOVE (Tape U.F. No. 8, Aug 23, 1958)

(ED. NOTE: Some students of the URANTIA Book are troubled by Gabriel's willingness to enter the fray of the Lucifer rebellion. They argue that as universe chief executive he must have really been acting FOR Michael, and that Michael was therefore not really "aloof" from the rebellion (605D). In these comments Bill Sadler Jr. suggests otherwise:)

"When Lucifer rebelled, his father did not contend with him. Neither did his father Michael prevent his older brother Gabriel from going down and combatting Lucifer's manifesto. It's one thing for a brother to contend with a brother, but a father would hardly contend with a son.

"The papers make very clear the distinction between fatherly love and brotherly love, and this is the distinction between an apostle and a disciple as Jesus made that distinction. (1573, 1577B)

ON WORSHIPPING MICHAEL (Tape U.F. No 4, Aug 22, 1958)

"You don't worship Michael as Michael. You worship Michael as the representative of the Universal Father in the local universe of Nebadon.

"And as the Father's representative, Michael is certainly entitled to receive all worship transmitted to his Father.

THE VORONDADEKS: STABILITY AMIDST VERSATILE BROTHERS (Tape U.F. No. 6, Aug 23, 1958)

"It seems to me that Michael, in planning his universe, has planned boldly. And the authors of the papers say that no creature has any right to criticize the plans of the Creator.

"I think he has planned Lanonandeks who are extremely brilliant, who have a tremendous range of freedom of choice. And as the papers point out, Nebadon, with the possible exception of one other local universe has had more Lanonandek troubles than any other local universe in Orvonton. (393D)

"And then they go on to say sure, during your growth period you have these troubles. Later on, when you're settled in light and life you cash in on the versatility and ingenuity of the Lanonandek group. (394A)

"The Melchizedeks are very versatile, extremely ingenious, occasionally make mistakes, never go into rebellion. But sometimes they err in administrative judgment and are over-ruled. (386D)

"Now it seems to me that Michael, in making these plans for these two orders has set up as a balance, the Vorondadeks. They impress me as being the quintessence of stability in the local universe.

"The papers do not extoll the Vorondadeks in terms of versatility, imagination, adaptability, but they extoll them in terms of stability and long range wisdom and judgment (390A)

"I'm speculating as to the checks and balances in Michael's creative plan. Having taken chances with two orders, he built a lot of stability into the intervening order.

MICHAEL'S BESTOWALS: THREE AS AN ASCENDING MORTAL (Tape U.F. No. 13, Aug 18, 1958)

"Why is it that the Michaels don't always bestow themselves in the same way?

"You know, there's only one required bestowal for each Michael Son; that's the seventh. That's prescribed.

"Our universe sovereign bestowed himself as a Melchizedek, but not as a Vorondadek, as a Lanonandek, but not as a Brilliant Evening Star or an archangel, as an Adam, but not as a susatia, a univitatia, as a seraphim, but not as a cherubim or midway creature.

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"Don't you suppose that in other local universes they hit some of these life levels which Michael omitted? He can't hit them all.

"He elected to use three of his bestowals in the guise of an ascending mortal, physical (7th-1316C), morontial (6th-1315C), and spiritual. (5th-1314B)

"That left only four for other types of universe life.

## THE JESUS PAPERS: THREE INTRODUCTIONS (Tape U.F. No. 2, Aug 17, 1958)

"There are three introductions to this part of the URANTIA Book (Part IV) There is the cosmic introduction (Paper 120), the environmental introduction (Paper 121). And there is the familial introduction (Paper 122).

## THE TRANSITION YEARS: NOTHING SAID CLEVERLY (Tape U.F. No. 2, Aug 17, 1958)

"One of the most interesting papers in the URANTIA Book is the last paper discussing Jesus as a man among men, 'The Transition Years' (Paper 134). They tell us so little!

"Read that paper to see how cleverly they can say virtually nothing. They give you a detailed account of his itinerary, but they do not tell you what was going on in his head very much. You know why? I don't think we can understand it.

"Here is a human being who is personally crossing the threshold of light and life. We're too far behind that. He is dealing with problems that are too advanced from a standpoint of planetary civilization to make any sense to us at all. (1484C)

"Sure, later on they tell us all about him; he's no longer ascending, he's now descending.

"The tale end of the mortal ascent of Joshua Ben Joseph is a story that probably can't be told on this world until this world has achieved a cultural level more commensurate with the cultural level which he personally achieved quite regardless of external environment. This is a man who is nearing Adjuster fusion. (1495D) And it's pretty difficult to know what went on, and they don't tell us.

"Read 'The Transition Years' to see how cleverly the midwayers can gloss the story and give you a feeling of satisfaction without telling you very much.

## JESUS: HUMAN THOUGHTS VS. DIVINE FOREKNOWLEDGE (Tape U.F. No 5, Aug 19, 1958)

(We are told in the URANTIA Book that Jesus self-limited his utilization of his divine mind, and, when he did resort to it, often concealed this technique of obtaining foreknowledge of events or of others' thoughts. We are told he did this in order not to startle his followers. (1787C)

In these tapes, Bill Sadler Jr. suggests that on one occasion he slipped up and forgot the concealment.

Bill also suggests that Jesus was more likely to limit his human consciousness from resorting to the divine consciousness for a unique reason: love of adventure.

When Jesus meets Jacob, the wealthy Cretan trader, he mentions to Jacob that he (Jacob) is the father of several children. (1597C)

Startled, Jacob asks Jesus how he could have known that the Cretan had six children.)

"The human consciousness forgot that this (he is the father of many children) didn't belong there.

"Had Jesus used his foreknowledge he would have denied himself all adventure during the public life. The choosing of Judas was a faith adventure.

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## GETTING JESUS STARTED: THE TWO STORIES OF JOHN (Tape U.F. No. 2, Aug 17, 1958)

"Before you can get him (Jesus) started, you pick up the threads of the story about John the Baptist. (Paper 135) And so they write a paper about John and then...you have two stories of the Baptist, from John's standpoint, and then the next paper (Paper 136) from Jesus' standpoint.

## PRE-ECHO CARTS BEFORE AND AFTER HORSES (Tape J.F. No 18, Aug 18, 1958)

"Here's a nice question; did the absonite precede the finite, or follow it?

"Did the transcendental level precede the appearance of finite reality or did it follow the appearance of finite reality?

"The papers neatly dodge the question by referring to the transcendental level as a 'pre-echo' of the finite (1159D). It's both before and after the finite:

"In a planning sense it must be before. In the consummational sense it must be after.

"I like that term; 'pre-echo'.

## THE ULTIMATE POWER BROKER (Tape U.F. No. 18, Aug 18, 1958)

"He (the Supreme Being) is the mid-point of God the Sevenfold. And his evolution is consummated by the completed cooperation of the Supreme Creators on the one hand and the Paradise Deities on the other.

"And that cooperation has reached its limit just once and as pertains to just one thing and that was cosmic intelligence.

"When the Seven Master Spirits, the senior members of the Supreme Creators completely exhausted their powers of collaborating with Paradise Deity in the production of Reflective Spirits, the evolution of the Supreme Being was complete as concerns that one phase of the Grand Universe. (199D). And that's why he could function as a creator. And that's why he only functioned once as a creator, because it is with regard to reflectivity only that there is no further room for growth and collaboration. (11B).

"And incidentally, when the Supreme Being functioned as a creator where did the response take place? In the Deity Absolute. (200A).

"And I think that the broker was the Ultimate. I think that the broker who operated between the Supreme and the Deity Absolute was the Ultimate.

"I don't think you get from the first floor to the third floor without going through the second floor. (See Bill's 'Firehouse Analogy' near the beginning of this transcript.)

## WHO LOVES WHO? THE SUPREME VS. THE FATHER (Tape U.F. No. 9)

"The Father loves 'each' man, not 'all men'. The Supreme loves 'all men.'

## THE FATHER'S HAND: PERSONALIZED ADJUSTERS (Tape U.F. No. 6, Aug 23, 1958)

BILL: (Reading from the URANTIA Book)

"Nevertheless, the Father as a person may at any time interpose a fatherly hand in the stream of cosmic events all in accordance with the will of God and in consonance with the wisdom of God and as motivated by the love of God."

"I think the hand which the Father interposes in the stream of cosmic events would likely be a Personalized Adjuster. (1184A)

(Bill then suggests that the three Personalized Adjusters who came during the recent Vorondadek regency (1201D) were dispatched by the Architects of the Master Universe, since they are the all-wise executives thereof. (445A, 1201B)

\* The URANTIA Book, Page 1305

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"I don't think the Vorondadek regent had any idea of what these Personalized Adjusters were up to because they're executing the mandates of the second level of the firehouse. They are taking a transcended time view of the problems of this world. (1201B).

## UP WITH INDIVIDUALISM (Tape U.F. No. 18, Aug 18, 1958)

"I believe that in the middle of the twentieth century individualism is suffering a degradation which it has seldom experienced in all planetary history. We are being turned out as well-adjusted individuals. The whole trend of education, the whole trend of psychology is: adjust the individual to the group. I think this is strictly for the birds.

"There is a wonderful statement made about the twelve apostles in these papers. It says they had not been made alike by education. (1548B). They still could think as individuals. They still could think independently.

"If you want to be an individualist in the twentieth century you've got a rough job. I talked to individualists; Saturday I talked to two teenagers, one gal who's a real individualist and her younger brother who's a real conformist. He's having an easier time than she is. I'm more intrigued with her than I am with him. There's more salt in her personality; the flavor is greater.

## A PERSONAL RECOLLECTION: THE PRAYER THAT WAS ANSWERED (Tape U.F. No. 8, Aug 23, '58)

"I'll tell you the only prayer I ever heard in my whole life that I'm sure was answered verbatim. (1639B)

"It's many many years ago. And I never crammed religion, much less the URANTIA Book, down the throats of my kids.

"But any time they asked questions I told them as much as I thought they should know. And I suppose they were about five and four...oh, let's say four and six and eight. And they had heard about Jesus. And I had never told them a smidgeon about Jesus. And they wanted to know all about Jesus.

"'Well,' I said, 'When you monkeys got ready to go to bed I'll tell you all about him.'

"So I sat down and I took the gospel of Mark. I was afraid of the URANTIA Book. Number one: it's too long. And number two: you can't depend on the discretion of children. You know, they're going to talk about this, that and the other thing and: 'Where did you hear that?' (ED. NOTE: Bill is referring here to a time BEFORE the URANTIA Book was published and therefore when the Forum oath of secrecy was in effect.)

"I took Mark as a prompter and in about an hour and a half, in their language, I told them the story of Jesus, taking my cues from Mark and drawing on the papers. And when it was all over, the kids were real quiet. They were little tykes then, and I can remember they still had feet in their pyjamas. I can see 'em sittin' around.

"It's a real dramatic story, you know, if you've never heard it before. And of course it ends rather horribly. It's tense. It's a terrific tragedy.

"The two boys were quite solemn. And my daughter Pat is like her grandmother, she shows her emotions, and she just cried, she sobbed.

"That night she knelt down and she prayed the only prayer I've ever heard spoken which I know was answered. And this is what she said: 'Dear God, please tell Jesus I think he was just wonderful.'

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## THE TIMING OF THE FIFTH EPOCHAL REVELATION (Tape U.F. No. 2, Aug 17, 1958)

QUESTION FROM FLOOR: "There have been five revelations on Urantia so far, the Book being the latest. Each revelation is usually associated with a condition of need, emergency, etc. Can you amplify the reason for the Urantia Papers at this time?"

BILL: "Well, we're in a time of crisis but I don't think the Urantia Papers are timed for a time of crisis."

"It seems to me that there is a critical condition in the evolution or the breakdown of a civilization which favors the spread of a good religion. I suspect that that condition will obtain about a hundred years from now. That condition did obtain in the first century A.D."

"Point number one; the Mediterranean world had been unified, Hellenistic civilization had spread eastward, the populace was pretty fed up with a lot of internal wars. You know, the military commanders had been knocking themselves out. For a hundred years prior to the time of Augustus, one civil war after another, even after Rome virtually knocked out all of her external enemies."

"There had been a general breakdown of the creativity of Greek and Roman civilizations. People were hungry. The formalized state religion didn't appeal any more. The spread of the mystery cults was a good indication of the hunger of people for religion. And it was into such a favorable environment that the gospel of the kingdom, later the creed of Christianity was introduced."

"I'm not so sure about our civilization but I can see some parallels between the time of trouble which overtook Rome prior to the Augustinian peace and what we're going through right now."

"We have been shook up a little bit with a couple of hassles, haven't we? There was a couple of world wars and Korea. And I don't see that we're exactly in a peaceful situation right now."

"Secularist civilization is being challenged. The good life isn't turning out so well, is it? I mean we've got 'fish tails' and chrome plates but we also have atom bombs and worries. And I think maybe the URANTIA Book is timed to be here and be effective about a hundred years from now."

"Today, in my visualization, the fields are not 'white unto the harvest.' (161)

"This, I think, is the time for the generation of seed corn. This is the time for the building of teaching groups, for the preparations of translations, for the building up of those other aspects and aids to the comprehension of the Book which will be handy in the future. The harvest time is not now."

"You know, Van had that trouble when they started out first Eden, remember? Some of the workers asked him: 'Will the promised son come in our day?' And Van was honest, he said: 'I don't know. Maybe not.' And they weren't willing to work unless they could see the rewards, so some quit."

"What did he do, give up? No, he replaced them. (824B)

"And when Adam did arrive the original chief architect and designer of the garden was dead, but his son was there to welcome Adam. (830A)."

"I don't think any of us are going to see this book arrive in a big way."

"I don't think our children are going to see this book arrive in a big way. But if their children live long enough, and are born late enough in life, they might, they might."

## REVELATION SANS REVOLUTION (Tape U.F. No. 2, Aug 17, 1958)

"There are those who are very critical of the actions of the Foundation and the Brotherhood, who think we're sitting not only on our duffs but on our hands, and that we should have at a much more vigorous and active propagation."

"Who's right? I don't know, but the majority vote will decide."



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BILL'S BET: CATHOLICS VS. URANTIANS (Tape U.F. No. 5, Aug 19, 1958)

"I think Norman Vincent Peale is selling magic. Billy Graham is going back to fundamentalism and this is a very sad commentary on the state of Protestantism.

"Every new revelation is always disturbing to the established order. But I think we need this. I think we need it pretty badly

"I can buy the URANTIA Book. I can believe it. I can try to live up to it. But you want to know something? I cannot buy the religion about Jesus. It isn't real. I can't make it work. I can't live up to it. I don't want to try. I'm not interested in the blood of the lamb. I have no feeling of original sin.

"The kind of God that would get mad at the human race is not the kind of God I can worship. This is an act that is unworthy of a human father, much less a divine father. I can't buy Paul's Christianity. But I can buy the teachings of Jesus. And for the first time we've got them separated out. That's my opinion as to why we have this book. And I think it is very upsetting to the established religious beliefs.

"And I'll make you a prediction that we can't prove, otherwise I'd make a bet. I'd bet that around five hundred years from now there are only two large religious groups in North America. One will be the Roman Catholic Church. The other will be the Urantia Brotherhood.

(ED. NOTE: Bill went on to add that the 16th century reformation, even though it was staunchly resisted by the Roman Catholic Church, actually succeeded in revitalizing that same Roman church. And he further predicts that this Catholic Church will soon revitalize itself again, in response to the URANTIA revelation.)

DOWN WITH MAGIC (Tape U.F. No. 6, Aug 23, 1958)

(ED. NOTE: Bill announced to the group that he had been a Unitarian before he encountered the Urantia Papers.)

"In the evolution of my own personal religious experience, which is pre-URANTIA Book, I found it very difficult to believe in Christ, comparatively easy to believe in God.

"And this was one of my big obstacles: I did not believe that this was the only inhabited world and to me it was pretty anthropocentric to believe that the Second Person of an infinite Trinity came down here.

"I can also testify as to the truth of their admonition: you approach the miracles through Jesus, not Jesus through the miracles. (1671B, 1632D)

"When the miracles were offered to me as proof of the divinity of Christ, my mind reverted to a statement which Voltaire once made. He said: 'If I could take this pen-wiper and turn it into a pen, would it prove the truth of my next statement merely because I could do this?'

"I don't like magic. (541A)

MAKING CATHOLICS OUT OF CATHOLICS (Tape U.F. No. 2, Aug 17, 1958)

"The highest compliment I've ever been paid I think in my life was from a guy I talked to in Dallas, Texas.

"He's a Roman Catholic convert and when we got through he said: 'Gee, you've helped me a lot. You've been Jesuit-trained, haven't you?'

"I said: 'Something like that,' and let it go.

"Hell, if he thinks I'm the product of a Jesuit school so much the better. I get by with it. I helped him.

"I don't want to make a Urantian out of him. I want to make a Roman Catholic out of him who is less apt to crack up.

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## SPRINKLING VS. DIPPING; SECTARIANISM AT ITS WORST (Tape U.F. No. 2, Aug 17, 1958)

"A darn sweet old gal with nearly white hair came to see me. And her heart is troubled. You know, there's not many times in my life when I got as white-hot boiling mad as I did this afternoon.

"Here's your problem; this is a sweet little old Alpheus twin, she's no brain. She was brought up in a church where they 'sprinkled'. And her mother was 'sprinkled' along with her. And her mother died.

"And she got converted to a church where they 'dipped'. And that stupid jerk of a pastor had told her her mother can't get to heaven because she hasn't been 'dipped'. What did he think she was, a sheep?

"I had to get up and leave the table and look out the window. The old gal thought I was praying. I was trying to get my anger down to the place where I wouldn't pop an artery. I said I'm going to talk to this old girl.

"'Shame on a minister for doing that to a poor soul like you, honest parishoner.'

"I said: 'Look, let's paraphrase Isaiah: come now let us reason together.'

"I said: 'Do you have any children?'

'Yes.' She has a son.

"'Love him?'

"'Oh yes.'

"'Do you believe God loves him more than you do?'

"She thought a minute.

"I said: 'It's kind of like the difference between moonlight and sunlight. After all, where's your love come from?'

"'Yeah,' she says, 'He must.'

"'Love you and your mother the same way?'

"'Of course.'

"'You believe God is all-powerful?'

"'Yes.'

"'Do you think really, if God wants your mother in heaven as a daughter, that this minister is big enough to keep God from getting her?'

"And she grinned. She said: 'Of course not.'

"I said: 'Swell, just don't let your pastor know he's that small. He thinks he's bigger than God.'

"This is the sort of thing that raises the gord in me and represents one of the reasons for the antagonism toward the churches which I find in many thinking Americans today. This sort of balderdash! That's sectarianism at its worst.

## FATHER KNOWS BEST: THE NECESSARY EVIL (Tape U.F. No. 2 Aug 17, 1958)

"The Urantia Brotherhood, in my opinion, is a necessary evil. I think all social organizations are potentially evil, because they are man-made, hence never perfect.

"And I call your attention to Jesus' attitude concerning the formation of the first social organization which was designed to serve as a vehicle for the gospel of the kingdom; this involved the merger of the twelve apostles of John the Baptist and the twelve apostles of Jesus (1624C).

"He got the 24 together, talked to them about tact and tolerance and the spirit of give-and-take and then said he was busy; he went away. He would have nothing to do with social legislation because it can never be right.

"The only perfect government is the government in Havona. And what do they say about the government in Havona? There is none. In a perfect universe you don't need government.

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"What else do they say about government? That government is best which co-ordinates most and governs least. (803D)

"The Urantia Brotherhood is to the religious movement, which I hope will spring up out of this book, as the banks of the river are to the river. Religion is a living stream. But without banks you can't have a river can you? 1958

"I probably, many years ago, was one of the most violent opponents of the Brotherhood that existed. This is more than 20 years ago. And I think the most impassioned speech I ever made was against the social organization. This was a long time ago.

"And you couldn't argue with me, because: 'I'm right!' You know? I was an idealist.

"And I'll always remember: my old man, he listened to it, didn't say anything. There was no stopping me, the voltage was too high: 'Bind down the spirit of truth...' You know: '...in shackles of man-made organization.' Oh, this was purple rhetoric!

"And after this informal meeting, I'll never forget, Pop stopped me and tapped me on the shoulder. He said: 'Son, you're a student of history. I'd like to ask you a question.'

"I said: 'Shoot.'

"He said: 'What's the name of the religious movement which lasted over one century in time without some form of an organization?' And my heart sank within me because I knew the answer is: 'It ain't never been done.'

"I've never opposed the Urantia Brotherhood since. I'm for it. As I once told the Forum in Chicago, I said: 'I think baptism is for the birds. You know how it started; the commission on health did a snow job on the commission on revealed religion in the days of Caligastia and talked them into prescribing it as a religious ritual to get people to clean up.' (748A) But I said: 'If this group ever adopts baptism as a requirement for membership, I'd go down and get baptised tomorrow. It isn't that important. I wouldn't let that keep me from fellowship with a group.'

"The Urantia Brotherhood...and I'm one of the authors of its constitution... represents the best efforts on the part of several people to design an organization...we know it's inherently evil... the probelm is to make it as little evil as possible and to cause it by its existence to prevent the appearance of something which might be much more evil. ✓

"The only way to prevent a bad organization is to set up the best organization, the least bad organization you can devise.

"The Urantia Brotherhood, as far as I can tell, is an uninspired organization. No one whispered in my ear concerning the clauses I wrote in the constitution. It represents the best honest thinking a group of us could engage in. It's not perfect. It's going to have to be amended. The constitution will be, when it becomes amendable.

"This is a social organization. It is designed to provide a social vehicle for an intellectual, philosophical and religious movement. Some people are quite anti-organization: they will never be members of it.

"But a good example of it: Patty can't find you folks on the west coast. So she writes to the secretary of her society who writes the Brotherhood, who writes back to Patty and she finds you. You've got to have an organization to do this, don't you? *Patty Alexander*

"We wouldn't have this meeting this week if you didn't have a society... there's your charter... out on the west coast.

"One of the purposes of the Brotherhood is to protect people from perniciousness. This is a pretty potent book. Some people are going to attempt to attach themselves to this book for a free power ride and glory

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ride. And I think the Brotherhood will bare its teeth and will take action.

. . . .

"You see the function of the Brotherhood? It's a social policeman and a means of coordination.

"The Brotherhood and the book are both means to an end.

. . . .

"We're not a church. The thing that bothers me is this: we might become a sect.

"I think you become a sect when you confuse primary and secondary values, when you confuse that which is value with that which has value.

"The only real end is God. And the major error of Christianity is to confuse the person of Christ with the person that Christ talked about, which was not himself. The carpenter was no egotistical prophet. As the papers flatly state: he doesn't care whether you believe in him or on him, if you'll believe with him, in God.

"If this group ever feels that this (pointing to URANTIA Book) is the talisman, the key, then we have become sectarian.

"The URANTIA Book is a means to the end. And the end is bringing God closer to man and man closer to God.

"If in your ministry to your fellow man you feel you must talk about the URANTIA Book, God bless you; you are a Urantia sectarian. Let's face it. That doesn't mean you don't survive or anything. Good Lord, most religionists are sectarian.

"But if this becomes true of a majority of the members of the Brotherhood then the Brotherhood becomes another sect, another cult.

"If you feel that your primary objective is your ministry to your fellow man, and that God is the only true end, you're not sectarian.

"I'll tell you frankly: I'm not primarily interested in making Urantians out of my fellow men. I'm primarily interested in bringing them closer to God by any route that seems most feasible, including the Roman Catholic, the Jewish, and the Protestant. And Lord, I'd use a Mohammedan route if I happened to bump into one of those guys. When I find someone that doesn't want a conventional route, fine, I've got an alternative to offer.

"I think the book is a primary means to the end, and the Brotherhood is a primary means to the assistance of the book.

"That is my concept of Urantia Brotherhood.

## IDEALISM VS. REALISM: COMPROMISE (Tape U.F. No. 8, Aug 23, 1958)

"I hope the Urantia Brotherhood never commissions either apostles or disciples. I'm sure that they will, in part, do both because they cannot escape the mores of the middle of the twentieth century.

"Is this bad? Yep, that's evil.

"Do we compromise with evil? Yep, we do.

"How can we be sure that we do? Jesus did.

"Jesus could not escape the mores of the first century A.D.

"There are two bad concepts which Jesus eventually compromised on. One; the Messiah. Please remember that the word 'messiah' and the word 'Christ' originally had exactly the same meaning. They insisted he was the Christ. He insisted he was not. Finally, he gave up. He said: 'All right. I am the Christ, but not the kind of messiah, not the kind of deliverer you're looking for.' He couldn't change the thinking of the 12.

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"Compromise number two; they insisted in calling it the Kingdom of Heaven. He could not get them not to call it the Kingdom of Heaven. And so finally, he went along with the idea of the Kingdom of Heaven (1858E, 1861C).

"The term 'Christ', the concept 'Kingdom of Heaven' was dictated to Jesus by the 12 and the disciples.

(ED. NOTE: Bill Sadler Jr. went on to elaborate on this point of the need for idealists to be realistic and compromise, sometimes even with evil, in order to achieve more limited but desirable ends. He pointed out that the social reform attempted by the Melchizedek missionaries to stop temple prostitution, instead of just proclaiming spiritual truths, resulted in the failure of their mission in the Levant. (1043A) He added that Abner met a similar fate when he idealistically remained true to Jesus teachings while Paul and the others compromised the teachings to win converts to the new cult of Christianity.) (1831D)

SOCIETIES SELF-DETERMINING, BUT NO ALTAR CALLS, PLEASE (Tape U.F. No. 2  
Aug 17, 1958)

"I think many societies will be churches. But I hope the Brotherhood never becomes a church. A society can be what it wants to be.

"Who in the Brotherhood is going to say what it can be in the realms of common decency?

"Gee whiz, if you folks out here want to set up an altar and have stained glass windows and vestments and so forth, and you want me to give a talk, I'll give a talk. I just don't want to make an altar call for you. That's up to you folks, you know?

THE BROTHERHOOD: BUSINESS BY EXECUTIVE SESSION (Tape U.F. No. 20, Aug 18, 1958)

(On the subject of procedures in the Brotherhood Executive Committee:)

"I worked out this method of operation which might appeal to you; when we convened our Brotherhood meetings we convened them very formally. I had some resistance from certain members of our committee, but I simply steamrolled it, because if we're in session, we're in session.

"We read the minutes of the last meeting and then we adjourned. I mean we 'recessed' for an informal discussion of business. Now when you're in recess, Robert's Rules of Order do not apply, thank the Lord.

"You can be logical, you can be polite, you can cuss and discuss. And as we went along, Ruth will bear me out, whatever decisions we reached, we would simply incorporate in our informal minutes.

"And during this discussion we would work out what resolutions we had to pass. We would decide who would make the resolution and second, the wording would be worked out. And then at the end we would reconvene the meeting.

"Resolution one (bangs hand on table), resolution two (bang), resolution three (bang) and we'd adjourn (bang).

"And this was all very formal then, but the formality was about four minutes at the beginning and five minutes at the end. The rest of the time we simply did business.

"I think that's a pretty good way of operating.

"This started at the first meeting of the Executive Committee of Urantia Brotherhood which would have been in January, 1955.

"Do they still do that Ruth?

RUTH: Uhh, uhh.

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## DARN MAD AT EACH OTHER (Tape U.F. No. 20, Aug 18, 1958)

"We had another problem come up. Ruth Burton asked a question which practically provoked a civil war.

"She asked: 'What is a "Urantian" when it comes to chartering a local society?' The lady happens to be chairman of the Charter committee, a very pertinent question.

"And in the course of about an hour we had worked ourselves into much worse a hassle than the 12 apostles worked themselves into when Simon Peter gave one interpretation of Jesus' parable and Nathaniel gave another, and they chose sides and had at it. (16900)

QUESTION FROM FLOOR: 'Did you hate yourselves?'

BILL: "No, we didn't hate ourselves. We just got darn mad at each other. And I worked out a deal that I think you might use if you have a real policy problem here on the west coast: I suggested that we table the discussion.

"We divided sharply at least three ways: liberals, conservatives, and middle-of-the-road, and of course, everyone thought he was middle-of-the-road.

(ED. NOTE: Bill appointed a subcommittee of three headed by Ruth Burton to study the matter and make a compromise proposal and this is how the problem was eventually resolved.)

## LET'S DO BATTLE (Tape U.F. No. 2, Aug 17, 1958)

"Paul, (ED. NOTE: Paul Gollnick, now ascended) you belong to the liberal wing of promotion. You've got some darn good colleagues too.

"I belong to the conservative wing. And what's the best thing for the book?

"I think we should battle with each other, you know?

"They say that you get stability not by setting things up but by setting up contending forces.

"As I read the story of planetary government, there's been an age-long battle going on between the angels of religious life and the angels of progress.

(1486B) Does this mean that these seraphim are feisty, sectarian contenders?

Ahh! These seraphim are Paradise attainment seraphim but they have been commissioned to present antipodal viewpoints here on this planet.

"And the best for the planet is a compromise between the two.

## ON THE ROLE OF "THE SEVENTY" (Tape U.F. No. 20, Aug 18, 1958)

(ED. NOTE: In January of 1950, a call went out to all the Forum members <sup>this date</sup> asking those who were firmly committed to the Urantia teachings and desirous <sup>of 1950 in</sup> of assisting their spread into the world to report to 533 for a meeting. This <sup>is correct</sup> was to pave the way for the creation of the Declaration of Trust creating <sup>I was a</sup> Urantia Foundation (January, 1950) and the eventual publication and distribution <sup>member</sup> of the book (Oct 12, 1955). When the day of the meeting arrived and the roll <sup>and # 17,</sup> was taken, there were exactly seventy Forum members present. And this is where <sup>about</sup> the designation "The Seventy" arose.) <sup>early 1940's</sup>

"There is no such group anymore. 'The Seventy' has the same relationship to Urantia Brotherhood as scaffolding has to a home you might build... very valuable in its time and it no longer exists.

## WHY THE URANTIA FOUNDATION? (Tape U.F. No. 5, Aug 19, 1958)

"The Urantia Foundation owns the copyright of the Urantia Book. Someone has to.

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## FOUNDATION TRUSTEES; WHO PICKED WHO? (Tape U.F. No. 5, Aug 19, 1958)

"How we got selected is another story and this is just like the story of the Eternals of Days; there's no written record.

## THE BOOK THAT GOT AWAY (Tape U.F. No. 5, Aug 19, 1958)

"The Foundation has the obligation of preserving the prime estate of the foundation which is three copies of the URANTIA Book and they are so preserved in a lock-box.

"Just why we were to do that I don't know, but evidently this satisfies some legal requirement.

"One of those copies is a book that I purchased in Brontanos the day after publication and pasted the sales slip in and so stated on the flyleaf and had my signature witnessed by one of my partners, Floyd Bordsen who happened to be with me that day.

"Ahh, I was tempted to keep it as a souvenir, but I thought the Foundation ought to have it.

## ON CANADA'S IMPORTANT ROLE IN COPYRIGHTING THE URANTIA BOOK (Tape U.F. No. 5, Aug 19, 1958)

(ED. NOTE: When the URANTIA Book was first published in 1955 a unique situation obtained in the world regarding copyright; two great international copyright conventions were in effect.

One was the Universal Copyright Convention (U.C.C.), ratified by the United States September 16, 1955. This extended to more world countries the basic principles of the Buenos Aires Convention of 1910, of which the U.S. was a signatory, and whose protection generally was Pan-American (the Americas) in nature. By the early 1970's the U.C.C. had grown to include 60 countries, including 40 which were also members of the Berne Convention.

This was the other multi-national copyright union. The United States never signed the Berne Convention because the U.S. system required extensive and complicated formalities to obtain copyright while the Berne Convention specifically forbade such formalities. By the early 1970's the Berne Union had grown to consist of 59 countries.

But Canada was a member of the Berne Union. Thus it was, and still is, the practice for many U.S. publishers to proclaim that a new work was being simultaneously published in the U.S. and Canada. In this way, a U.S. author obtained the benefits of the Berne Union, even though the U.S. was not a member.

One further note: the statement by the Melchizedek on 1022A concerning the benefits of printing and the historically stringent stand by the Foundation to protect the URANTIA Book copyright suggests that this business of protecting the book was also of no small concern to our unseen friends. This editor has always found it intriguing and fortuitously circumstantial that the URANTIA Book was officially published on October 11, 1955, just 27 days after the U.S. had ratified the U.C.C.!)

BILL: "And you have to copyright in Canada as well as the United States of America because America does not belong to both copyright unions and an American copyright does not give you complete protection.

"But where an American copyright doesn't protect you, a Canadian copyright will. And so you have the job of getting your book published and copyrighted in both the United States and Canada.

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"We had to get books to Canada simultaneously with the displays in the United States. A part of the business of publication means that your book is shown in some public place, namely a bookstore.

"Affidavits have to be filed. It takes, I think, oh it took six books in the United States and eleven books in Canada. I remember driving out to the Midway airport to get them on a Trans Canada plane to get them up to Toronto.

"Well, I'll never forget talking to John Dienner. He's our copyright attorney. It seems that the Canadian boys wanted to know: 'Who is the author of this book?' And the question arises because if you sue for viol...(pause) let's see, the copyright is good for the author's lifetime and so many years thereafter.

"And also if you don't handle it with an authorship and you sue for infringement, you can't collect damages. You can stop the infringement. Well, the book is published under the Canadian provision covering anthologies, you know.

DID ELEANOR READ HER COPY? (Tape U.F. No. 2, Aug 17, 1958)

(ED. NOTE: Apparently one of the first acts of the Domestic Extension Committee of Urantia Brotherhood was to send out fifty free books to a selected mailing list of interesting people:)

QUESTION FROM FLOOR: "One copy went to Mrs. Roosevelt in that batch, didn't it?"

BILL: "Gee, I think they sent it to everybody: Queen Elizabeth, Winston Churchill, the roster of the famous.

WORSHIP EQUALS LOVE (Tape U.F. No. 9)

"I think worship and love are really one and the same thing. They both require the same condition: an orientation toward another self.

*Corrections by Julia K. Sanders  
10-1979*