

HOW THE URANTIA BOOK HELPS US UNDERSTAND THE CONTEMPORARY WORLD

GOVERNMENT TODAY

by

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URANTIA BROTHERHOOD
Summer Study Session
July 21 and 22, 1972

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Dear Reader:

Upon request of the Committee on Education of the Urantia Brotherhood, I have provided the written text of my presentation at the Summer Study Session on Friday, July 21, 1972, for duplication and distribution to interested parties.

Inasmuch as this is the bare outline of that talk, I am hopeful that you will follow these skeletal comments to their conclusion, even though you must perhaps trudge your way through the text, exercising those Urantian virtues of fortitude, patience, and persistence.

Good luck and happy reading.

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August 1972

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You will note that the program has provided two topic periods dealing with government and politics. I'm going to spend the first period discussing the institution of government. I'll begin with a brief history of government and its destiny, then I will follow with a discussion of one or two great problems facing that institution as well as solutions to those two problems. We will conclude with some speculation about the place Urantia Brotherhood may take in the scheme of world government.

The second period, I believe, will be devoted to a discussion of the present international political dilemma.

We have a big project this period. Because of our time limits, we are necessarily going to have to hit only the highlights. Yet I believe the subject matter will be reasonably clear. If not, we may have time for a few questions, or you may wish to do some concentrated study yourselves.

Before I begin I'd like to preface my remarks by saying that my comments, while based on the Urantia Book, are the product of my own thought and research and are not to be considered in any way an official pronouncement of Urantia Brotherhood or Urantia Brotherhood School.

It has been said that no human being can enjoy complete personal liberty unless such a person lives by himself and works alone. With one other person you can form a partnership as in married life. But when two or more persons associate themselves for any purpose they thereby create a social problem, one that demands plans for co-operation, rules and regulations which provide for adequate leadership and effective unification of all group activities.

The Urantia Book puts it this way:

*"No sooner had man partially solved the problem of making a living than he was confronted with the task of regulating human contacts. The development of industry demanded law, order, and social adjustment; private property necessitated government." (p. 783)

*"On an evolutionary world, antagonisms are natural; peace is secured only by some sort of social regulative system. Social regulation is inseparable from social organization; association implies some controlling authority. Government compels the co-ordination of the antagonisms of the tribes, clans, families, and individuals." (p. 783)

*"Government is an unconscious development; it evolves by trial and error. It does have survival value; therefore it becomes traditional. Anarchy augmented misery; therefore government, comparative law and order, slowly emerged or is emerging. The coercive demands of the struggle for existence literally drove the human race along the progressive road to civilization." (p. 783)

Hence, government in one form or another appeared. And government, like every other institution on an evolving planet of time and space is subject to the evolutionary process.

There are only two realities in this world; the individual and the human race. All other subdivisions are artificial and man made. The development of government cannot remain static. It must either progress or retrogress. Destiny demands that it must eventually progress, notwithstanding the inertia of tradition and periods of dormancy, and even degeneration.

Until government advances to the state of a world government, its development from time to time is only transitory and imperfect. And even after becoming a world wide government, the institution will continue to undergo change: it will eventually die out, giving way to the self-control of each individual.

One might ask the question relating to governmental evolution, "Where are we now?"

We have been instructed regarding the seven stages of planetary evolution. The Urantia Book calls these Planetary Mortal Epochs. Let's take a look at these.

*1. Pre-Planetary Prince Man--Primitive Man

"Primitive men are mighty hunters and fierce fighters. The law of the age is the physical survival of the fittest; the government of these times is wholly tribal. During the early racial struggles on many worlds some of the evolutionary races are obliterated, as occurred on Urantia. Those who survive are usually subsequently blended with the later imported violet race, the Adamic peoples." (p. 589)

"In the light of subsequent civilization, this era of primitive man is a long, dark, bloody chapter. The ethics of the jungle and the morals of the primeval forests are not in keeping with the standards of later dispensations of revealed religion and higher spiritual development." (p. 589-590)

*2. Post-Planetary Prince Man

"But the Planetary Prince is not 'The Prince of Peace.' Racial struggles and tribal wars continue over into this dispensation but with diminishing frequency and severity. This is the great age of racial dispersion, and it culminates in a period of intense nationalism. Color is the basis of tribal and national groupings, and the different races often develop separate languages. Each expanding group of mortals tends to seek isolation. This segregation is favored by the existence of many languages. Before the unification of the several races their relentless warfare sometimes results in the obliteration of whole peoples; the orange and green men are particularly subject to such extinction." (p. 591)

"On average worlds, during the latter part of the prince's rule, national life begins to replace tribal organization or rather to be superimposed upon the existing tribal groupings." (p. 591)

*3. Post-Adamic Man

"The post-Adamic epoch is the dispensation of internationalism. With the near completion of the task of race blending, nationalism wanes, and the brotherhood of man really begins to materialize. Representative government begins to take the place of the monarchial or paternal form of rulership. The educational system becomes world-wide, and gradually the languages of the races give way to the tongue of the violet people. Universal peace and co-operation are seldom attained until the races are fairly well blended, and until they speak a common language." (p. 594)

"Great ethical advancement characterizes this era; the brotherhood of man is the goal of its society. World-wide peace--the cessation of race conflict and national animosity--is the indicator of planetary ripeness for the advent of the third order of sonship, the Magisterial Son." (p. 591)

*4. Post-Magisterial Son Man

"On normal and loyal planets this age opens with the mortal races blended and biologically fit. There are no race or color problems, literally all nations and races are of one blood. The brotherhood of man flourishes, and the nations are learning to live on earth in peace and tranquillity. Such a world stands on the eve of a great and culminating intellectual development." (p. 594)

"The political government and social administration of the races continue to improve, self-government being fairly well established by the end of this age. By self-government we refer to the highest type of representative government. Such worlds advance and honor only those leaders and rulers who are most fit to bear social and political responsibilities." (p. 595)

*5. Post-Bestowal Son Man

"Throughout this epoch there is a gradual lessening of governmental supervision. True self-government is beginning to function; fewer and fewer restrictive laws are necessary. The military branches of national resistance are passing away; the era of international harmony is really arriving. There are many nations, mostly determined by land distribution, but only one race, one language, and one religion. Mortal affairs are almost, but no quite, utopian. This truly is a great and glorious age!" (p. 597)

*6. Post-Teacher Son Man

"An entirely new order of society has arrived. There are still great differences among mortals, but the state of society more nearly approaches the ideals of social brotherhood and spiritual equality. Representative government is vanishing, and the world is passing under the rule of individual self-control. The function of government is chiefly directed to collective tasks of social administration and economic co-ordination. The golden age is coming on apace; the temporal goal of the long and intense planetary evolutionary struggle is in sight. The reward of the ages is soon to be realized; the wisdom of the Gods is about to be manifested." (p. 599)

*7. The Era of Light and Life

The Acme of Material Development

"Mortal creatures living on a sin-stricken, evil-dominated, self-seeking, isolated world, such as Urantia, can hardly conceive of the physical perfection, the intellectual attainment, and the spiritual development which characterizes those advanced epochs of evolution on a sinless sphere." (p. 624)

"The advanced stages of a world settled in light and life represent the acme of evolutionary material development. On these cultured worlds, gone are the idleness and friction of the earlier primitive ages. Poverty and social inequality have all but vanished, degeneracy has disappeared, and delinquency is rarely observed. Insanity has practically ceased to exist, and feeble-mindedness is a rarity." (p. 624)

"The economic, social, and administrative status of these worlds is of a high and perfected order. Science, art, and industry flourish, and society is a smoothly working mechanism of high material, intellectual, and cultural achievement. Industry has been largely diverted to serving the higher aims of such a superb civilization. The economic life of such a world has become ethical." (pp. 629, 630)

"War has become a matter of history, and there are no more armies or police forces. Government is gradually disappearing. Self-control is slowly rendering laws of human enactment obsolete." (p. 630)

Governmentally speaking, in what epoch would you place the following?

1. African Bushman--horde with no chiefs (Pre-Planetary Prince man)
2. Indian tribes, rain forest Central and South America--clan-like, tribal (Post-Planetary Prince man)
3. Soviet Union--nominally representative but really autocratic (Post-Adamic or Post-Planetary Prince, depending on whether you look at form or substance)
4. United States--representative government (Post-Magisterial)
5. The world--nationalism (Post-Adamic)

I believe you can see from the foregoing that somewhere on our planet we have examples of government at all stages of development up to and including representative government. Thus, there are at least four epochs represented. On a normal planet this would be highly unusual inasmuch as the entire planet is brought along simultaneously in the passage from epoch to epoch.

The forces of the orderly growth of government on Urantia as far as the successive epochs are concerned are in complete disarray. Trying to understand why there are various degrees of development without the Urantia Book is like trying to reconstruct a jigsaw puzzle with no two pieces from the same box.

The Urantia Book says this:

*"The problems associated with human existence on Urantia are impossible of understanding without a knowledge of certain great epochs of the past, notably the occurrence and consequences of the Planetary Rebellion. Although this upheaval did not seriously interfere with the progress of organic evolution, it did markedly modify the course of social evolution and of spiritual development. The entire superphysical history of the planet was profoundly influenced by this devastating calamity." (p. 754)

Therefore, I'd like to turn briefly to the rebellion and the subsequent Adamic default, with an emphasis on the governmental aspects of both regimes.

The Gods do not begin life on a planet without failing to provide for the intelligent direction of the growth of civilization and the development of all its concomitant institutions. One of these institutions is that of government.

Upon the appearance of will capacity in an evolving species, the stage is set for the appearance of a Planetary Prince. However, upon Urantia the Planetary Prince arrived almost one-half million years after the appearance of human will. (Remember, Urantia was an experimental planet and one of the modifications was a pre-colored evolutionary race.) Nevertheless, Caligastia arrived on Urantia some 500,000 years ago. There were one-half billion primitive people on earth. These people were Andonites. They were a pre-Sangik people and were scattered over Europe, Asia, and Africa. The colored Sangik races appeared simultaneously in one family concomitantly with the arrival of Caligastia.

Caligastia established his headquarters in Mesopotamia, which was then in about the center of the world's population distribution.

The Prince, who was invisible to mortal eyes, brought any number and kinds of helpers with him. Among these were the Caligastia 100. The 100 were made up of Jerusalem citizens who had volunteered to temporarily suspend their ascension career for service on Urantia. They were ascendant mortals who elected to become detached from their Adjusters and placed in bodies containing Andonic life plasma donated by 100 carriers of the best strains. The Caligastia 100 were the visible members of the Prince's staff and acted as liaisons with and directors of the mortal races.

The 100 were immortal, though they did depend upon the fruit of the tree of life. This fruit contained substances which were antidotal to the age-producing elements of animal existence.

The city of the Prince was named Dalamatia in honor of Daligastia, Caligastia's second in command.

*"The nucleus of the settlement was a beautiful, yet simple, city, which was surrounded with a wall forty feet high.

"The city was laid out in ten subdivisions with the headquarters mansions of the ten councils of the corporeal staff situated at the centers of these subdivisions. Centermost in the city was the temple of the unseen Father. The administrative headquarters of the Prince and his associates was arranged in twelve chambers immediately grouped about the temple itself.

*"The buildings of Dalamatia were all one story except the council headquarters, which were two stories, and the central temple of the Father of all, which was small but three stories in height.

"The city represented the best practices of those early days in building material--brick." (p. 743)

This, then, was what the first capital city of Urantia was like.

The ten councils, the headquarters of which they refer to, are the bodies into which the 100 physical liaison personalities were organized. I have listed them on a separate chart for your convenience along with the name of their leader and how the council fared during the rebellion. Two of these councils were concerned with governmental works:

9. Governors of Advanced Tribal Relations--Tut. All went into rebellion. This group was entrusted with the work of bringing human society up to the level of statehood.
10. The Supreme Council of Tribal Co-ordination and Racial Co-operation--Van. All were loyal.

Of the function of these councils the Urantia Book says this:

*"Each of the ten planetary commissions set about slowly and naturally to advance the interests intrusted to them. Their plan consisted in attracting the best minds of the surrounding tribes and, after training them, sending them back to their people as emissaries of social uplift.

"Foreign emissaries were never sent to a race except upon the specific request of that people. Those who labored for the uplift and advancement of a given tribe or race were always natives of that tribe or race. The 100 would not attempt to impose the habits and mores of even a superior race upon another tribe. Always they patiently worked to uplift and advance the time-tried mores of each race. The simple folk of Urantia brought their social customs to Dalamatia, not to exchange them for new and better practices, but to have them uplifted by contact with a higher culture and by association with superior minds. The process was slow but very effectual." (p. 749)

The administration of the Planetary Prince operated fairly normally for 300,000 years when Caligastia joined Lucifer and Daligastia proclaimed Caligastia "God of Urantia and Supreme Over All."

For seven long years rebellion raged. It did not end until every last individual had made a choice. There was a terrible loss of personalities. Van with the loyalists headquartered briefly to the east of the city and then moved to the highlands west of India where he and Amadon, his evolutionary associate, kept up the fight. The results were appalling.

*"Great confusion reigned in Dalamatia and thereabout for almost fifty years after the instigation of rebellion. The complete and radical organization of the whole world was attempted; revolution displaced evolution as the policy of cultural advancement and racial improvement. Among the superior and partially trained sojourners in and near Dalamatia there appeared a sudden advancement in cultural status, but when these new and radical methods were attempted on the outlying peoples indescribable confusion and racial pandemonium was the immediate result. Liberty was quickly translated into license by the half-evolved primitive men of those days." (p. 758)

*"By fifty thousand years after the collapse of the planetary administration, earthly affairs were so disorganized and retarded that the human race had gained very little over the general evolutionary status existing at the time of Caligastia's arrival three hundred and fifty thousand years previously. In certain respects progress had been made; in other directions much ground had been lost." (p. 761)

*"Notwithstanding the terrible setback of rebellion there were many good strains of biologic promise on earth. Under the supervision of the Melchizedek receivers, Van and Amadon continued the work of fostering the natural evolution of the human race, carrying forward the physical evolution of man until it reached that culminating attainment which warranted the dispatch of a Material Son and Daughter to Urantia." (p. 760)

In spite of all the difficulties Van proceeded to prepare the way for Adam and Eve. A commission was chosen to choose a site to become the earth home for the Edentia pair. Three possibilities were considered; an island in the Persian Gulf, the area later chosen for the Second Garden between the Tigris and Euphrates rivers, and a long peninsula extending out into the Mediterranean.

Almost unanimously the Mediterranean site was chosen. I've given you a brief diagram of what the Garden was like. I'd like to go into this story further, but time prevents it.

The preparations progressed and one day Adam and Eve did arrive. These were thrilling times on Urantia. For nearly 100 years after the selection of the site, the garden dwellers had been working and waiting. Some had given up when Van had announced the need to train the second generation, but the great day came and runners went in haste to the carrier pigeon cages shouting: "Let loose the birds; let them carry the word that the promised Son has come." Year after year hundreds of believer settlements had faithfully kept up the supply of these home-reared pigeons for just such an occasion. And so with the flapping of hundreds of wings the word went to hundreds of outlying settlements and a new dispensation was begun.

You will recall that the Third Planetary Mortal Epoch is known as the Post-Adamic Age. Although the major mission of the Adams and Eves is to give a greater genetic potential to the indigenous planetary evolutionary races, they also sponsor schools dealing with the following:

1. Practical arts
2. Fundamental intellectual training
3. Social culture
4. Economic development

5. Trade relations
6. Physical efficiency
7. Civil government

The primary governmental aim of the Post-Adamic era is the achievement of the transition of the various governments from nationalism to internationalism.

*"Adam and Eve had come to institute representative government in the place of monarchial, but they found no government waiting worthy of the name on the face of the whole earth. For the time being Adam abandoned all effort to establish representative government and before the collapse of the Edenic regime he succeeded in establishing almost one hundred outlying trade and social centers where strong individuals ruled in his name. Most of these centers had been organized aforetime by Van and Amadon." (p. 834)

The task given the Adamic pair seemed almost impossible.

*"Adam and Eve found themselves on a sphere wholly unprepared for the proclamation of the brotherhood of man, a world groping about in abject spiritual darkness and cursed with confusion worse confounded by the miscarriage of the mission of the preceding administration. Mind and morals were at a low level, and instead of beginning the task of effecting religious unity, they must begin all anew the work of converting the inhabitants to the most simple forms of religious belief. Instead of finding one language ready for adoption, they were confronted with the world-wide confusion of hundreds upon hundreds of local dialects. No Adam of the planetary service was ever set down on a more difficult world; the obstacles seemed insuperable and the problems beyond creature solution." (p. 839)

The Adamic regime functioned for a little over 100 years. As we all know, Eve was tricked into deviating from the ordained plan and Adam, knowing her fate and not wishing to be alone, joined her in violating his trust. Although neither had premeditatedly entered into rebellion, the divine plan had been abrogated. Adam and Eve were reduced to mortal status. No more were they divine representatives of the spiritual planetary government.

Under the threat of attack by the Nodites to the north, Adam and his loyal followers left for the area between the Tigris and the Euphrates, there to work as mere mortals, attempting to salvage what they could.

*"The supermaterial government of Urantia under the direction of the Melchizedeks, continued, but direct physical contact with the evolutionary races had been severed. From the distant days of the arrival of the corporeal staff of the Planetary Prince, down through the times of Van and Amadon to the arrival of Adam and Eve, physical representatives of the universe government had been stationed on the planet. But with the Adamic default this regime extending over a period of more than four hundred and fifty thousand years came to an end." (pp. 852-3)

Now, please think with me for just one moment.

*"On normal worlds the garden headquarters of the violet race becomes the second center of world culture and, jointly with the headquarters city of the Planetary Prince, sets the pace for the development of civilization. For centuries the city headquarters schools of the Planetary Prince and the garden schools of Adam and Eve are contemporary. They are usually not very far apart, and they work together in harmonious co-operation." (p.586)

*"Think what it would mean on (our) world if somewhere in the Levant there were a world center of civilization, a great planetary university of culture which had functioned uninterruptedly for 37,000 years. And again, pause to consider how the moral authority of even such an ancient center would be reinforced were there situated not far-distant still another and older headquarters of celestial ministry whose traditions would exert a cumulative force of 500,000 years of integrated evolutionary influence. It is custom which eventually spreads the ideal of Eden to a whole world." (p. 587)

*"The continuing existence of the Planetary Adam and Eve, together with the pure-line nucleus of the violet race, imparts that stability of growth to Edenic culture by virtue of which it comes to act upon the civilization of a world with the compelling force of tradition. In these immortal Material Sons and Daughters we encounter the last and the indispensable link connecting God and man, bridging the almost infinite gulf between the eternal Creator and the lowest finite personalities of time. Here is a being of high origin who is physical, material, even a sex creature like Urantia mortals, one who can see and comprehend the invisible Planetary Prince and interpret him to the mortal creatures of the realm, for the Material Sons and Daughters are able to see all of the lower orders of spirit beings; they visualize the Planetary Prince and his entire staff, visible and invisible." (p. 587)

Not only did we lose the visible link between the physical and spiritual realm, but even their locations suffered destruction, although it was not simultaneous with the default.

Regarding the Second Garden:

*"The remnants of this, one of the oldest civilizations, are to be found in those regions of Mesopotamia and to the northeast and northwest. But still older vestiges of the days of Dalamatia exist under the water of the Persian Gulf, and the first Eden lies submerged under the eastern end of the Mediterranean Sea." (p. 875)

Now think with me again. Had the divine plan been carried out we might be taking our summer vacations in Dalamatia or at the Garden Schools; instead of coming to Chicago as we have done today, we might be studying in Eden. Or, it is possible that Adam and Eve might be spending their time between various sub-administrative centers scattered over the world, and, if Chicago were one of these centers, they might be visiting us and we would have the chance actually to talk with our Planetary Father and Mother.

As it is, since Adam and Eve are members of the four and twenty, and as the Urantia Book says the counselors travel often to Urantia, I have the rather strong feeling

that they have visited us many time and perhaps even are present today. Our only handicap is that we cannot see them and talk with them. This deprivation must be very important, as we are denominated agondonters -- those who can believe without seeing -- and are early entrusted with duties in universe service.

The Urantia Book says it takes a strong character to admit he was wrong and to do an immediate about-face and travel along the correct path. Notwithstanding that Adam and Eve defaulted and were reduced to mortal status, they didn't run away from their problems. Until they died each labored tirelessly and in the face of great hardship for the good of the mortal races. Even as mortals they set a worthy example for each one of us.

Things didn't turn out as they had been planned. Two divine regimes had failed, yet, without direct physical supervision the evolution of government proceeded apace despite the handicaps of not having regimes of long standing giving advice and carefully guiding and encouraging the proper advancement from age to age. Though it oftentimes seems that our planet has many times taken two steps forward and one backward in its forward progress, the planet as a whole has done fairly well up to the present, at least governmentally speaking.

*"(The) progressive transfer of self-determination from the smaller to ever larger political organizations has generally proceeded unabated in the East since the establishment of the Ming and the Mogul dynasties. In the West it obtained for more than a thousand years right down to the end of the World War, when an unfortunate, retrograde movement temporarily reversed this normal trend by re-establishing the submerged political sovereignty of numerous small groups in Europe." (pp. 1488-9)

In the talk to follow mine, Jim Mills will more fully explore the international problems with an emphasis on national sovereignty. For the moment I believe it suffices to say that the world's international situation is unstable, stagnated, and confused. The progressive momentum--at least for the moment--has largely been arrested.

Now, hopefully to this point, you can begin to appreciate the "how" and the "why" of the confused pattern of governmental patterns the world over.

Now that the stage has been set, I wish to discuss the following:

1. In general, how the countries with more advanced types of governments should deal with the nations exhibiting less advanced governmental forms, and
2. More specifically, how the advanced nations must conduct themselves if they are to continue to progress in their relations with their avowed international enemies and with their own internal development.
3. Finally, I'd like to discuss briefly the possible analogy of the function of the Urantia Brotherhood to some aspects of the Adamic regime. I'm going to argue that in some respects the Adamic regime is not entirely inoperative as regards physical contact with the mortal races.

In this state of the world's confusion the more advanced countries of the world, that is, advanced socially, economically, and governmentally, can act somewhat in the role of the original garden. These nations, especially the English speaking ones, can minister to their brethren in a number of ways. One of these ways is governmental.

Government development can be encouraged and fostered, but it must be done wisely. Our nation should learn from the techniques of the Adamic Schools, that is, training the leaders of other nations and sending them back to their own people. Although there might be a few ready countries, in the main we should not expect that we can suddenly transplant, full blown, our system of organization and regulation to a country emerging from a 15th century feudal existence and have the populace immediately take the system to its bosom, and, moreover, have that system work!

Unfortunately, in this age of ideology, we have somehow come to believe that the representative democratic concept is the one and only method of government capable of guaranteeing the populations of the various countries the basic rights of self-perpetuation, self-maintenance, and self-gratification. Hence, we export our form of government as a panacea for all the ills a developing country might have!

The Urantia Book says this:

*"The political or administrative form of government is of little consequence provided it affords the essentials of civil progress--liberty, security, education, and social co-ordination. It is not what a state is, but what it does, that determines the course of social evolution." (p. 803)

Today we should not forget that as a result of the rebellion and default many countries exist at different levels of governmental evolution. We should not excessively criticize these governmental forms so long as they are an improvement over what preceded them and so long as the people can begin to progress increasingly, unless those governments seek world domination and planetary subjugation.

Let us be patient with the advancing nations, training their best people to return to their native land to assist in the job of bettering their country and people.

As the more advanced countries work for the betterment of the government of all peoples, we can take heart that *"government(s) must evolve if they are to remain,.. only those institutions which move forward with the evolutionary stream persist." (p. 804)

Ultimately, we know the governments of the planet must evolve into a form where there is a separation of powers. The form of government is otherwise unimportant so long as it accomplishes this separation.

*"The only sacred feature of any human government is the division of statehood into three domains of executive, legislative, and judicial functions. The universe is administered in accordance with such a plan of segregation of functions and authority. Aside from this divine concept of effective social regulation or civil government, it matters little what form of state a people may elect to have provided the citizenry is ever progressing toward the goal of augmented self-control and increased social service." (p. 806)

In trying to encourage wisely the development of the governments of various peoples, I am not advocating that we should assume the role of intermeddler unless it is necessary to stop war or to assure our own national survival.

But, if we do not intermeddle on the one hand, I believe we should, on the other, do everything in our power to guarantee our continued national existence and that of the other advanced countries. It is an axiom of military campaigning to have first a secure base. Without a secure and well defended base you have nothing. By analogy, all the while we are attempting to enlighten and uplift the less advanced peoples and nations of the world, we should take every step to insure our national safety.

The Urantia Book states:

*"The appearance of genuine brotherhood signifies that a social order has arrived in which all men delight in bearing one another's burdens; they actually desire to practice the golden rule. But such an ideal society cannot be realized when either the weak or the wicked lie in wait to take unfair and unholy advantage of those who are chiefly actuated by devotion to the service of truth, beauty, and goodness. In such a situation only one course is practical: The 'golden rulers' may establish a progressive society in which they live according to their ideals while maintaining an adequate defense against their benighted fellows who might seek either to exploit their pacific predilections or to destroy their advancing civilization." (p. 804)

A more mundane way of putting it is: Do everything positive you can. Trust in God, but keep your powder dry.

And, while the free nations see to their security, they should wisely engage in that positive activity of encouraging trade.

*"The peace of Urantia will be promoted far more by international trade organizations than by all the sentimental sophistry of visionary peace planning.

"The absence of common language has always impeded the growth of peace groups, but money has become the universal language of modern trade. Modern society is largely held together by the industrial market." (p. 787)

But do not interpret what I have just said to mean that there should not be practical peace planning, enforceable by the rule of coercive world law.

I wish to offer the following examples of how some of these foregoing principles have been put into practice. This last year has witnessed an unprecedented diplomatic offensive to bring about mutual understanding and to initiate trade with our enemies. The President of the United States has travelled to both China and the Soviet Union. Attempts have been made to limit the arms race, and trade agreements have been entered into, including the largest single grain purchase agreement ever, providing for the sale of various grains to Soviet Russia for 750 million dollars. The present administration has, nevertheless, endeavored to maintain our defensive and offensive capabilities.

Notwithstanding the declared animosity of these countries, we have diligently attempted to encourage a lessening of the international paranoia of two countries which together hold a little less than 30% of the earth's entire population. These governments ideologically are antidemocratic, totalitarian, and atheistic. Therefore, we cannot afford to fail to maintain our defensive posture, but neither can we fail to make those small initial, positive efforts that may someday bear the fruit of lessened international tensions. As Chairman Mao said, "We must seize the opportunity," and whenever there is a chance for better understanding, we must be alert to seize it.

We must have one hand outstretched in friendship but we must hold a club ready in the other. Remember, though the Adamites of the first garden were a pacific people, they provided for their peninsula's defense and safety. And we have further instructions along these lines in the paper dealing with government on a neighboring planet.

Ideally, we should never have to fight for liberty. Liberty is right and the Spirit is on the side of right. That is true, but it happens in this world you have to fight for liberty. I don't believe in fighting, but if you try to take my liberty away from me, I will fight.

Now, we have talked generally about ways of approaching evolving governments from country to country, including the anti-democratic, atheistic, and totalitarian ones. I would like to focus now on one major internal problem facing representative governments: in the technologically advanced countries accelerating change in all phases of life with subsequent confusion and apathy.

In the face of all this change and at this historical moment, the Urantia Book says:

*"During the psychologically unsettled times of the twentieth century, amid the economic upheavals, the moral crosscurrents, and the sociologic rip tides of the cyclonic transitions of a scientific era, thousands upon thousands of men and women have become humanly dislocated; they are anxious, restless, fearful, uncertain, and unsettled; as never before in the world's history they need the consolation and stabilization of sound religion. In the face of unprecedented scientific achievement and mechanical development there is spiritual stagnation and philosophic chaos." (p. 1090)

I wish we had time to get into this more fully, especially the spiritual aspects, but neither time nor the scope of the subject matter permit.

With rapid change and the necessity of faster and faster adjustments people lose their perspective and many times their values. Not being sure what is right, people simply throw up their hands in resignation and apathy sets in. Take today, for instance.

People do not know where to turn, what values they should accept, what legislation is wise, what leaders they should elect. Our social fabric is rent with racial disagreements, protests against the war, demands for inflationary wage increases, skyrocketing welfare costs, assassinations of prominent leaders, and increasing divorce rates, just short of 50% of all marriages.

Representative government is being sorely tried to bring some semblance of order and co-ordination out of this chaos. Many ask the question: "Is this form of government still workable?" Yes, representative government is faced with new challenges of considerable gravity today. I am confident, nevertheless, that solutions will be found, but doing so requires that the machinery of government must be maintained and that the populace of the democratic countries be alert to their responsibilities.

The stable and dependable electorate of all the democratic nations must be aroused. They must be reminded that representative government is not an exclusive club which we can join and evermore placidly enjoy its protection. It is a way of life which we must ever defend. The believers in democratic-representative government must prepare and constantly man their political defenses against the ever-present undemocratic minorities who would lie in wait for the right moment to overthrow our basic freedoms and liberties. "The liberty of democracy must not carry the license to destroy democracy!" "There should be no liberty of speech for those who wish to abolish liberty of speech. The democracies of today have all but been destroyed by those who used the freedoms of democracy for their nefarious purposes."

*"Urantia mortals are entitled to liberty; they should create their systems of government; they should adopt their constitutions or other charters of civil authority and administrative procedure. And having done this, they should select their most competent and worthy fellows as chief executives. For representatives in the legislative branch they should elect only those who are qualified intellectually and morally to fulfill such sacred responsibilities. As judges of their high and supreme tribunals only those who are endowed with natural ability and who have been made wise by replete experience should be chosen." (Someday we will have schools of statesmanship in which leaders and rulers will be trained.)

"If men would maintain their freedom, they must, after having chosen their charter of liberty, provide for its wise, intelligent, and fearless interpretation to the end that there may be prevented:

- "1. Usurpation of unwarranted power by either the executive or legislative branches.
- "2. Machinations of ignorant and superstitious agitators.
- "3. Retardation of scientific progress.
- "4. Stalemate of the dominance of mediocrity.
- "5. Domination by vicious minorities.
- "6. Control by ambitious and clever would-be dictators.
- "7. Disastrous disruption of panics.
- "8. Exploitation by the unscrupulous.

- "9. Taxation enslavement of the citizenry by the state.
- "10. Failure of social and economic fairness.
- "11. Union of church and state.
- "12. Loss of personal liberty." (p. 798)

Representative government will survive; confusion and apathy will be conquered.

Nationally and internationally, these are the times that try men's souls. But remember:

*"Confusion goes before growth as well as before destruction." (p. 1092)

And now comes the Urantia revelation to shed light upon the path of national life as well as upon religious experience and personal conduct. The angels of the churches and the angels of nation life are standing, as it were, at attention, while the seraphim of progress marshal their reserves for the impending attack upon the world's stalemate of international confusion and spiritual lethargy.

We spoke earlier of the custom of Adam and Eve to eventually establish subadministrative centers over the face of the globe. And we are told that the present planetary spiritual administration of the Resident Governor General closely resembles that of the Material Sons.

We are presently witnessing the necessarily slow, but very proper growth of centers of light and truth--Urantia societies and study groups--throughout the world, somewhat analogous to the establishment of subadministrative centers of Adam and Eve.

As unlikely an individual as Machiavelli wrote during the Renaissance, circa 1500:

"There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things."

It is true we are a pioneer group. Urantia, you may recall, is designated as an experimental planet. We are embarking on a grand experiment. Truth battalions are being mobilized throughout the world. Urantia societies and study groups are beginning to serve as centers for the spread of truth, light, and hope to those who come in contact with them. It is my own, personal belief that Urantia Brotherhood is a functioning last link in the downward thrust of our planet's spiritual administration whose great purpose is to rehabilitate, revitalize, and spiritually surcharge Urantia's mortal establishment.

Urantians, as they work for the uplift of their fellows, must be alert not to make the mistake of the early Jews who were constantly looking for sudden and miraculous happenings. They must work for, and patiently expect nothing more than normal, sure, evolutionary progress.

For the immediate present we must be sure that firm foundations are laid among stable and dependable individuals. Remember over-rapid growth would be suicidal. Groups must be encouraged to grow--even if it is slowly, but surely--into knowledgeable and dedicated centers for spiritual uplift.

But in the task of planning and working for the future, let us not lose what we already have, let us expend every effort to abide by the plan of the Revelatory Commission to prevent people and groups with ulterior motives from attaching themselves to the Urantia Book, and the Urantia movement. As loyal Soldiers of the Circles we should be ever alert to neutralize and nullify the wicked efforts of any who would attack, attempt to destroy, or otherwise usurp the Urantia Book, whether these efforts come from without or within.

Beware of wolves in sheep's clothing. Remember that although she was well-meaning, the innocent but evil efforts of Eve precipitated the world into racial pandemonium and cultural chaos, and we are still suffering the effects of that well-intentioned but misguided error today.

You might say that for the first time in 40,000 years, the planetary rulers have been able, to some extent, to re-establish the visible link with mortal man. Do not misunderstand: we Urantians are not per se a chosen people--but we do have the opportunity to choose, to choose to help the planetary authorities preserve and disseminate an authoritative and replete Fifth Major Epochal Revelation.

In a sense the Adamic regime again functions. Ours is a high honor; an extraordinary trust has been placed in our hands. And may we all wholeheartedly enlist in the solid ranks of those mortals who shall go forth in this coming battle for truth against error under the unfaltering leadership of the mighty seraphim of progress.

* * * * *

I hope that in these past few minutes you have been able to grasp what our planetary government should have been like, and how our planet was deprived of a normal and orderly beginning due to rebellion. I have hoped to provide you with a framework for better understanding the crazyquilt pattern of governmental forms over the world, and to provide a guide, which I believe is consistent with the Urantia Book, for dealing with our international neighbors. Additionally, it was my plan to show that despite the pressures of change, confusion, and apathy, representative government is still workable, so long as we reaffirm the principles on which it was established and remain ever alert to their requirements.

Finally, I wish to speculate that the spiritual planetary government has embarked on an experiment of re-establishing a visible organization to augment its efforts of bringing the planet more into line with the normal plan of evolutionary progress. Of course, this last thought is only speculative, but by so speculating we are better able to appreciate the solemn task lying before us.

Government will continue to evolve; the age of light and life will be attained. Then government will fade away and self-control will be in the ascendancy. But until that time and for the immediate future we can remember: The Master's teachings will sometime prevail. The Brotherhood of Man will someday begin. As part of our effort to save the world, I am sure you see the place destined for the Urantia Book.

HELPFUL DATES TO REMEMBER FROM THE URANTIA
BOOK

Years from 1972 — approximate unless noted otherwise by "*"

- 933,446* Urantia recognized as planet of human habitation
- 500,000 Appearance of Planetary Prince
- 300,000 Planetary rebellion
- 85,000 Remnants of red man to North America
- 65,000 Birth of Onamonalonton — Spiritual leader of early red men — now on four and twenty counselors
- 37,886* Appearance of Adam and Eve
- 37,780* Default of Adam and Eve and establishment of the second Garden
- 25,000 Origin of Andite racial blend
- 4,000 Appearance of Machiventa Melchizedek
- 2,000 Birth of Jesus-- seventh and final bestowal of Michael of Nebadon

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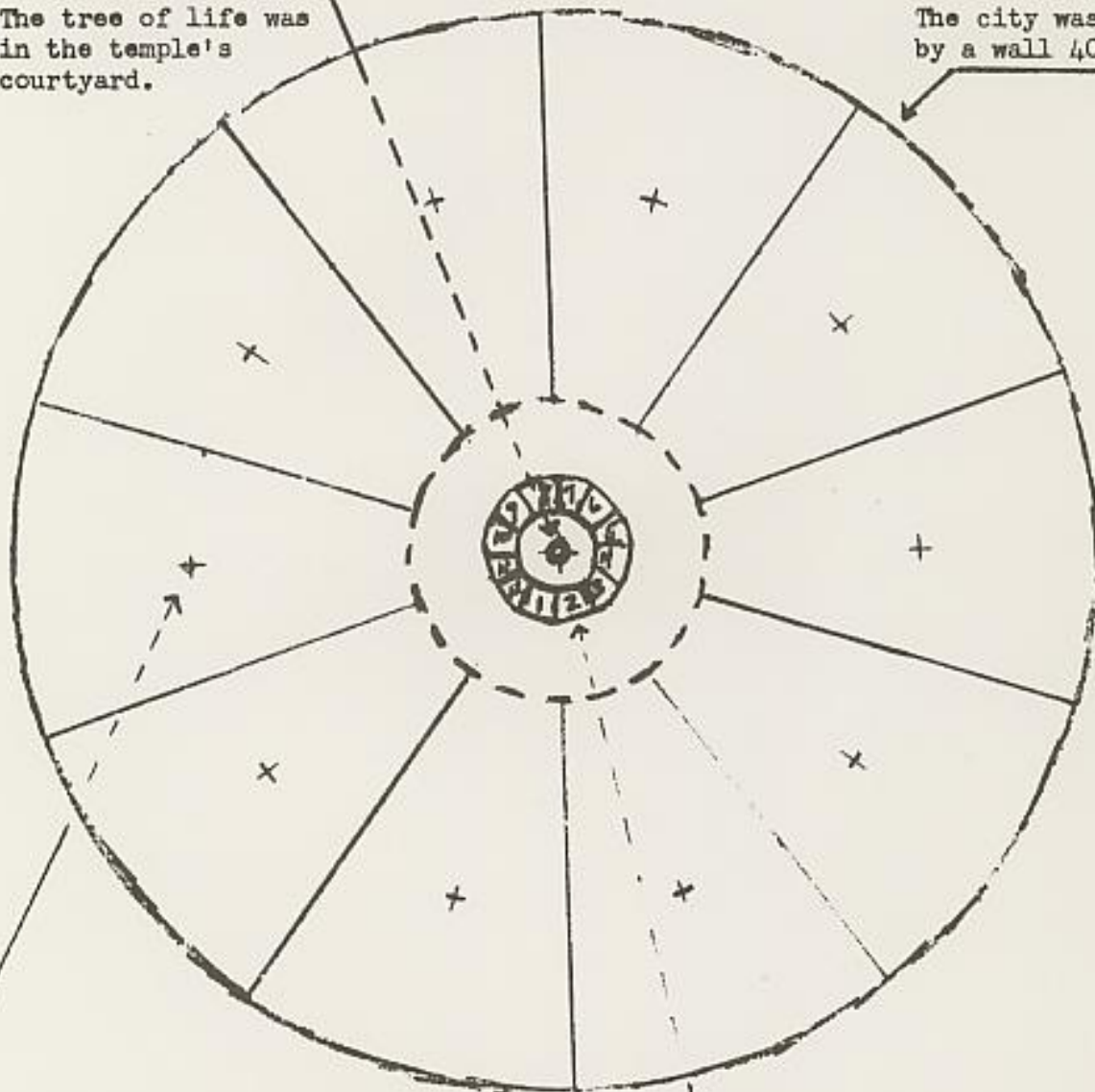
DALAMATIA

The World's First Capital

The city was laid out in ten subdivisions. In the center of the city was the Father's temple.

The tree of life was in the temple's courtyard.

The city was surrounded by a wall 40 feet high.



Van camped a few miles to the East just after the rebellion, and took the tree of life with him.

Each of the ten councils had its headquarters mansion in the center of one of the respective subdivisions.

The administrative headquarters of the Prince consisted of 12 chambers immediately grouped about the Father's temple

Dalamatia had 6,000 residents at the time of the rebellion, not including 1000 or so visitors and observers.

The area within 100 miles was settled.

(Schematic diagram; not drawn to scale)

ORGANIZATION OF CALIGASTIA ONE HUNDRED

<u>Name of Council</u>	<u>Leader</u>	<u>Number Who Remained Loyal</u>
1. <u>Council on Food and Material Welfare</u> Devoted to material advancement of the races	Ang	Ang + 3
2. <u>The Board of Animal Domestication and Utilization</u> Concerned with animal husbandry from cows to fandors	Bon	0
3. <u>Advisors Regarding the Conquest of Predatory Animals</u> Instructed races as to how to tame wild animals and build strong defenses and traps	Dan	0
4. <u>The Faculty on Dissemination and Conservation of Knowledge</u> Devised first alphabet, had charge of library of more than two million separate records	Fad	Fad + 5
5. <u>Commission on Industry and Trade</u> Trade and manufacture—first commercial credit practices with use of tokens	Nod	0
6. <u>College of Revealed Religion</u> Tried to substitute creator fear for ghost fear	Hap	Hap + 9
7. <u>Guardians of Health and Life</u> Taught many health practices which were never re-learned until the Twentieth Century. Had a hard time getting people to bathe. Made it a religious ceremony	Lut	0
8. <u>The Planetary Council on Art and Science</u> Taught rudiments of physics and chemistry--encouraged sculpting	Mek	Mek + 9
9. <u>The Governors of Advanced Tribal Relations</u> Tried to encourage the peaceful growth of government inter- and intra-tribal	Tut	0
10. <u>The Supreme Court of Tribal Co-ordination and Racial Co-operation</u> Court of Appeals for other nine councils and looked after anything not specifically in other groups' charge	Van	Van + 9

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THE GARDEN OF EDEN

The Garden site was a long, narrow peninsula. Mountains surrounded the perimeter of the peninsula and bordered a highly elevated coastline.

The Garden of Eden was the world's second capital.

Two large walls were built. Wild animals were kept in between

The neck of the peninsula was 27 miles in width at narrowest point

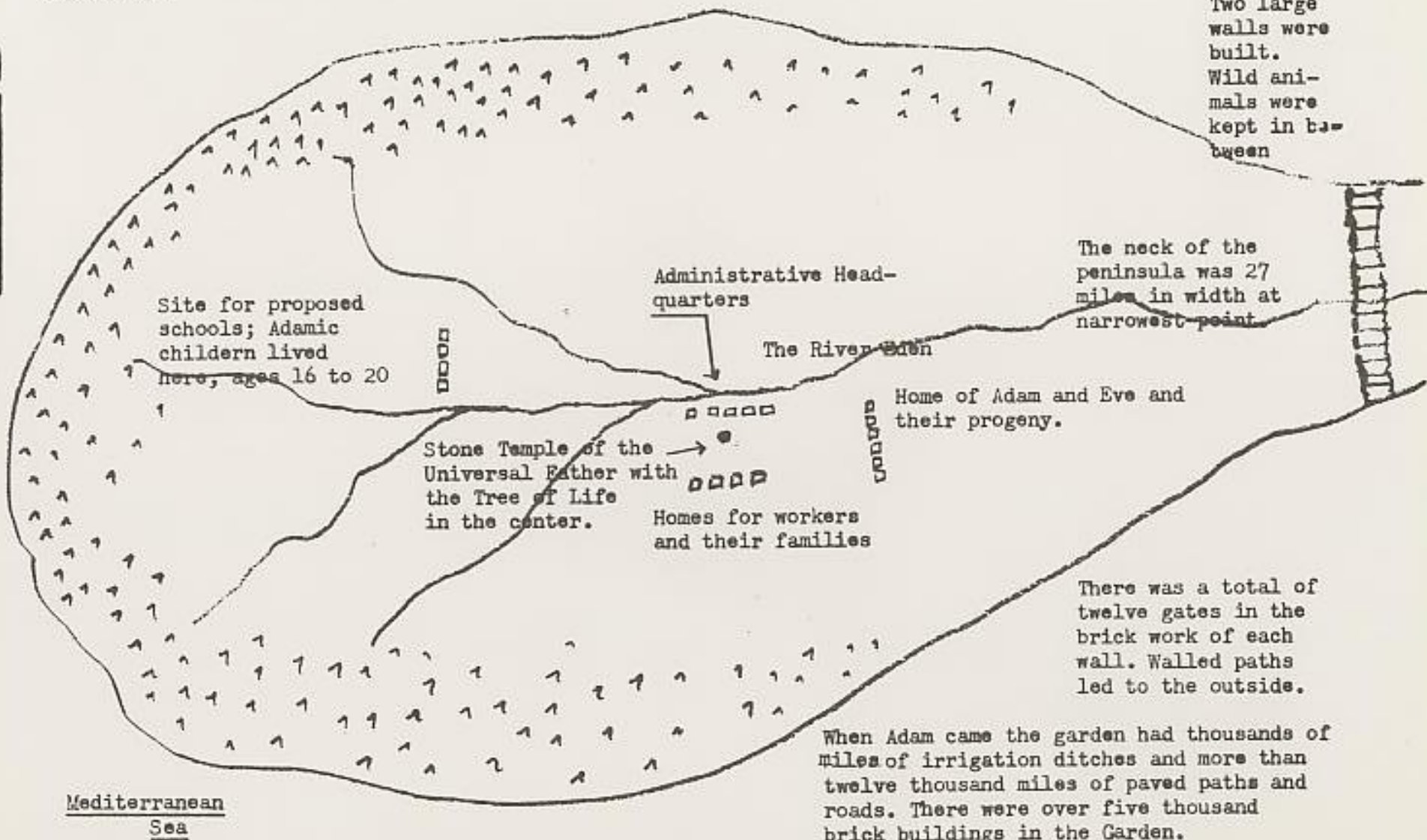
Home of Adam and Eve and their progeny.

There was a total of twelve gates in the brick work of each wall. Walled paths led to the outside.

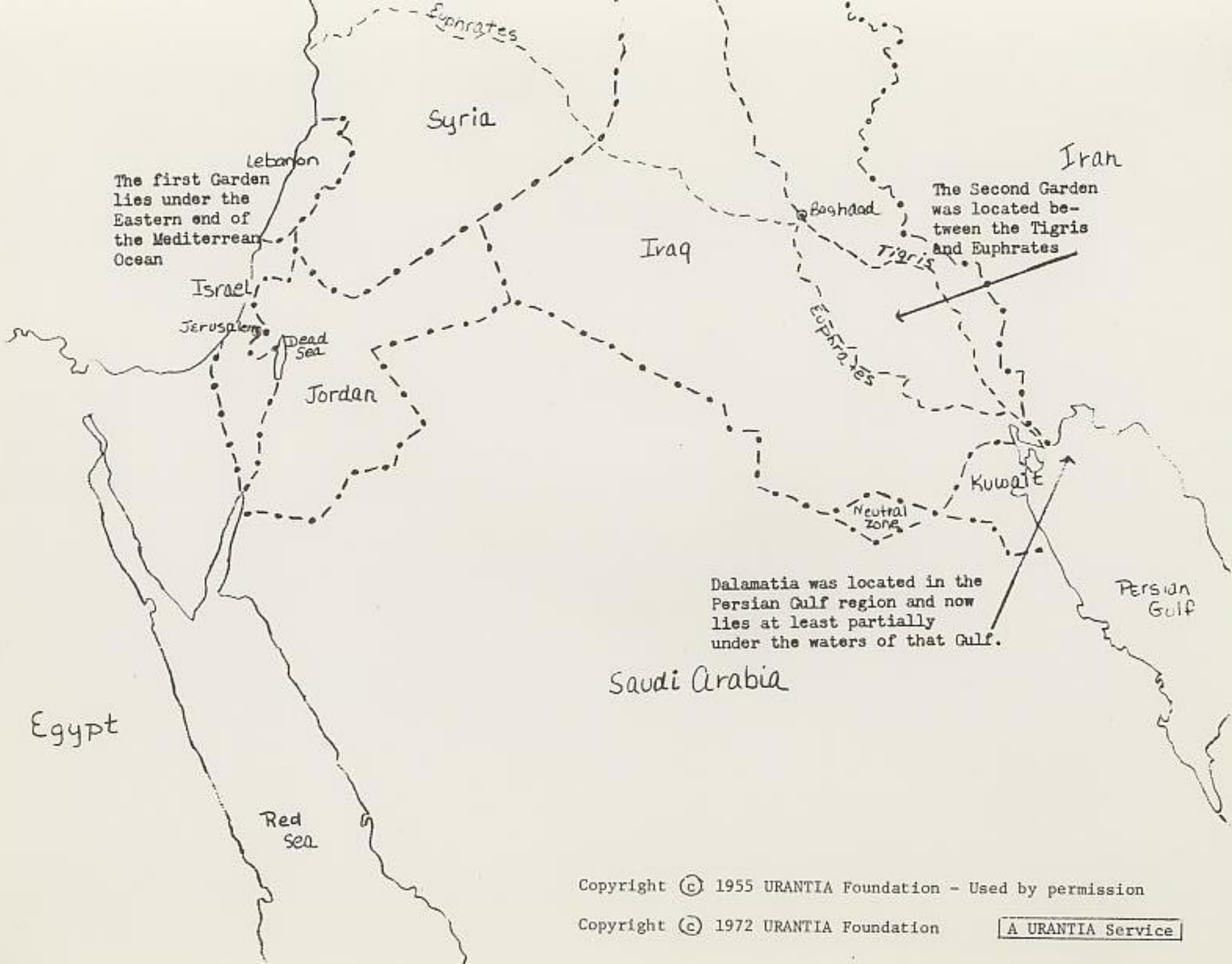
When Adam came the garden had thousands of miles of irrigation ditches and more than twelve thousand miles of paved paths and roads. There were over five thousand brick buildings in the Garden.

"Without and beyond, the world lay in darkness, ignorance, and savagery. Eden was the one bright spot on Urantia." (p.823) Quote by permission

(Schematic diagram; not drawn to scale)



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The first Garden lies under the Eastern end of the Mediterranean Ocean

The Second Garden was located between the Tigris and Euphrates

Dalamatia was located in the Persian Gulf region and now lies at least partially under the waters of that Gulf.

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