

URANTIA

*Martin
Gardner*

THE GREAT CULT MYSTERY

 **Prometheus Books**

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The Urantia Book

In the last half of the nineteenth century, when Spiritualism was rampant, thousands of what were called "direct-voice" trance mediums flourished around the civilized world, especially in England and the United States. The most famous such medium was Mrs. Leona Piper of Boston, who convinced no less a famous psychologist and philosopher than William James that she had paranormal powers. Like most direct-voice mediums, Mrs. Piper would fall into a deep sleep during which her vocal chords would be taken over by spirits of the dead who spoke in voices markedly different from her own. Until a decade ago such mediums were hard to find in the United States. Now they are all over the map, especially in Pacific coast states. Skeptics have described them as mediocre ventriloquists who speak in funny voices, but you can see their lips move.

Today's fashionable phrase for such phenomena is "trance channeling." These new mediums, of which J. Zebra Knight was the first to achieve fame and fortune (thanks to the hype of Shirley MacLaine), do not channel dead relatives. Instead, they channel higher entities who either once lived on earth, sometimes thousands of years ago, or who live on distant planets or in higher-dimensional spaces. Most of these channelers are charlatans, out to gouge money from gullible New Agers. There is, however, little doubt that occasionally certain persons (often someone who as a child suffered a severe head injury) have the ability to go into trances during which alternate personalities seem to speak through their lips or to write by seizing their hand. Mrs. Piper was capable of having three spirits simultaneously control her, one speaking through her mouth, one writing with her left hand, and a third writing with her right hand. Invariably such mediums profess to recall nothing that goes on while they are asleep or in trance.

Wilfred Custer Kellogg

er star player in the history of the Urantia movement—the man
his sleep I am convinced was the conduit through whom the
ortals first communicated their revelations to Sadler—was Wilfred
Kellogg, Sadler's brother-in-law.

Wilfred was born October 3, 1876, in Berkshire, Vermont. At about
his mother took him to Battle Creek after the death of his father.
Battle Creek census lists Wilfred as a bookkeeper living with his
Although without any formal education beyond the sixth grade,
ame business manager of W. K. Kellogg's Toasted Corn Flake
ny. This is not so surprising when you consider that Will Kellogg,
pany's founder and president, also had no college training. Wilfred
from the company in 1910. After his marriage in 1912 he sold
ings in the company and joined Sadler in Chicago.

Wilfred's father, Charles Leonidis Sobeski Kellogg (1847–1896) was a
iding minister of the Seventh-day Adventist's New England Con-
After his death from pneumonia at age 48, in Norwich, Connecti-
body was reinterred in Battle Creek. As a youth he had been a
during the Civil War, serving in Company D, first regiment of
mont Volunteer Heavy Artillery.

Charles's father, Edward Kellogg (1802–1891), was also an Adventist
Wilfred's uncle (a son of his father's brother Ray Stanley Kellogg),
ses Eastman Kellogg, a prominent Adventist editor and writer in
reek. His book *The Supremacy of Peter* (Review and Herald, 1897)
ly attacked the Roman Catholic claim that Peter was the first pope.
ts of the time, many even today, believed the Catholic Church
e Antichrist.) Moses Eastman Kellogg was a good friend of Sister

White's eldest son James Edson. In his book *The Coming of Jesus* (1900) James thanks Moses for his contributions.

Moses also collaborated with John Kolvoord on a 119-page book titled *The Vision of the Evening and Morning, a Study of the Prophecy of Daniel VIII*. The book attacked the early church dogma known as the "Shut Door" which maintained that in 1844 the door to salvation was closed for everyone except living Adventists (see Chapter 4). The book was published in 1900 the same year that Dr. John Kellogg was excommunicated. Wilfred's nephew Ray Stanley, Jr., recalls that his father told him that all the related Kelloggs then living in Battle Creek, were dropped from the church along with Dr. Kellogg.

The "dropping" was not excommunication. Milton Raymond Hood in *Flames Over Battle Creek* (1977), a biography of George Washington Amadon, tells the story in his final chapter. He says that in 1907 about twenty-five of the "Battle Creek rebels" asked that their names be dropped from Adventist membership rolls. The names include Dr. Kellogg's brother William Keith, Wilfred Kellogg, and his uncle Moses Eastman Kellogg. I would not be surprised if Dr. Sadler was also among those dropped.

Wilfred was the oldest of five children. His brother Ray Stanley Kellogg, 18 years younger, was a dentist, in the Battle Creek area for half a century. His two sons, Ray Stanley, Jr., and John Phillips, are both living, though regrettably neither had any personal contacts with Wilfred. They knew of his close connection with the Urantia cult, and either Wilfred or Sadler sent their father a copy of the *UB*, but they did not know that Wilfred was the initial channeler. Wilfred died in Chicago on August 1, 1956, less than a year after the *UB* was published. Ray Stanley, Jr., accompanied his father to Wilfred's funeral in Chicago. He tells me it was a Urantian service and that his father was angry because Dr. Sadler did not attend.

It was probably in Battle Creek that Wilfred met Dr. John Kellogg's niece Anna Bell Kellogg (1877-1960), the sister of Sadler's wife, Lena. An Illinois law prohibited the marriage of first cousins. To make their marriage legal the couple were first married in Kenosha, Wisconsin (a state that did not forbid cousin marriages), on the morning of Wednesday, August 28, 1911. The ceremony took place at the office of Judge George W. Taylor. On the evening of the same day they were married a second time in La Grange, a Chicago suburb. Notices the following day, in Battle Creek's *Daily Morning* and the *Battle Creek Enquirer*, place the wedding at the home of the Sadlers in La Grange. It was an elaborate double wedding performed by ex-Adventist George C. Tenney, then chaplain of the Battle Creek Sanitarium. The other

betrothed couple was Edward Van Bond, of Dallas, and Sarah Willmer, of La Grange.

According to the *Enquirer*, Sarah and Anna were old friends, both having lived with the Sadlers "during recent years." Wilfred and Anna are said to be planning to return to Battle Creek to live at 61 Oak Lawn. Wilfred is called one of Battle Creek's "most promising young business men, and everyone will be deeply interested in his marriage with one of Illinois' fairest daughters." Wilfred is identified as secretary of the Battle Creek Sanitarium Company, as well as secretary-treasurer of the Battle Creek Optical Company.

A 1911 notice in the Ross Coller Collection of Battle Creek's Willard Library says that Wilfred is completing a new house on Ann Avenue, in Battle Creek. He is said to be associated with Dr. Kellogg's *Good Health* magazine, and with the Battle Creek Optical Company. It adds that he also is "in charge of the electrical equipment at the San."

Anna and Wilfred were first cousins by way of Wilfred's mother, Emma Kellogg. Emma was the daughter of John Preston Kellogg by his second wife, and John Preston was the father of Smith Moses Kellogg and Dr. John Kellogg. Thus Wilfred and Anna had John Preston Kellogg as their common grandfather. Wilfred's mother and father were also cousins, though four or five generations removed. Both were descended from Nathaniel Kellogg, of Amherst, Maine, whose father, Joseph Kellogg, had emigrated to the U.S. from England in the mid-seventeenth century.

It is amusing to find in the *UB* (933) the statement: "The transition from the mother-family to the father-family explains the otherwise meaningless prohibitions of some types of cousin marriages."

In his earlier books Sadler defended the view that cousin marriages caused no harm provided both members of the couple are from "good stock." For example, in *The Truth About Heredity* (1927) we find these sentences:

Cousin marriages. The existing legislation on the statute books of the various states of this country, restricting cousin marriages, must be regarded on the whole as being unscientific and more or less unjustified.

It would seem that the laws regulating consanguineous marriage—cousin marriages in particular—would better be based on the pedigree of the individuals concerned and not on the mere fact of relationship. Biologists are of the opinion that marriage of cousins and other near relatives, of strong and efficient stock, would perhaps help the race, whereas all are agreed that cousins possessing hereditary defects should be prevented from entering into the marriage relation.

Legislation restricting cousin marriages is wholly unscientific. Only defective relatives should be denied marriage. Biologists incline to the opinion that cousin marriages in sound and normal stock would benefit the race.

East and Jones concluded that consanguineous marriages were not hurtful to the race, unless the stock already carried inheritable defects.

Similar remarks were even earlier expressed in Sadler's *Race Decadence* (1922). In their 1931 book *Piloting Modern Youth*, Sadler and his wife devote four pages to cousin marriages. They stress the dangers of first-cousin marriages when the parental stock is poor, but "if the heredity is good, the stock is improved." Sadler recalls a case that surely is a carefully disguised account of Wilfred and Anna. He speaks of two first cousins who wanted to marry. Sadler says he did not oppose the marriage, because "I have learned from experience that, when folks make up their minds to get married, you can do little or nothing about it. Even when they pray about it, I have discovered that God always answers yes."

Although Sadler made no attempt to "break up the match," he warned the couple about the possibility that their children might be adversely affected and "advised them to have no offspring." They consulted another physician "and took his contrary advice." A daughter was born. After the first few days she began to have convulsions and show signs of great nervousness. Fortunately, the parents used great wisdom, aided by Sadler's advice, in rearing the girl who at the time of Sadler's account was eleven and "robust, healthy, well nourished, and well controlled." Sadler does not name the parents, but he calls the daughter Mary.

Wilfred and Anna had only one child, Emma Ruth, who was born almost totally deaf. She later learned to speak and lip read. I do not know when she was born or the date of her marriage. Anna outlived her husband by four years, dying in Chicago on February 24, 1960, at age 82.

According to notes made by Martha Sherman (we will meet her in the next two chapters), Ruth died in February 1944. Martha drove through the rain to a memorial for her in Chicago on February 25. Ruth and her husband Jerry Picard (he died in 1991) lived on the outskirts of San Diego in a small apartment where they did not even have a telephone. Ruth developed a cold which rapidly turned into pneumonia followed by an attack of measles. A baby was born during this turmoil "but Jerry was inexperienced in how to care for it and the baby died. Ruth passed on Thursday night." There has been much speculation among Urantians

that Ruth's hearing abnormality, and other genetic defects that may have caused her early death, were related to her parents being first cousins.*

I strongly suspect that Sadler, in his dramatic account of a first-cousin marriage, changed the name of the child from Ruth to Mary, and her hereditary defect from deafness to an unspecified nervous condition. In recalling his experiences with first-cousin marriages, one would expect him to write about the case closest to him, but to alter the facts to preserve the identities of Wilfred and Anna, and their eleven-year-old daughter.

After Sadler established his institute in a three-floor brick mansion at 533 Diversey Parkway, on Chicago's near-north side (it is still the Urantia Foundation's headquarters), Wilfred and Anna found an apartment at 2754 Hampden Court, a few blocks away. The building has since been replaced by a high-rise condominium. Wilfred was made the institute's business manager, a post he held until his death in 1956.

I have found only two references to Wilfred in Sadler's books, although I have not seen all of his books and there may be other such references. At the close of the preface to *The Theory and Practice of Psychiatry* (1936), Sadler thanks his "faithful secretary, Miss Norma Lucas," for her help on the manuscript and "my wife and professional associate, Dr. Lena K. Sadler." He adds: "My long-time associate, Wilfred C. Kellogg, afforded invaluable assistance in going over the manuscript and in the preparation of the index." And at the end of the preface to Sadler's *Prescription for Permanent Peace* (1944) he writes: "My long-time associate, Wilfred C. Kellogg, contributed many valuable suggestions in the preparation of this manuscript."

Throughout his life Wilfred was plagued by ill health and a shyness that almost amounted to a fear of others. Thanks to Buddy Roogow I have a copy of a 1906 letter from Wilfred to his employer, W. K. Kellogg, in which he complained of "bad days" and said that his doctor, a Dr. Read, had advised him to stop working for a few months of "quiet and rest" either out of town or in the Battle Creek Sanitarium where he could receive treatments. He does not specify the nature of his illness, but according to letters from Harry Loose to Harold Sherman, as we shall learn in chapter 8, Wilfred suffered from chronic stomach ulcers.

In Sadler's *The Physiology of Faith and Fear* (1912) we find the following remarkable passage.

*In *Racial Decadence* (p. 330) Sadler claims that 4.5 percent of deafness is the result of parents being cousins.

In the cataleptic state consciousness is diffused—seems to be pushed far out toward the periphery. It is at a dead level of intensity. The mental life is largely in the dim marginal state. The physiological processes of the body are slowed down; in fact, they come to assume conditions very much like those which prevail in the hibernating animal. The body may become stiff and extraordinarily rigid. It is in this condition that the great trance mediums of history and of the present time usually are found when they receive their wonderful revelations and visions.

It is not uncommon for persons in a cataleptic trance to imagine themselves taking trips to other worlds. In fact, the wonderful accounts of their experiences, which they write out after these cataleptic attacks are over, are so unique and marvellous as to serve as the basis for founding new sects, cults, and religions. Many strange and unique religious movements have thus been founded and built up. It is an interesting study in psychology to note that these trance mediums always see visions in harmony with their own theological beliefs. For instance, a medium who believed in the natural immortality of the soul, was always led around on her celestial travels by some of her dead and departed friends. One day she changed her religious views—became a soul sleeper, and ever after that, when having trances, she was piloted about from world to world on her numerous heavenly trips by the angels; no dead or departed friends ever made their appearance in any of her visions after this change in her belief.

Nearly all these victims of trances and nervous catalepsy, sooner or later come to believe themselves to be messengers of God and prophets of Heaven; and no doubt most of them are sincere in this belief. Not understanding the physiology and psychology of their afflictions, they sincerely come to look upon their peculiar mental experiences as something supernatural, while their followers blindly believe anything they teach because of the supposed divine character of these so-called revelations.

Sadler liked to repeat passages, almost word for word, over and over again in later books. The paragraphs quoted above, for example, reappear with only trivial modifications in *The Truth About Spiritualism* (1921), *Modern Psychiatry* (1945), and *Mental Mischief and Emotional Conflict* (1947). The 1912 book, from which I quoted, was surely written in 1911, before Sadler discovered that his brother-in-law was a trance channeler. In later books, where he discusses trance channeling, he inserts suggestions that there may be channelers who are actually in contact with a higher reality.

Mental Mischief contains a paragraph that skeptics of the UB would apply directly to Wilfred:

From time to time some self-styled "prophet" attempts to convince other people of the authenticity of the things he sees and hears in his own mind. If such odd geniuses are reasonably sane and otherwise conventional, they sometimes create large followings, build up cults, and establish churches. On the other hand, if they see a little too far or hear a little too much, they very shortly find themselves within the walls of an insane asylum. That is what happens when this "feeling of reality" is allowed to take such possession of the mind that one fails to distinguish between the creatures of consciousness and those of material existence.

However, this paragraph is soon followed by:

The great majority of these victims of trances and nervous catalepsy, undoubtedly many of them sincerely, believe themselves to be messengers and prophets of God. And this is not strange, since they know nothing about the physiology and psychology underlying their experiences. Neither is it hard to understand why their followers blindly believe anything they teach them.

In my many years of observation of many different *trance mediums* who have had these peculiar dreams and visions, I have found more than four-fifths of them to be women. Both the nervous and the endocrine systems of women appear to lend themselves more readily to these phenomena than do those of men. Certainly, the spiritual forces of the universe do not visit the female of the species more frequently than the male because she is a more highly spiritualized creature. It is probable that the posterior pituitary body and other endocrine or chemical factors which subject the nervous system of the female to periodic upheavals, both psychologic and physiologic, are responsible. I have never seen a case where these phenomena continued after the menopause.

I am not questioning the validity of true prophets, either ancient or modern; I am not even raising that question here. Although I willingly grant that such divinely taught persons may have lived or may even now live, I believe that most of those who have made these claims to supernatural experiences were either frauds or self-deceived persons, who, unacquainted with things psychical, actually believed their spells, visions, or visitations to be of divine origin.

Among those persons who have seizures or experiences of this sort whom I have been able to study, there have been but few in whom I could not discover certain psychic, chemical, and physical influences which accounted to my complete satisfaction for their extraordinary behavior.

Here are Sadler's early opinions about automatic writing and speaking. The paragraphs quoted below, from *The Physiology of Faith and Fear* (1912), also reappear with trivial changes in later books:

phenomena, one which I find myself unable to classify, and which I would like very much to narrate more fully; I cannot do so here, however, because of a promise which I feel under obligation to keep sacredly. In other words, I have promised not to publish this case during the lifetime of the individual. I hope sometime to secure a modification of that promise and to be able to report this case more fully because of its interesting features. I was brought in contact with it, in the summer of 1911, and I have had it under my observation more or less ever since, having been present at probably 250 of the night sessions, many of which have been attended by a stenographer who made voluminous notes.

A thorough study of this case has convinced me that it is not one of ordinary trance. While the sleep seems to be quite of a natural order, it is very profound, and so far we have never been able to awaken the subject when in this state; but the body is never rigid, and the heart action is never modified, tho respiration is sometimes markedly interfered with. This man is utterly unconscious, wholly oblivious to what takes place, and, unless told about it subsequently, never knows that he has been used as a sort of clearing house for the coming and going of alleged extra-planetary personalities. In fact, he is more or less indifferent to the whole proceeding, and shows a surprising lack of interest in these affairs as they occur from time to time.

In no way are these night visitations like the séances associated with spiritualism. At no time during the period of eighteen years' observation has there been a communication from any source that claimed to be the spirit of a deceased human being. The communications which have been written, or which we have had the opportunity to hear spoken, are made by a vast order of alleged beings who claim to come from other planets to visit this world, to stop here as student visitors for study and observation when they are en route from one universe to another or from one planet to another. These communications further arise in alleged spiritual beings who purport to have been assigned to this planet for duties of various sorts.

Eighteen years of study and careful investigation have failed to reveal the psychic origin of these messages. I find myself at the present time just where I was when I started. Psychoanalysis, hypnotism, intensive comparison, fail to show that the written or spoken messages of this individual have origin in his own mind. Much of the material secured through this subject is quite contrary to his habits of thought, to the way in which he has been taught and to his entire philosophy. In fact, of much that we have secured, we have failed to find anything of its nature in existence. Its philosophic content is quite new, and we are unable to find where very much of it has ever found human expression.

Much as I would like to report details of this case, I am not in a position to do so at present. I can only say that I have found in these

years of observation that all the information imparted through this source has proved to be consistent within itself. While there is considerable difference in the quality of the communications, this seems to be reasonably explained by a difference in state of development and order of the personalities making the communications. Its philosophy is consistent. It is essentially Christian and is, on the whole, entirely harmonious with the known scientific facts and truths of this age. In fact, the case is so unusual and extraordinary that it establishes itself immediately, as far as my experience goes, in a class by itself, one which has thus far resisted all my efforts to prove it to be of auto-psychic origin. Our investigations are being continued and, as I have intimated, I hope some time in the near future to secure permission for the more complete reporting of the phenomena connected with this interesting case.

Sadler's first case, the woman with visions and dreams untainted by spiritualism, was of course Mrs. White. Although Sadler had by now become convinced that her revelations were at least partly invalid, he never lost his admiration and fondness for her. When Richard Schwarz visited an aging Sadler—Schwarz was then researching his biography of John Kellogg—he was surprised to find ex-Adventist Sadler still speaking of Sister White with great respect. The second person mentioned in the appendix, who spoke and wrote while in trance, was in my opinion Wilfred Kellogg. He never gave Sadler permission to disclose his identity.

Sadler had acquired from his Adventist background a firm belief in "soul sleeping" until resurrection day, a belief that rendered any communication with the dead absolutely impossible. Whenever Sadler encountered a medium claiming to channel a departed soul, he knew at once that the channeling was invalid and could best be explained as outright fraud or by the medium dredging up false communications from his or her unconscious. However, he was quick to add (*The Mind at Mischief*, p. 352):

Again I must record that I have come in contact with a few individuals of psychic peculiarity, who were the channel of communication for numerous messages that were not of a trivial nature; but in no instance did these messages lay claim to have had their origin with deceased human beings. They always claim an origin separate and apart from the realm of departed spirits.

Note that Sadler uses the word "channel" to describe the parts played by Ellen White and Wilfred Kellogg in communicating nontrivial messages from on high. Similar remarks are in Sadler's *The Truth About Spiritualism* (1923). This book is one of the strongest attacks ever written about

"El libro va a ser publicado", dijo Sadler a Sherman, "sin que nadie humano pueda ser identificado. Estos seres superiores se han negado a utilizar sus propios nombres, especificando solamente su tipo de ser en el universo. Sólo existen unos pocos que aún viven, de los que mantenían contacto con el fenómeno al principio, y cuando nosotros morimos, nuestros conocimientos también lo hacen. El libro existe como un gran misterio espiritual y ningún ser humano conocerá la forma en que se produjo".

El origen del libro continúa siendo un misterio total. Aquí está todo lo que sabemos por los escritos de la propia Hermandad. En un panfleto titulado *The Urantia Book: The Question of Origin*, se dice lo siguiente:

Aquel ser humano a quien el Ajustado del Pensamiento ayudó a traer la quinta revelación a nuestro mundo, no será nunca conocido, ya que los reveladores pidieron a los pocos que sabían que guardarán el secreto. No deseaban que los seres humanos estuvieran asociados místicamente con el Libro de Urantia. Es maravilloso que los autores de los Papeles de Urantia nos hayan dicho tanto. Después de reflexionar, se reconocen las persistentes cuestiones sobre ciertos "detalles" o revelados acerca del origen del libro, como un paralelismo psicológico con la repetida solicitud formulada a Jesús: "Muéstranos un signo".

Ahora volvamos al lado humano de la historia, que es interesante pero carece de significación espiritual. Después de reparar los documentos de la quinta revelación dejándolos bajo custodia de un grupo responsable de seres humanos, los reveladores tomaron contacto con un pequeño grupo de gente de Chicago. Los líderes de este grupo fueron advertidos por los reveladores, para que no sólo se abstuvieran de informar sobre la identidad del asociado individual al que se presentaban los papeles, sino también de no discutir cómo habían llegado los mismos. Nunca sabremos cómo o dónde fueron recibidos los papeles. Los primeros líderes se encontraban perplejos; ningún ser humano supo como se produjo la materialización. La razón que fue proporcionada para solicitar el secreto es que los reveladores establecieron que las futuras generaciones consideraran a The Urantia Book como totalmente libre de conexiones mortales.

Como John Kellogg, Sadler rompió con los Adventistas cuando se convenció de que las visiones de Ellen Gould White eran falsas. ¡Y éste fue el personaje que posteriormente, proporcionó al mundo la mayor colección de basura subconsciente que nunca se haya impreso! En 1958 Sadler escribió: "Aunque tengamos libertad para explicar lo poco que sabemos sobre la técnica de producción de los escritos de Urantia, no tenemos prohibido decir como no obtuvimos tales documentos". Luego dio una lista de 9 fenómenos que no estaban involucrados: es-

critura automática (esto es subconsciente), escritura, conversación, audición, percepción, meditación, rememoración, actuación, personalización y estados psíquicos combinados y asociados.

Muchos aspectos de la doctrina adventista, tales como la negación del infierno y el alma que duerme tras la muerte y reconstitución, aparecen en el *Libro de Urantia*. Describiendo a Jesús en la cruz, una entidad alienígena le citó diciendo al buen ladrón: "En verdad, en verdad, te digo hoy, que nos encontraremos alguna vez en el Paraíso". En la Biblia King James una coma aparece antes de la palabra *hoy*, no después y no aparece la expresión "alguna vez", implicando que ese mismo día el ladrón entrará al Paraíso. Los adventistas insisten en que la coma fue mal colocada. En consonancia con este punto de vista, *El Libro de Urantia* cambia de sitio la coma. Esta es una de las múltiples indicaciones de cómo un Adventista del 7º día encauzó el fenómeno de los papeles de Urantia.

Ahora, en su novena impresión, el *Libro de Urantia* puede ser obtenido remitiendo 36,50 dólares (incluye el envío por correo) a la Urantia Foundation, 533 Diversey Parkway, Chicago, IL 60614. (La edición en francés cuesta 40,65 dólares). El movimiento también publica libros referentes al tema, panfletos, revista, ayudas de estudio y un directorio de grupo de estudio, que pueden resultar interesantes. El *Concordex* (un índice del libro) y *Paramony* (25.000 referencias cruzadas entre el *Libro de Urantia* y la Biblia) se pueden obtener de la Jesuronian Foundation, 1790 Thirtieth Street, Boulder, CO 80301, USA. Los dos libros de William Sadler hijo se pueden obtener de: Second Society Foundation, 333 N. Michigan Avenue, Chicago, IL 60601, USA.

Sadler padre, fue autor de docenas de libros sobre salud, dietas y sexo, muchos de ellos escritos en colaboración con su esposa. Algunos como: *Modern Psychiatry* (896 páginas); *Cause and Cure of Headaches*, *Backaches, and Constipation*; y *Sex Life Before and After Marriage*. Tan sólo uno de sus libros está ahora en imprenta (rescatado por Gordon Press): *Race Decadence; An Examination of the Causes of Racial Degeneration in the United States*. Se puede encontrar información en próximas ediciones de *Who's Who in America* (Quien es quién en América) y en la novena edición de *American Men of Science*.

Traducción: Elena González

Publicado originalmente en: *Skeptical Inquirer*, winter 1990. De orientación similar existe en nuestro país la publicación La Alternativa Racional. Apartado de Correos nº 6112. 48080 Bilbao.

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pendencia a Madrid") y el resto como soldado artillero (verbi-gracia, raso).

De todo lo anterior se desprende que hemos pillado al supuesto testigo en varios renuncios. Si se trata de un mentiroso patológico o simplemente de una broma de juventud, es algo que no sabemos. Pero lo que resulta obvio es que, aún sin haber hablado directamente con él, tenemos constancia de **varias falsedades** en su testimonio, el cual que **totalmente invalidado**, ya que tales mentiras demuestran la falta de credibilidad -en este sentido- del sujeto en cuestión y, por contra, apoyan las afirmaciones de los mandos y suboficiales del Destacamento militar que niegan taxativamente que el suceso hubiera ocurrido.

Por último, en febrero de 1990 me puse de nuevo al habla con el padre, quien acusa la "molestia" que estas breves llamadas le ocasionan, y aunque dice que "respeto" a los que nos ocupamos de estos temas, él no quiere saber nada de estas "materias". No logro que me avance un ápice de información para la localización de su hijo, quien ha obviado llamarme. Al decirle que pretendo hablarle para "dar carpetazo al asunto", rápidamente contesta que se lo dé. Es evidente que se siente a disgusto al tratar este asunto. Y más aún, que desea olvidarlo. Pero, ¿por qué se avergüenza de ello?, me pregunto. Las puertas se me cierran. La colaboración del entorno del "testigo" es nula y la de éste inexistente. ¿No se quiere rememorar un capítulo de la vida del que uno se arrepiente?

Considerando la totalidad de los anteriores datos, en consecuencia, tengo la seguridad de que nos encontramos ante un **CASO FALSO**, una narración completamente inventada, que debe separarse de los archivos ufológicos de avistamien-

tos reales para siempre.

AGRADECIMIENTOS

Al mando del Destacamento de Talavera de la Reina por su cooperación. En particular, quiero destacar la sencillez y naturalidad desplegadas por el oficial y suboficial, Capitán Alonso y Subteniente Fimia, así como su total disponibilidad para los varios interrogatorios telefónicos a los que les he sometido, incluyendo al ya retirado Comandante Navarro.

Agradezco asimismo la colaboración prestada por el encuestador original del caso, Antonio Rodríguez Santamaría y su confianza conmigo. No puedo permitirme cerrar estas líneas sin dar las gracias a Pedro Redón, presidente del CEI, que ha puesto a mi disposición sus completos archivos de este caso. La ufología avanzaría sensiblemente si contásemos con más investigadores del calibre colaborador de Rodríguez y Redón.

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EL GRAN MISTERIO DE URANTIA

(Notas de un observador)

Martin Gardner (U.S.A.)

Ninguna Sagrada Biblia conocida en el pasado es más gruesa, más pesada o más insólita que el "Libro de Urantia". Esta obra de 2.097 páginas, con un peso de 4,3 libras de peso por volumen, pretende haber sido escrito totalmente por seres extraterrestres y comunicado a través de un medium

desconocido. Para los miembros de la Hermandad de Urantia, un culto que crece firmemente, establecido en Chicago, el libro supuestamente contiene la 5ª revelación de Dios, superior a la ortodoxia cristiana y destinada a transformar el mundo.

Nada podría persuadirme para leer cada línea de esta

monstruosa mezcolanza, pero lo investigué lo suficiente para desvelar la línea argumental que parece ciencia ficción a lo bestia. En cierta forma, el libro es más divertido que el libro de los Mormones, traducido de jeroglíficos por Joseph Smith con la ayuda de unos cristales mágicos denominados "Urim", "Thummin". Es casi tan divertido como los desvaríos de L. Ron Hubbard o "Sun Moon", el contacto de Jane Roberts o J. Zebra Knight o el trabajo de algunos charlatanes pioneros como Mary Baker Eddy y Madame Blavatsky. Desde luego debe ser el mayor y más fantástico conjunto de alucinaciones que nunca se haya publicado en un volumen.

Los primeros dos tercios del libro se refieren a la Cosmología e historia de Urantia, el nombre que dado a la Tierra. Nosotros vivimos en el planeta nº 606 de un sistema llamado Satania, que incluye 619 mundos imperfectos. El número del universo de Urantia es 5.342.482.337.666. Satania, con su cuartel general en Jerusalem, está en la constelación de Norlatak, parte del universo de Nebadon. Nebadon pertenece a un superuniverso llamado Orvonton. Además de Orvonton hay otros 6 superuniversos, todos sin finalizar y todavía en evolución girando alrededor del universo central de Havona. En el centro de Havona está la Isla del Paraíso (sin tiempo, ni movimiento). Este es el lugar de residencia del gran YO SOY, la tema e infinita deidad. Su naturaleza triple (Padre, Hijo y Espíritu) está simbolizada por 3 círculos azules concéntricos.

El Libro de Urantia está repleto de cientos de neologismos, pero carecen de la música de los nombres ficticios de las fantasías de Lord Dunsany o James Branch Cabell y el humor de "Finnegans Wake". Bajo YO SOY, hay billones de dioses menores y ángeles, incluyendo una deidad finita que está evolucionando para llegar a ser el Ser Supremo de todos los Universos en evolución. Se necesitarían varias páginas para hacer un listado de todos sus nombres. Están los "Reveladores de la Verdad", los "Monitores Misteriosos", los "Censores Universales", los "Perfectos de la Sabiduría", los "Ancianos de los días" y varios cientos más.

Los Consejeros Técnicos incluyen a: Superaphim, Seconaphim, Tertiaphim, Omniaphim, Seraphim, Cherubim y Sanobim. Los Controladores Físicos Superiores (algunos de los cuales son máquinas), son los Directores de Poder, Controladores Mecánicos, los Transformadores de Energía, los Transmisores de Energía, los Asociado Primarios, los Asociados Secundarios, Frandalanks y Chronodelks. En el Consejo de Urantia están: Onagar, Masant, Onamonalonton, Orlandof, Fantad, Oranon, Adam, Eva, Enoch, Moises, Elías, Machiventa, Melquiselec, Juan Bautista y 1-2-3 el Primero.

Lucifer, uno de los arcángeles que se rebeló es ahora el espuesto soberano de Satania, llamado después Satán, su primer lugarteniente. Además de Satán hay otros rebeldes tales como Caligastia y Belcebú. Algunos se han arrepentido; aquellos que no lo hicieron serán aniquilados.

Los dos primeros seres humanos de Urantia no fueron Adm y Eva, sino que fueron los gemelos de ojos negro Andon y Fonta, hijos de animales. El Jardín del Edén no se estableció hasta casi un millón de años más tarde. Adam y Eva medían 2 metros y tenían ojos azules y cuerpos brillantes. Sus descendientes fundaron lo que el libro denomina "La raza Violeta". Aunque Adam y Eva desobedecieron a las altas autoridades por comer la fruta prohibida, no existió "caída del hombre". Es impensable que un Dios de amor nos permitiera sufrir por los pecados de Adam y Eva. La pareja dispone de una "nueva personalidad" y vive en Jerusalem. Al igual que en el Corán y el Libro de Mormón, el Libro de Urantia relata el Antiguo Testamento pero con nuevas correcciones y adornos.

Las almas humanas son creadas al nacer. Cuando morimos nuestras almas y sus "pensamientos justos" nos sobreviven. A su debido tiempo nos volveremos a encontrar en otro planeta, tras una serie de reencarnaciones de planeta en planeta, de universo en universo, hasta finalizar alcanzando el Paraíso donde nos uniremos con Dios. Los "Ángeles Guardianes" y "Ajustadores de Pensamiento", nos ayudan por el camino; la peregrinación no será monótona sino que habrá aventura y sorpresas.

Los Neologismos llenan cada página: "mind-gravity circuit, absonity, reflectivity, trinitization, eventuation, finalizers, abandoners, tabamantia, midwayers, grandfada, ever-ywhere-ness, ultimate quartan integration, y cientos más. Los autores a los cuales los miembros del culto denominan "The Papers", tienen una curiosa obsesión por dividir las cosas en 7. Los "Ajustadores de Pensamiento", por ejemplo, se dividen en siete: virgen, avanzado, supremo, evanescente, liberado, fundido y personalizado.

Veamos a continuación un ejemplo de su opaca prosa:

"La trinidad de los hechos funciona directamente en las épocas post Havona; la gravedad del Paraíso recoge las unidades básicas de la existencia material, al operar directamente la gravedad del espíritu del Hijo Eterno sobre los valores fundamentales de la existencia espiritual, y la gravedad mental del Actor Conjunto interfiere todos los significados vitales de la existencia intelectual".

Tiene muchas partes dedicadas a "falsa" ciencia. Los rayos X, átomos desintegrados en el núcleo del Sol. La "corteza" solar, como el cosmos completo, está impregnado por calcio. Un electrón consiste en cientos de pequeñas unidades denominadas "ultimatons". Y así sucesivamente.

La última parte del libro se extiende en vastos detalles sobre la vida y enseñanzas de Jesús. Parece que Pablo, Pedro y otros, distorsionaron la historia de forma brutal, pero a través de los datos proporcionados por el Ángel Guardián del Apostol Andrés, nos ha facilitado la auténtica realidad. Así por

ejemplo, el joven Jesús recorrió el mundo romano acompañado por Gonad y Ganid, nativos de la India. El Hombre de Galilea no era otro que Miguel de Nebadon, uno de los cientos de miles de hijos del Hijo Eterno, el cual, es parte de la última trinidad. Vino a Urantia para su séptima y última encarnación, como una de las criaturas de Dios.

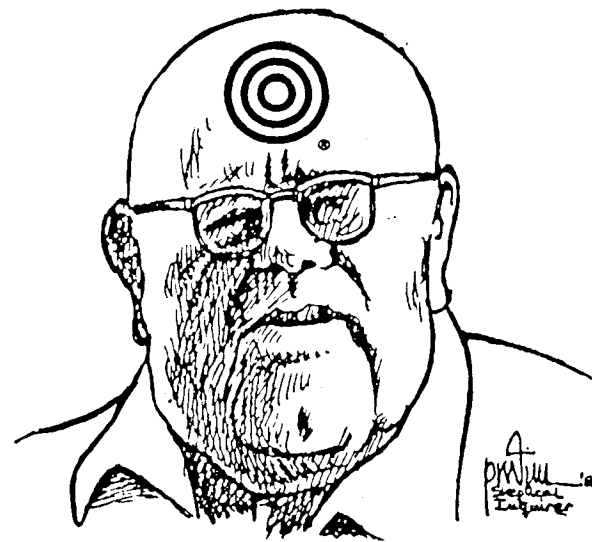
Muchos de los

milagros de Jesús tenían explicación natural. No transformó el agua en vino, pero el milagro de los panes y los peces fué auténtico. Después de que curó a un lunático, un perro espantó una manada de cerdos hacia el mar, dado lugar a la leyenda del diablo que abandonaba al hombre para entrar en los cerdos. Lázaro fue la única persona que Jesús rescató de la muerte (los demás estaban simplemente dormidos). Gracias al Ajustador Personal de Lázaro, se le permitió incorporarse a su cadáver. Vivió hasta los 67 años, muriendo de la misma dolencia anterior.

Aunque Jesús fué crucificado, su muerte no fue de ninguna forma una expiación sangrienta. El pecado original es otro de los graves errores de la Biblia. Después de la muerte de Cristo, ciertas entidades quitaron la piedra del sepulcro y se llevaron el cuerpo. Cuando Jesús se apareció a sus seguidores, lo fue en forma reconstituida. El volverá a Urantia, pero no tenemos la menor idea de cuándo o dónde.

¿Por qué dedicamos tiempo a semejantes pretenciosos volúmenes? Por dos motivos. El movimiento de Urantia está ganando cada vez nuevos adeptos. El segundo y más interesante, es que el libro original resulta un misterio. Nadie sabe quien lo escribió.

El libro se publicó en 1955, a instancias de uno de los personajes más extraños de nuestra historia religiosa nacional. Se trataba de William Samuel Sadler (1875-1969), cirujano, psiquiatra y una vez ordenado ministro adventista del 7º día, ocupó un puesto prominente en los hospitales Adventistas. Estuvo asociado con la iglesia inspirada en la profetisa Ellen Gould White. A pesar de que los adventistas condenan totalmente el espiritismo y el ocultismo, Sadler escribió dos obras



sobre tales temas: The Truth about Spiritualism (1923) y The Mind at Mischief: Tricks and Deceptions of the Subconscious and How to Cope with Them (1929).

En el Apéndice de este último, Sadler escribe, que con una o dos excepciones "todos los casos de fenómenos psíquicos sucedidos bajo mi observación, han sido de auto-psiquismo". Por ello destaca siempre la influencia

del subconsciente. Un fenómeno que no pudo desacreditar, concernía a un hombre desconocido que encontrándose en trance profundo, se convirtió en una "cámara de iluminación para la comunicación con personalidades extraplanetarias". Sadler continúa diciendo que "toda la información proporcionada a través de esa fuente ha probado ser consistente en sí misma... Resulta básicamente Cristiana y está en armonía con los conocimiento científicos actuales y verdades de nuestra época".

¿Acaso el hombre desconocido era el propio Sadler? ¿Se trataba de su esposa de la cual desvió la atención indicando que se trataba de un hombre? (Su esposa, Lena Kellogg, era sobrina del Dr. John Kellogg, creador de los Corn Flakes Kellogg, que fue Adventista hasta que Ellen White le excomulgó). Todo lo que sabemos es que, a principios de los años 20, Sadler fundó en Chicago un grupo de unas 150 personas que se llamaban "El Forum", para el estudio de las nuevas revelaciones. Su hijo, William Sadler Junior, psiquiatra (murió en 1963), fue el primer presidente y autor de dos libros sobre Urantia. La Hermandad tenía su sede principal en una mansión de 3 pisos en Chicago, que fue la casa de Sadler padre y su hijo.

Harold Sherman, psiquiatra de Arkansas, fue miembro de "El Forum". En su obra How to Know What to Believe dedica un capítulo a una conversación que mantuvo con Sadler ya anciano. Sadler le dijo que los extraterrestres estaban ansiosos de contestar preguntas. Los miembros del Forum le enviaron unas 4.000. Pocas semanas después, el medium en estado hipnótico produjo 472 páginas escritas a mano que contestaba a las 4.000 preguntas. Se sucedieron otras preguntas-respuestas hasta que las revelaciones cesaron, sin saber por qué, en los años 30.