

Subject: Lucifer. Part 3.
From: "John Winston" <johnfw@mlode.com>
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Each time that I go over to Ralph's house I tell him about my latest experiences and he tells me what has happened to him. I had told him about a month ago that that I had a voice in my head say "Johnny" so I knew that it was time to get up. It was like no other voice I had ever heard on Earth before. He then told me that he had heard voices many times.

Next I told him that I had heard a voice and it called me by the name "honey". I figured it was a female voice because it used the word honey and I don't know what it was. It may have been a-gel, quide, space person or a g-ost.

Ralph said that he was planing to save it for the time that we had our douncing sesion but he would tell us now. Here are his words as best I can remember them; "I'll have you know that at 4 am this morning I saw a yellow ball of light laying on the floor by my bed. It nearly scared me to death so yelled. "What the ---- are you doing in here? Get out of here". I turned on the lights, put on my slippers and looked around inside the house but could find nothing. I then was told that I had seen a creature from another planet. Ralph was then asked by a member of our group what it looked like. Ralph then said, "An alligator." We then had a big laugh and got on which the subject at hand.

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5. Organization of the One Hundred
ppg (745.7) 66:5.1

The one hundred were organized for service in ten autonomous councils of ten members each. When two or more of these ten councils met in joint session, such liaison gatherings were presided over by Daligastia. These ten groups were constituted as follows:

1. The council on food and material welfare.
This group was presided over by Ang. Food, water, clothes, and the material advancement of the human species were fostered by this able corps. They taught well digging, spring control, and irrigation. They taught those from the higher altitudes and from the north improved methods of treating skins for use as clothing, and weaving was later introduced by the teachers of art and science.
Great advances were made in methods of food storage. Food was preserved by cooking, drying, and smoking; it thus became the earliest property. Man was taught to provide for the hazards of famine, which periodically decimated the world.

2. The board of animal domestication and utilization.

This council was dedicated to the task of selecting and breeding those animals best adapted to help human beings in bearing burdens and transporting themselves, to supply food, and later on to be of service in the cultivation of the soil.
This able corps was directed by Bon.
Several types of useful animals, now extinct, were tamed, together with some that have continued as domesticated animals to the present day. Man had long lived with the dog, and the blue man had already been successful in taming the elephant. The cow was so improved by careful breeding as to become a valuable source of food; butter and cheese became common articles of human diet. Men were taught to use oxen for burden bearing, but the horse was not domesticated until a later date. The members of this corps first taught men to use the wheel for the facilitation of traction.
It was in these days that carrier pigeons were first used, being taken on long journeys for the purpose of sending messages or calls for help. Bon's group were successful in training the great fandors as passenger birds, but they became extinct more than thirty thousand years ago.

3. The advisers regarding the conquest of predatory animals.

It was not enough that early man should try to domesticate certain animals, but he must also learn how to protect himself from destruction by the remainder of the hostile animal world. This group was captained by Dan. The purpose of an ancient city wall was to protect against ferocious beasts as well as to prevent surprise attacks by hostile humans. Those living without the walls and in the forest were dependent on tree dwellings, stone huts, and the maintenance of night fires. It was therefore very natural that these teachers should devote much time to instructing their pupils in the improvement of human dwellings. By employing improved techniques and by the use of traps, great progress was made in animal subjugation.

4. The faculty on dissemination and conservation of knowledge.

This group organized and directed the purely educational endeavors of those early ages. It was presided over by Fad. The educational methods of Fad consisted in supervision of employment accompanied by instruction in improved methods of labor. Fad formulated the first alphabet and introduced a writing system. This alphabet contained twenty-five characters. For writing material these early peoples utilized tree barks, clay tablets, stone slabs, a form of parchment made of hammered hides, and a crude form of paperlike material made from wasps nests. The Dalamatia library, destroyed soon after the Caligastia disaffection, comprised more than two million separate records and was known as the house of Fad.

The blue man was partial to alphabet writing and made the greatest progress along such lines. The red man preferred pictorial writing, while the yellow races drifted into the use of symbols for words and ideas, much like those they now employ. But the alphabet and much more was subsequently lost to the world during the confusion attendant upon rebellion. The Caligastia defection destroyed the hope of the world for a universal language, at least for untold ages.

5. The commission on industry and trade.

This council was employed in fostering industry within the tribes and in promoting trade between the various peace groups. Its leader was Nod. Every form of primitive manufacture was encouraged by this corps. They contributed directly to the elevation of standards of living by providing many new commodities to attract the fancy of primitive men. They greatly expanded the trade in the improved salt produced by the council on science and art.

It was among these enlightened groups educated in the Dalamatia schools that the first commercial credit was practiced. From a central exchange of credits they secured tokens which were accepted in lieu of the actual objects of barter.

The world did not improve upon these business methods for hundreds of thousands of years.

6. The college of revealed religion.

This body was slow in functioning.

Urantia civilization was literally forged out between the anvil of necessity and the hammers of fear. But this group had made considerable progress in their attempt to substitute Creator fear for creature fear (g-ost w-rship) before their labors were interrupted by the later confusion attendant upon the secession upheaval. The head of this council was Hap. None of the Prince's staff would present revelation to complicate evolution; they presented revelation only as the climax of their exhaustion of the forces of evolution. But Hap did yield to the desire of the inhabitants of the city for the establishment of a form of re-igious service. His group provided the Dalamatians with the seven chants of wor-hip and also gave them the daily praise-phrase and eventually taught them the Father's pr-yer, which was:

Father of all, whose Son we honor, look down upon us with favor. Deliver us from the fear of all save you. Make us a pleasure to our d-vine teachers and forever put truth on our lips.

Deliver us from violence and anger; give us respect for our elders and that which belongs to our neighbors. Give us this season green pastures and fruitful flocks to gladden our hearts. We pr-y for the hastening of the coming of the promised uplifter, and we would do your will on this world as others do on worlds beyond.

Although the Prince's staff were limited to natural means and ordinary methods of rac- improvement, they held out the promise of the Adamic gift of a new -ace as the goal of subsequent evolu-ionary growth upon the attainment of the height of biologic development.

The guardians of health and life.

This council was concerned with the introduction of sanitation and the promotion of primitive hygiene and was led by Lut.

Its members taught much that was lost during the confusion of subsequent ages, never to be rediscovered until the twentieth century. They taught mankind that cooking, boiling and roasting, was a means of avoiding sickness; also that such cooking greatly reduced infant mortality and facilitated early weaning.

Many of the early teachings of Lut's guardians of health persisted among the tribes of earth on down to the days of Moses, even though they became much garbled and were greatly changed.

The great obstacle in the way of promoting hygiene among these ignorant peoples consisted in the fact that the real causes of many diseases were too small to be seen by the naked eye, and also because they all held fire in superstitious regard. It required thousands of years to persuade them to burn refuse. In the meantime they were urged to bury their decaying rubbish. The great sanitary advance of this epoch came from the dissemination of knowledge regarding the health-giving and disease-destroying properties of sunlight.

Before the Prince's arrival, bathing had been an exclusively religious ceremonial. It was indeed difficult to persuade primitive men to wash their bodies as a health practice. Lut finally induced the religious teachers to include cleansing with water as a part of the purification ceremonies to be practiced in connection with the noontime devotions, once a week, in the worship of the Father of all.

Part 3.

John Winston. johnfw@mlode.com