

THE
FELLOWSHIP
FORUM

No. 5

For Readers of *The Urantia Book*

August, 1999

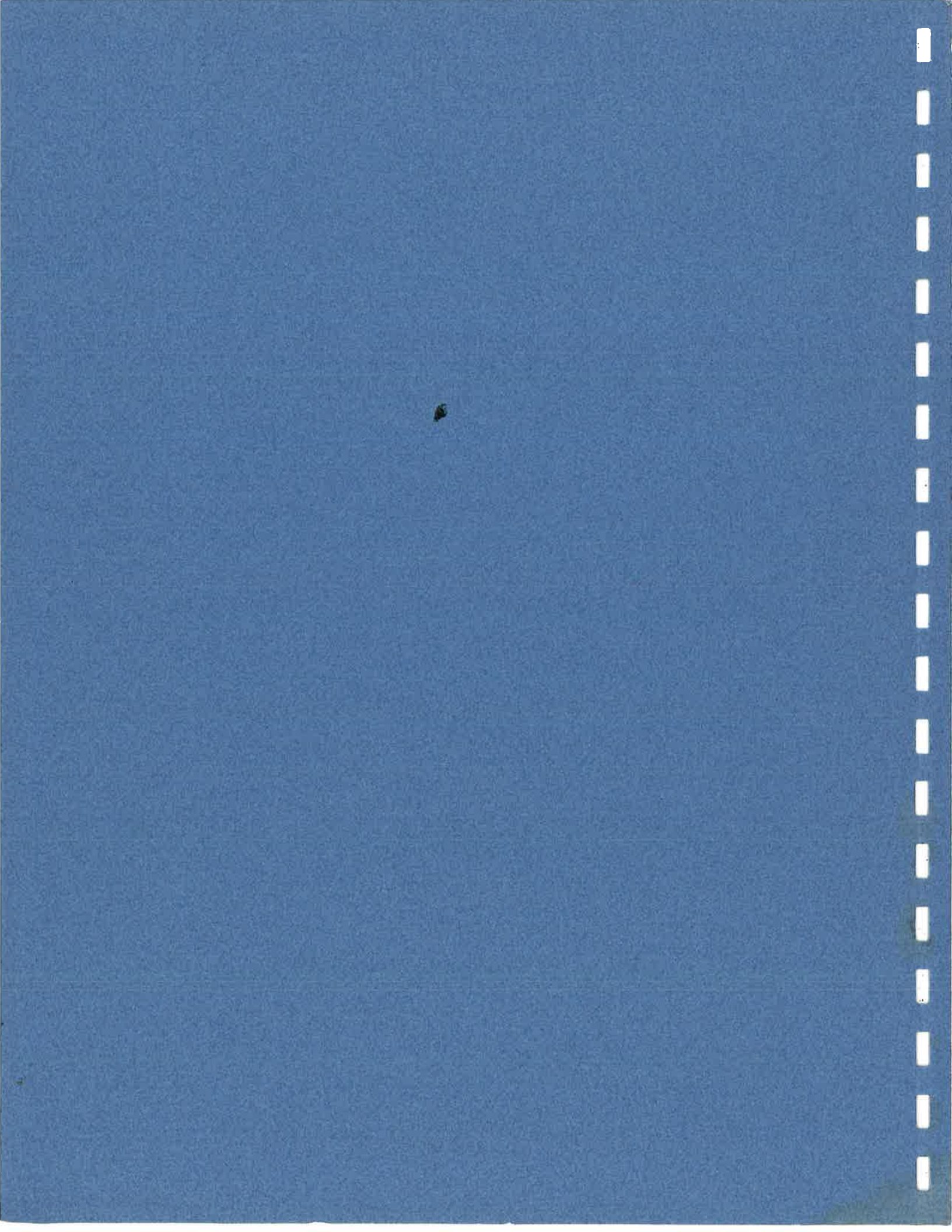
WRIGHTWOOD SERIES SEMINARS

Number 2

Perspectives
on Race
in
The Urantia Book

MAY 1–3, 1992 and APRIL 30–MAY 2, 1993

CHICAGO, ILLINOIS



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THE WRIGHTWOOD SERIES SEMINARS

"PERSPECTIVES ON RACE IN *THE URANTIA BOOK*"

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THE WRIGHTWOOD SERIES CONCEPT

The Wrightwood Series Seminars, initiated by the Education Committee of *The Urantia Book* Fellowship, is a service project for readers. This project began in the summer of 1991 as an outgrowth of the commitment to enhance the quality of study of the book and to provide this improved understanding to the readership.

There are three factors underlying this program:

- ◆ The Wrightwood Opportunity
- ◆ The Wrightwood Process
- ◆ The Spirit of Wrightwood

THE WRIGHTWOOD OPPORTUNITY

In the early 90s, *The Urantia Book* Fellowship, founded in 1955 as Urantia Brotherhood, entered a new era as an independent service organization responsible to the worldwide family of readers regardless of their membership in any other organization. The Fellowship's leaders choose to rely on the teaching of *The Urantia Book* to guide the organization in the development of more creative and expansive initiatives. It became clear that carrying the mission of *The Urantia Book* to the peoples of Urantia required clear and confident understanding of its many-faceted teachings, not only within the organizational leadership, but also within the readership. Only the thoughtful, spiritually motivated and guided actions of large numbers of readers and believers can possibly achieve the mission of the book.

The Executive Committee and the General Council are composed of long-time dedicated readers who have been elected to conduct the operations and to determine the policies of The Fellowship. These groups are too large to assemble for long-term, intimate, coordinated technical studies. In addition, the individual Councilors vary too widely in their individual interests to provide a coherent focus on narrow topical issues.

By drawing together a small group of students of similar interest but differing viewpoints, it should be possible to conduct an intense, in-depth examination of the teachings of the book in a specific area. Such an effort should produce valuable and thought-provoking results

for the leadership and educate all the readership to the deeper issues uncovered. The Fellowship office facilities at 529 Wrightwood Avenue, Chicago, afford a close homelike environment where extended meetings can be held.

THE WRIGHTWOOD PROCESS

The essence of the Wrightwood process is in-depth preparation and intimate, thorough discussion. The Education Committee limits participation to a small number of very well-prepared participants, requires each participant to draft a written position paper for presentation and eventual publication, and asks the participants to develop a plan of action for presenting their results to the readership at large. The seminar meets on three days over a weekend to complete these tasks.

This process has since been adapted and applied to the work of committees other than Education. For example, a seminar on constitutional and organizational issues was similarly convened by the Judicial Committee in October 1992.

THE SPIRIT OF WRIGHTWOOD

The topics and issues addressed in the Wrightwood Series are not simple matters on which readers think alike or on which consensus is readily achieved. The experience of these first seminars has shown us that, when we have troubled ourselves to become well-informed on complex issues, and when we sincerely commit ourselves to work through our differences by the power of mutual respect and love, a transcendent, harmonizing vision emerges. Rather than finding others converted to our viewpoint, we learn to appreciate what we hold in common. We grow to understand other points of view as our common values are uniquely expressed through other personalities and experiences.

The benefits of these insights, as they are projected through the readership at large, will become apparent in our enhanced understanding and application of these ideas and ideals in the development, evolution, and growth of planetary society.◆

INTRODUCTION

by Bobbie Dreier

June 1999

When I was a new reader of *The Urantia Book* I gave a copy to a young black colleague. She was troubled, her spiritual antennae were up and she found something I had said intriguing. I invited her to our study group on Sunday. She wasn't there five minutes when she turned to Paper 64, "The Evolutionary Races of Color," read silently for a few minutes and then left abruptly. On Monday, she handed me the book and said, "This is a racist book." My protests that she had read something out of context fell on deaf ears. It was the end of our relationship, and the beginning of my concern with the issue of race in *The Urantia Book*. That was 25 years ago.

I know that many readers share my reluctance to talk to people about *The Urantia Book* because of its statements about the indigo race. There are compelling reasons given for the creation of a variety of races, but little justification for the unequal distribution of the original endowment of intellectual and spiritual capacity. There are no pure races, we are told, but readers who accept their African heritage must perceive themselves as descendants of the indigo race. And there are passages about the indigo race which many people find disturbing, difficult to understand, and personally offensive. One must read the whole book sequentially at least once to place the offending passages in context and to begin to find the answers which may mitigate the impact of these statements. At this time I know of very few African Americans who read *The Urantia Book*, but clearly the success of the fifth epochal revelation depends on the inclusion of *all* peoples.

We are in a period of intense focus on the meaning of race in America, and racial strife is still rampant in the world. But what is race, after all? And what determines a racial group? Is it the color of

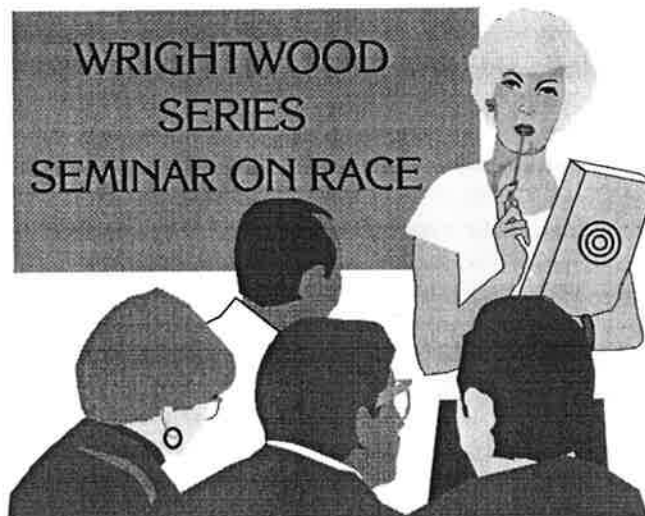
one's skin? Is it our mother's race, as defined by the Jews? Is it a fraction of a bloodline as calculated by Nazi geneticists? Is it determined by "one drop of blood" as in the antebellum South? Is it how we view ourselves? How others view us? Is it a genetic question? A biologic question? A social or cultural question? Or is it a political question?

A superficial reading of the passages on the origin and dispersion of the races in *The Urantia Book* offers few answers to people of good will and little comfort to readers of African descent. How could *The Urantia Book*, our beloved, inspired revelation of truth, be so insensitive to any group of people? Or is it?

We are told that as Adjuster-indwelt mortals, although unequal in men's eyes, we are all spiritually equal in God's eyes. We can choose to see ourselves as men see us, or as God sees us. We can decide how much race matters. We can know that our spiritual equality outweighs our biological inequality and that our physical differences are individual, not racial. We can identify primarily with a body, a gender, or a race or we can join with our heavenly Father and co-create the perfect unique person he sees. The choice is ours.

Nevertheless it is true that descendants of the indigo race with the inescapable fact of skin color and

its consequences share a history of slavery and racism. It is a fact that *The Urantia Book* says that in its endowment of intellectual and spiritual capacity "the red man stands far above the indigo black race." But is it true? And if so, what does it mean? The red race is virtually gone while the black race persists, and time has brought many changes. As described in *Our Kind of People: Inside America's Black Upper Class*, by Lawrence Otis Graham,



(HarperCollins, 1999) today in the United States there is a black upper class “aristocracy” whose exclusive sororities and fraternities, social clubs, summer resorts, and yacht clubs are “insular arenas unfamiliar to the black underclass, working class and whites of any class.” Clearly, history is not destiny.

However, segregation by class and race characterized early 20th century Chicago when the Urantia Papers appeared. The Forum comprised Midwestern Caucasians whose primary association with blacks would have been employing them as servants. In addition, Dr. William S. Sadler, leader of the Forum, and his wife Dr. Lena Sadler, were prominent members of the eugenics movement. This was the setting for the reception of *The Urantia Book*, which gives rise to the following questions: Were the Life Carriers influenced by the prevailing racial attitudes and eugenics language of the times? Did they try to graft new truth onto existing thinking and cultural trends? Did the questions of the Forum members influence the outcome? Were the responses the “highest expression of knowledge at the time”? Is it heresy to think that the racial material, like some of the science in the book, is dated and awaits revision? Or is it all true?

In addition, the dispassionate manner in which the Life Carriers describe Urantia’s origins raises other issues. Surely we are more than just a “biologic adventure” to them. Is the story of the original Sangik family a fact? Or is it an allegorical explanation for cultural outcomes? Were there really orange and green people? Are there comprehensible reasons for a “handicap” at the racial starting line? Is the story included because we have “...failed to achieve race harmonization by the Adamic technique [and] must now work out [our] planetary problem of race improvement by other and largely human methods of adaptation and control”? Could it be that *The Urantia Book* is not for this age, but rather for the day when our world has reached a more settled state? The pursuit of answers to questions like these gave rise to this series of papers.

IN THE SUMMER OF 1991 The Fellowship initiated the Wrightwood Series Seminars to explore issues of serious concern in *The Urantia Book*. I suggested “race” as a topic and was given the task of coordinating the effort. I asked Matthew Block, Earlene Green, Charles Olivea and Wesley Smith to participate because they had done previous work on the subject. Charles had delivered a powerful talk called “The Concept of Race in *The Urantia Book*” at Kendall College in 1976. It was published in *The URANTIAN Journal of Urantia Brotherhood* (Winter ’80-81). Earlene had written an article entitled “Race in the Urantia Book” which was published as a pamphlet by Urantia Brotherhood in March 1980. Matthew was researching the human sources of *The Urantia Book* and had found some fascinating material on race, and Wesley

had done a workshop on “The Evolutionary Races of Man” for the Oklahoma Society in 1985. In addition, I invited Mary Daly to participate because of her unique perspective on the relationship of marriage and family to the evolution of the races. Linda McNelly answered the call for participation and sent a series of questions relating to the cultural context of the racial issues, and Don Green sent Saskia Raevouri’s chart, “The Evolution of Life on Earth.” Our task was to explore the biological, intellectual and spiritual implications of *The Urantia Book’s* portrayal of race. We were a mixed racial group and I felt fortunate to have the perspectives of two African American readers (Earlene and Wesley) as seminar participants.

Our first meeting was held at the Fellowship’s Wrightwood office on the weekend of May 1-3, 1992. It coincided with the race riots that followed the announcement of the Rodney King verdict in Los Angeles. The riots verified how deeply divided our country is by racial identification and perception. Nationwide, it was a weekend of increased sensitivity to black fears and struggles, and we were meeting in part because of the difficulty of sharing a book which uses terminology like “backward” and “least progressive” to describe the indigo race. *The Urantia Book* tells us that the plan for racial amalgamation which would have blended the races was thwarted by the Lucifer rebellion and the Adamic default. Consequently, after one million years of evolutionary growth we find our planet filled with racial problems and far from the realization of human brotherhood.

I was very nervous about the meeting. Like others I had struggled to understand why statements and passages which disparaged a racial group were included in the book. The passages that describe the appearance of six colored races with differing degrees of capacity reinforce negative stereotypes. The conclusion that racial differences caused cultural variation, rather than *resulted* from them is debatable. The social and cultural consequences of slavery in this country were certainly responsible to some degree for the discrepancies in achievement between blacks and whites, particularly in the '20s and '30s before the Civil Rights movement addressed issues of equality of opportunity and black pride. But social and cultural causes are not addressed in the book. In addition, although the discussions of biologic uplift—“the need to eliminate debased and deteriorated stock”—refer to a need for uplift in *all* the races, they provide an uncomfortable backdrop to an already emotionally sensitive issue.

I prayed that our meeting would be truth-seeking and spirit-led. Wesley sent an impassioned letter admonishing us “as co-creators with the Father to leave the details of the great amalgam to the universe,” and Mary and Linda sent papers for inclusion in our discussion but were unable to attend. The weekend was interactive,

stimulating, and filled with goodwill and purpose. The issue of biologic equality versus spiritual equality was central to the discussion. Charles, Matthew, and Earlene gave presentations. Their papers represented a variety of mind styles at work. Matthew's paper showed a deep level of scholarly analysis. His presentation of the two agendas, "the survival of the fittest versus the survival of the faithful" helped clarify the issues. Earlene's paper reflected years of struggle and was personal and heartfelt. Charles's paper was prayerful, speculative and revealed a deep level of creativity. He posited an analogous relationship between deity personalities, their associative combinations and the human races. But we reached no consensus and we found more questions than answers. We all agreed that our encounter was only a beginning to a complex process and decided to petition the Fellowship to sponsor another meeting with additional participants. A second weekend was planned for the following May.

IN OCTOBER '92 Earlene wrote me to say she was dropping out of the project after reading an article I had written for the Summer '92 Fellowship *Bulletin*. It was a short description of the May '92 meeting. She was disturbed to see negative statements about the indigo race in print outside of *The Urantia Book*. She wrote that she "still gets this racial reflex flinching when [she] sees in print words like the racial inferiority or superiority of the races, the issue of biological inequality, and that the races are not born equal." In her evaluation of the May meeting she had commented that "the negatives are already known. No need to reiterate them. If we cannot come up with positive and sufficient reasons for the secondary races appearing on planets, then we should let the book stand on its own merits." In her letter she quoted liberally from Shelby Steele's *The Content of Our Character*. She cited his description of the psychological wounds of being considered inferior and being judged by color stereotyping rather than personal qualities. Earlene expressed a vulnerability that was reinforced by *The Urantia Book's* description of the indigo race.

I'd known Earlene for many years and prevailed upon her to reconsider. Her ambivalence about negative statements in the book and the wisdom of sharing secondary works with the community was a reaction that surely reflects the sensitivity of many readers. However, she had reiterated in much of her writing that "the true perspective of any reality problem—human or divine, terrestrial or cosmic—can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, history and destiny. The proper understanding of these three experiential realities affords the basis for a wise estimate of the current status" (UB 215; 19:1.6). I felt strongly that her voice and her perceptions had to be heard. I believe it was her faith,

her strong personal relationship with God, that enabled her to persist with this project in spite of how personally difficult it has been, and I am grateful to her.

Mark Kulieke and Mary Daly joined Matthew, Charles and me for our second meeting at the Wrightwood office on the weekend of April 30-May 2, 1993. Earlene submitted a new paper but did not come. Linda McNelly was unable to make the meeting but submitted a series of *Urantia Book* quotes on "human race relations." Before we met we corresponded, shared new ideas, revised and rewrote. New dimensions were added to the depth of the discussion by Mark's paper, "Race Factors as Universe Values." He explored ideas relating a technical analysis of the light spectrum to universe values. Mary emphasized the importance of marriage and family in any considerations of biologic uplift, calling the fall of Eve "the pursuit of eugenics outside of marriage." Matthew had uncovered new human sources and had new discoveries to share. He said that "the book confirms much and reveals little" about race. Charles had continued the refining process on his work. I was left with the awesome task of shepherding the accumulated material to completion.

In June '95 David Kantor called me and requested entry into the process. He had done some research on contemporary racial issues and was developing a context for thinking about race. He recommended that Kermit Anderson participate as well. Kermit was doing research in genetics and ethics. David thought Kermit's work might help us understand the difference between the simplistic view of genetics propagated by mass media and the much greater complexities faced by researchers and ethicists. I held off publication and welcomed their participation.

After submitting three drafts of his paper Mark wrote me in August '95 to inquire about a publication date. I had set and broken many deadlines and had tried his patience and that of many others who awaited some light on the subject. Although the complexities of racial issues were being addressed publicly in popular magazines like *Time* ("America's Changing Colors," April '90), *The New Yorker* ("One Drop of Blood," July '94) and by black scholars such as Cornell West, Walter Williams and Thomas Sowell, I still did not feel ready to go public with race in *The Urantia Book*.

In the spring of '96, however, the issue was raised online when Jim McNelly called *The Urantia Book* "fatally flawed" because of its treatment of race. Subsequently the Internet Study Group hosted an intense debate that spanned the philosophical spectrum from readers who felt that *The Urantia Book* is the word of God to those who take as "gospel" only that which pleases them. The complexity of the issue was expressed by Shirley Phelps, who wrote, "I felt the simple, yet powerful Spirit of Truth

while reading [the Jesus Papers]. In like manner, when I read the racial papers I felt a chord of dissonance within my spirit." She continued, "...the majority of comments about the indigo race are consistently negative and I believe that something is amiss within the pages of *The Urantia Book*." In the Internet discussion the recognition of the crucial role that genetic information plays in the evolution of the Supreme was contrasted with the possibility that the fifth epochal revelation of truth to our planet could be misused as a white supremacist text. Serious concern about the readiness of the world for *The Urantia Book* was expressed.

At IC96 we presented a series of workshops called "The Racial Legacy of the Global Family." David, Kermit, Matthew and Charles gave presentations. All were well attended and it was clear that interest in the subject was high. The time was at hand to proceed with publication. I had to attend to some final details. Over the years I had lost track of Wesley, Linda had taken time from organized *Urantia Book* activity to raise a family and pursue a doctoral degree, and Mary had announced to readers of her *Square Peg Journal* that she no longer believed that *The Urantia Book* was a revelation. Matthew had continued his research and was having trouble putting closure on his work. In addition, Earlene had written many papers during the course of this project that needed consolidation. I couldn't find Wesley but decided to include his letter because he requested that it be "read into the agenda" of our first seminar. I asked Earlene a series of questions to review the evolution of her thinking over the years, and called Linda and Mary to ask permission to include their work. Linda agreed and revised her original questions and quotes and Mary wrote me a letter to append to her original work describing how she now sees things differently. Finally, I called Saskia for permission to use her chart. She offered to do a special edition for this publication and to write a companion article on the migration of the races. In addition she sent me a piece she had written called "God's Orchestra." I thought my work was finished.

Then in March at our society retreat I engaged Al

Lockett in conversation about his views on the race statements in the book. He said that many blacks were depriving themselves of the privilege of reading the revelation because of the race statements. He explained his feelings about the book in terms that surprised me. I asked him if he would be willing to write a paper. His essay, "Disguised Blessings" brings a startling perspective from a long-time black reader.

I no longer avoid the subject of race when black readers appear. In many cases the race papers are the first ones they've read. When Prince John Baidoo, a reader from Ghana visited our study group I asked him how he felt about *The Urantia Book* position on the indigo race. He said that anyone who's been to Africa knows it's a backward continent and that if one accepts *The Urantia Book* as revelation then one accepts what it says as true, and he does.

Last week Saskia sent me Richard Omura's essay, "The Slingshot Effect," with a note that she thought it would make a good addition to the collection. Richard had explored the possibility that those with the good fortune to begin at the bottom find more honor "when the heights of perfection and eternity are attained." He echoes Jesus' statement that "the last shall be first."

For me, what started out as a weekend seminar turned into a seven-year project. It's been a daunting journey through a complex topic. Clearly, the perspectives on race in *The Urantia Book* are as varied and diverse as the people who read it. The contributors to this publication have provided a context and explored a wide spectrum of possibilities. At one end is the view that it is blessed to start as "the least," and at the other end the revelatory nature of *The Urantia Book* is called into question.

The problem of the subject of race remains the most difficult one we face. The challenge for us as readers is how we deal with it as the book reaches a wider and more public audience. In the end it matters less how we explain what *The Urantia Book* teaches than how we live what it teaches. If our lives reflect the spirit realities so eloquently revealed in its pages we will be on our way to solving the problem. ♦

ACKNOWLEDGMENTS

Many people were involved in the process of publishing "Perspectives on Race." It's been a privilege to work with each of them. I thank first the writers who made a steadfast commitment to this project. It took courage to talk about the subject and more to write about it. Thanks to Charles Olivea, Earlene Green, Matthew Block, Mary Daly, Linda McNelly, Wesley Smith, Mark Kulieka, David Kantor, Kermit Anderson, Al Lockett, Richard Omura and Saskia Raevouri for their prayerful, personal, thoughtful, scholarly, imaginative and creative contributions. Thanks to Larry Watkins for typesetting and encouragement, to Nancy Johnson for the cover design and technical assistance, to Matthew Block for proofreading, and to Saskia Raevouri, not only for her masterful chart but also for the layout and production of this publication. Finally, thanks to Steve Dreier, my husband and best friend, who conceptualized the Wrightwood Series Seminars, and to Dan Massey, Chairman of the Education Committee when this project began, who developed and nurtured them. Their vision has been the inspiration for this work.

BOBBIE DREIER began reading The Urantia Book in 1971. She has participated actively in study groups, the Society of Greater New York, The Fellowship's Education Committee, and local, regional and international conferences. Professionally, she has been a school teacher for over 30 years. This August Bobbie celebrates three special events: her 37th wedding anniversary, her grandson's fourth birthday, and the publication of "Perspectives on Race in The Urantia Book."

FAMILY TREE OF RACES



THE HUMAN RACE

The racial migrations retold, from the birth of the human race almost a million years ago to the present era

by Saskia Raevouri

[Author's note: For the most part, this essay is an assemblage of passages from The Urantia Book. Some sentences have been slightly reworded. I have also paraphrased freely in order to condense the migrations down to a few pages.]

1,000,000–500,000 BC:

THE ANDONITES

The homeland of the human race is Asia. On a southern peninsula of this continent, in the highlands of what is now Afghanistan, the first human beings, Andon and Fonta, were born of primate parents almost a million years ago. The mutant twins were superior anatomically to their parents, but what distinguished them—what made them *human*—was their potential for being self-conscious will creatures who could recognize the Creator and choose to do his will. Andon and Fonta were vaguely aware that they were more than mere animals due to their possession of personality and the presence of a fragment of God within their minds. To prevent the possibility of admixture they conspired to move away from their animal relatives and fled north, to the highlands of India.

Andon and Fonta had nineteen children. Their clans grew, and for twenty generations the *Andonites* stayed close to their homeland, developing a language and establishing the rudiments of human culture, until tribal

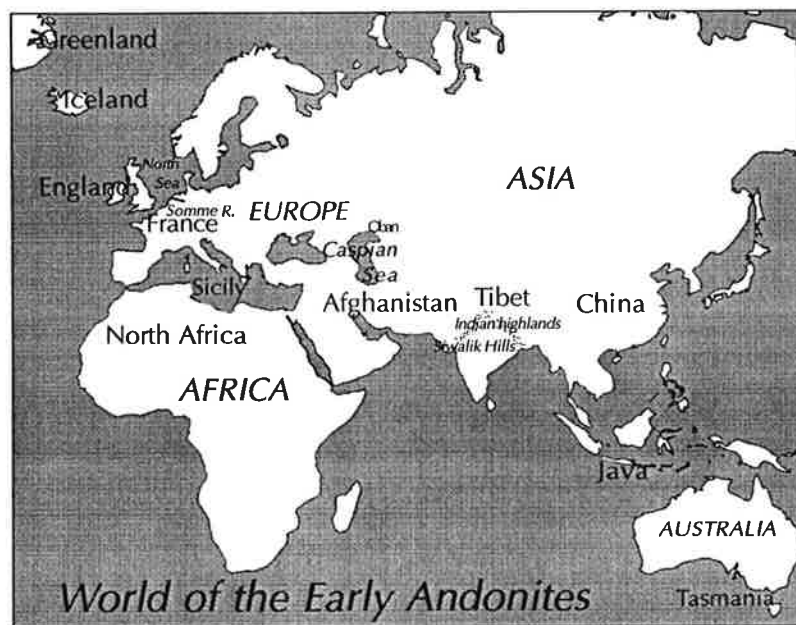
conflicts and irritations, as well as competition for food, forced them to disperse. This was during the Ice Age, and while some groups remained behind, others migrated to the north and to the west into what is now Europe. Along the rivers and waterways leading to the North Sea they established more than one thousand separate settlements, and for tens of thousands of years they dwelt along the Somme River in France.

In those days England was connected to the continent, and the earliest Andonites living in that region were the *Foxhall* peoples. They were established farthest west and succeeded in retaining much of the

original Andonic culture. In later times these same Andonites built boats and sailed to Iceland and Greenland, and later still to the arctic regions of North America. They have survived as the present-day Eskimos. In general physical appearance primitive man resembled the Eskimo more than any other living human type.

Whenever the Andonites drifted down into the warmer southern climates they tended

to mate with their subhuman cousins. In later years many of their mongrel descendants returned to England from southern France to breed with the expanding Andonic tribes. While the absorption of inferior animal strains retarded the progress of the European Andonites, they were somewhat invigorated by a biologically superior group who followed them and spread out over Europe, the *Heidelberg* race.



At times there was a continuous land path from England to Java, and later on down as far as Tasmania. The groups going west were not as contaminated with debased animal strains as those going east, who mingled so freely with their retarded cousins. Culturally and spiritually, the most advanced of the early Andonic tribes existed in the region of the present Caspian Sea at a settlement called Oban. Under the leadership of Onagar, these tribes had developed doctrines of one Deity, and sent out the world's first missionaries to the distant settlements.

The best genetic stock persevered in the foothills of the northwestern Indian highlands among the *Badonan* tribes; Badonan was a great-great-grandson of Andon. Nearby, in Tibet and in the Siwalik Hills of northern India, lingered some of the animalistic stock of common ancestral origin. About 850,000 years ago the superior Badonan tribes began a campaign to exterminate these inferior groups, and in less than a thousand years most of these strains had been either destroyed or driven away. The mixed descendants of these warring tribes are known as the *Neanderthal* race. The Neanderthals gradually spread from their centers in India to France on the west, China on the east, and down into northern Africa. They dominated the world for almost half a million years.

500,000 BC:

THE SIX SANGIK RACES

Five hundred thousand years ago these same Badonan tribes of India became involved in another great racial struggle. Warfare raged for over a hundred years and in the end one hundred families, representing the most desirable strains of all the living descendants of Andon and Fonta, remained. Among them a man and a woman began *suddenly* to produce a family of remarkable mutant children, nineteen in number, who were not only more intelligent than their fellows but whose skins had a tendency to turn various colors when exposed to sunlight. There were five red, two orange, four yellow, two green, four blue, and two indigo. This was the Sangik family, the ancestors of the six colored races.

For almost 100,000 years these Sangik peoples mingled together and spread out around the foothills of the northwestern Indian highlands, until population expansion forced them to migrate. The primary Sangiks—red, yellow, and blue—sought the colder north, while the secondary Sangiks—orange, green, and indigo—preferred the warmer south.

RED

The red man was the first to leave his central Asian home, going in a northeasterly direction to occupy Asia.

The Neanderthals, spread out over the entire breadth of Eurasia and whose eastern wing was the most contaminated by debased strains, had recently been driven south by the advancing ice, and by the time the red man arrived the land was relatively free of these subhuman types. For almost 100,000 years the red man reigned supreme in eastern Asia, until his yellow brethren came to displace him.

YELLOW

Three hundred thousand years ago the main body of the yellow race entered China from the south as coastwise migrants. Destroying or driving off the mainland any lingering animalistic Neanderthal strains as he went along, slowly the yellow man penetrated farther and farther inland until he began to encroach on the red man's territory. For over two hundred thousand years these two superior races struggled for control of Asia until the red man, defeated and with his back against the ice, was driven into North America across the newly passable Bering land bridge.

RED, ESKIMO

It was 85,000 years ago when the last of the comparatively pure remnants of the red race, numbering around seven thousand men, women and children, crossed en masse to North America. Shortly thereafter they became isolated when the Bering land isthmus sank. The red man never returned to Asia, but he left behind his genetic imprint in Siberia, northern China, central Asia, India, and Europe.

Five thousand years after the red man arrived in America, the freezing over of the north seas compelled the Eskimos in Greenland to continue moving in a westerly direction, reaching the continent of North America not long after the red man had arrived in Alaska. Five thousand years ago a chance meeting occurred between an Indian tribe and a lone Eskimo group on the southeastern shores of Hudson Bay. They intermarried, and as a result these Eskimos were eventually absorbed by the more numerous red men. This encounter represents the isolated red man's sole contact with the rest of the world until comparatively recent times.

RED, YELLOW, ORANGE, BLUE

Accompanying the red race across the Bering Strait were three small groups of mixed ancestry, mainly orange and blue. They early separated from the red man and continued down into Mexico and Central America, where they were later joined by a small group of mixed yellows and reds. These races amalgamated and within five thousand years divided into three groups, establishing the civilizations respectively of Mexico,

Central America, and South America. (Their later and more enduring civilizations were founded by a race predominantly red but containing a considerable admixture of yellow, orange, and blue.)

BLUE

On the European continent the ice was beginning to retreat, allowing the blue man, together with a few other small racial groups, to migrate westward from their Indian highland home. Following the old Andonite trails, they invaded Europe in successive

GREEN

Near their center of race origin the green race split into three major divisions: The northern tribes were assimilated by the yellow and blue races; the eastern branch amalgamated with the Indian peoples of those days, and remnants still persist among them; the southern group entered Africa, where they encountered and annihilated their orange cousins. The orange man, as a race, ceased to exist 100,000 years ago; his genetic remains were absorbed by the green victors and by the soon-to-follow indigo men.



waves. Here they encountered their Neanderthal brethren, who had been driven south and east by the glacier. The mingling of the blue man with the Neanderthal peoples led to the immediate improvement of the older race. During the following interglacial period this new blue-Neanderthal race extended from England to India.

ORANGE

Around 300,000 BC the orange race turned west from their homeland and began to move southward along the coast towards Africa. They established their headquarters at Armageddon, in Palestine, but made little impression before being destroyed by the later arriving green man.

INDIGO

The indigos were the last of the Sangik peoples to migrate from their birthplace. About the time of the green/ orange racial wars in Egypt, the great black exodus began to wend its way south along the coast toward Africa. Soon the indigo man entered Egypt where he overpowered the green man by sheer force of numbers.

These indigo races absorbed the remnants of the orange man and much of the stock of the green man, and this amalgamation proved beneficial to certain of the indigo tribes. The indigo race moved south into the forests of Africa, and has been the dominant racial group on the continent ever since.

**ANDONITE, RED, YELLOW, GREEN,
ORANGE, BLUE, INDIGO**

In India, the earliest race mixtures were a blend of the migrating red and yellow races with the aboriginal Andonites. This combined group later absorbed the greater portion of the extinct eastern green peoples as well as large numbers of the orange race, had limited admixture with the blue man, and assimilated a heavy percentage of the indigo race. (The aborigines of India [Veddas?], are not these peoples but are rather the most ancient southern and eastern fringe [Andonites?]). In India and China the secondary Sangiks gravitated to the south, where their cultures intermingled in Burma and the peninsula of Indo-China. Here the vanished green race has persisted in larger proportion than anywhere else.

GREEN, INDIGO, RED, YELLOW

As these darker peoples continued to drift further south, they spilled over onto the islands. Many different races have occupied the islands of the Pacific Ocean. The southern and then more extensive islands were first inhabited by peoples carrying a heavy percentage of green and indigo blood; the northern islands were held by Andonites and, later on, by races embracing large proportions of yellow and red. The early red and yellow men had mingled to a degree in Asia, and their offspring—the present-day brown men—followed the southeastern seacoast until they were pushed onto the peninsulas and nearby islands. The ancestors of the Japanese people were driven off the mainland around 12,000 BC by the northern Chinese tribes.

500,000 BC:

THE PRINCE'S STAFF

Concurrent with the appearance of the six Sangik races, Caligastia, the unseen Planetary Prince, and his supermaterial staff of volunteers arrived on Urantia to teach and minister to the almost one-half billion primitive human beings who were on earth at that time. The Prince's headquarters, Dalamatia, was established at about the center of world population, in the Persian Gulf region of those days.

The one hundred staff members were ascendant morontia citizens of Jerusem, the headquarters of our local system of inhabited planets. These beings had already lived and died on other worlds, and as descendant planetary missionaries on Urantia they were to have visible flesh-and-blood bodies. Permission had been granted to transplant Andonic DNA into the life forms projected for the staff's use while on their mission. Fifty males and fifty females, chosen by the Life Carriers as representing the best surviving Andonite strains, were guided from various points on the planet to Dalamatia

where the living material was extracted then transferred into the staff's preconstructed bodies.

THE PRIMARY MIDWAYERS

With their new bodies the Caligastia 100 were now capable of procreating material offspring, but were instructed not to engage in sexual reproduction. They did, however, explore every phase of mind and soul liaison, and this experiment brought into being the first of the primary midwayers. This new creature was visible to the superhuman staff and their celestial associates but not to the human tribes. As these midway creatures are known to be invaluable liaisons between the material and the angelic realms, the entire staff was authorized to produce similar beings and, following the instructions of the pioneer pair, all were successful. Fifty thousand primary midway creatures were thus brought forth.

200,000 BC:

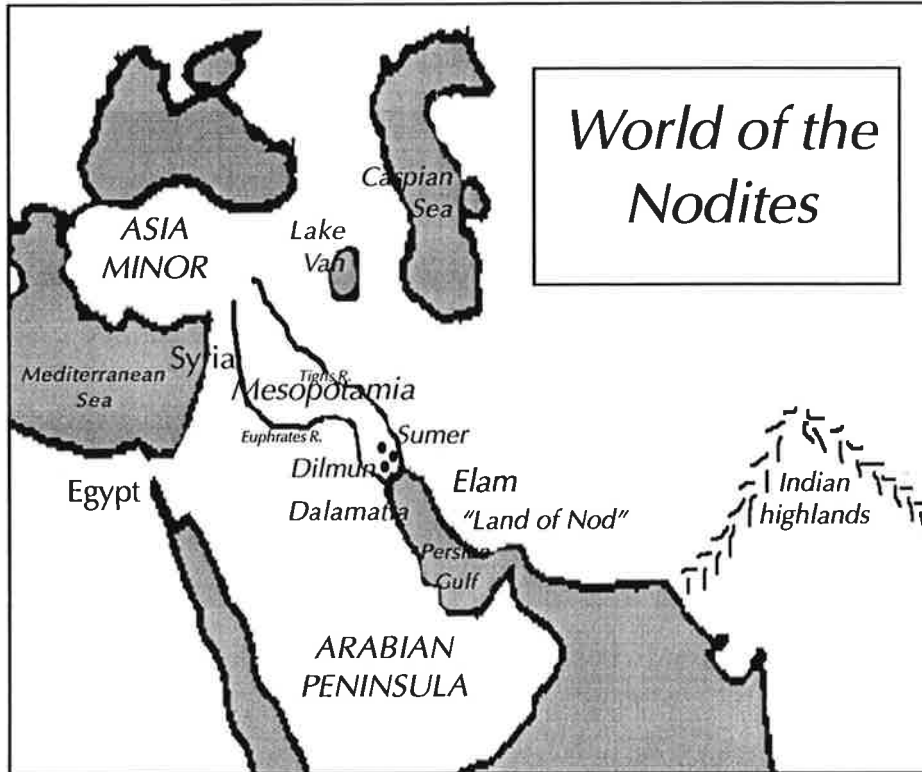
THE NODITES

With the task of transforming primitive man from a hunter to a herder who would hopefully evolve into a peaceful farmer, the Caligastia 100 worked for the upliftment and well-being of the planet for 300,000 years after their arrival. They continuously gathered about them the superior individuals of the surrounding tribes and, after training and inspiring these students, sent them back as teachers and leaders of their respective peoples. And when the colored races began their migrations, many of these early teachings found their way into the far far corners of the world.

After the rebellion, the staff members who went astray chose Nod as their leader. Because the Caligastia 100 carried the Andonite gene package, one would expect that, if they engaged in sexual reproduction, their progeny would resemble other Andonite offspring. But when the 60 rebel staff members elected to procreate physical beings as their successors, their children were far superior to the Andonites and the Sangiks—physically, intellectually, and with regard to spiritual capacities. These mutant traits resulted from the presence in their bodies of the powerful Jerusem life-maintenance circuits which caused the Urantia chromosomes to reorganize more after the local universe patterns (similar to how X-rays alter the DNA of plants and animals).

The one hundred Andonite germ plasm contributors had in turn been modified so that the same life currents invested their bodies, and when they mated among themselves they too produced superior offspring. The progeny of these two groups constitutes the ancestry of the *Nodites*, the eighth race to appear on Urantia.

The near-destruction of Dalamatia by the surrounding semi-savage tribes and its subsequent submergence under a tidal wave forced the Nodites to move north where they founded the new city of Dilmun; their dwelling place was known as "the land of Nod." The Nodites multiplied, and when some of their descendants



attacks, and they also established centers in the Lake Van/Caspian Sea area. Here they were joined by some of the descendants of the rebel Dalamatians, and together these two groups were known as the Vanites. They continued to furnish leadership for the world until the arrival of Adam and Eve.

began to spill over into the adjoining lands and intermarry with the Andonic and Sangik tribes, the purer Nodites attempted to build a tower to symbolize their racial unity. Conflict and confusion led to the dispersion of the Nodites, who eventually divided into four great groups:

The western (Syrian) Nodites journeyed west and settled in the region of Syria where they united with the Andonites. They contributed much to the later appearing Assyrian stock.

The eastern (Elamite) Nodites migrated eastward into Elam and mated with the mixed Sangik tribes. Becoming largely Sangik in nature, they continued to maintain a civilization superior to that of the surrounding barbarians.

The central (pre-Sumerian) Nodites were a small group who remained for thousands of years at the mouth of the Tigris and Euphrates rivers. They eventually furnished the Nodite ancestry which blended with the Adamites to found the Sumerian peoples of historic times.

The northern Nodites and Amadonites—the Vanites, a fourth group, also arose. Those Andonites who had remained loyal were led by Van and Amadon, and were known as the Amadonites. They represented the best of the Andonic culture. Their followers early withdrew to the same highlands west of India where the Badonan tribes had once been exempt from hostile

35,000 BC: THE ADAMITES

Adam and Eve were the founders of the violet race, the ninth human race to appear on Urantia. They were imported from Jerusem, sent to our planet as teachers, ministers, and biologic uplifters for the evolutionary races. Regardless of its lagging cultural evolution, the human race had exhausted its biological potentials and was ready for an infusion of new qualities.

Adam and Eve were around eight feet tall, had blue eyes, light hair color—yellow, red, and brown—and fair complexions that emanated a violet glow. Their progeny was designed to interbreed with the human stock, and these sons and daughters were prepared to endow humanity with new characteristics—a heightened sense of humor, augmented artistic and musical abilities, imagination, love of adventure, curiosity, higher intelligence, and enhanced spiritual receptivity. The ordained plan was to build up a large reserve of pure-line Adamites before mating with selected members of the human race. The first Garden of Eden was located on a now-sunken peninsula off the eastern shore of the Mediterranean Sea, and here Adam and Eve served to educate and inspire the races for over a hundred years before defaulting in their mission.

Reduced to mortal status and driven out of the garden, the *Adamites* were forced to find another location in which to carry on their work. At this point their family consisted of four generations numbering 1,647

pure-line descendants (most of whom chose to leave the planet after the default) plus two offspring of joint parentage with the mortal stock.

After becoming established in the second garden between the Tigris and Euphrates rivers in Mesopotamia, Adam and Eve had forty-two more children. Adam also elected to impregnate women selected by Eve from the highest strains of the Nodites and the surrounding tribes, and the world was thus given an additional 1,570 exceptional men and women, the biologic foundation for the later-appearing mighty Andite race.

Vanite colonies, he discovered a beautiful young woman named Ratta who claimed to be the last pure-line descendant of the Prince's staff. Adamson and Ratta were soon married, and their family of sixty-seven children gave origin to a great line of the world's leadership. The Adamsonites, whose headquarters was in the region east of the southern end of the Caspian Sea near the Kopet Dagh, maintained a high civilization for almost seven thousand years from the time of Adamson and Ratta. Four diverse cultures successively arose there, fostered by four different groups of Adamson's descendants.



**AROUND 35,000 BC;
THE ADAMSONITES**

Adamson, the eldest son of Adam and Eve, had often heard about the Nodite/Vanite settlements in the north, and sometime after the establishment of the second garden he determined to go in search of this land. (Adamson was 120 years old at this time and had fathered thirty-two pure-line children, all of whom, along with his mate, had elected to return to Jerusem after the default.) A company of twenty-seven followed Adamson northward. Here, in one of the easternmost of the old

THE SECONDARY MIDWAYERS

WHILE BOTH ADAMSON AND RATTA were capable of producing human offspring, they were really superhuman. To their surprise, every fourth child born to them was often invisible. When the second unusual creature arrived, and since one was male and the other female, Adamson decided to mate them. The progeny of these beings constitute the secondary order of midway creatures. Within one hundred years almost two thousand were brought into being. The sixteen original parents lived and died as mortals of the realm, but their

electrically energized offspring live on and on, not being subject to the limitations of mortal flesh. They, together with their primary midwayer cousins, represent the permanent citizens of our planet.

25,000-15,000 BC:

THE ADAMIC MIGRATIONS

For 30,000 years the cradle of civilization was in Mesopotamia where the peaceful violet race established its second center of culture and religion. It had long been the custom for "the sons of God" to mate with "the daughters of men," to find wives in the nearby "land of Nod," the land of the nearby Nodites. About 25,000 years ago, when population pressures forced them to expand, the Adamites began sending forth their excess inhabitants to the surrounding lands as teachers, traders, and explorers.

Long before Adam arrived, the blue men of Europe and the mixed races of Arabia had driven the purer indigo man out of Egypt and far south on the African continent. However, pockets of the indigo race that carried extensive strains of the submerged orange and green races had their better-developed settlements in what is now the great Sahara desert. When the Adamites first began to penetrate Egypt the Sicilian land bridge connected Europe to Africa, protecting the Mediterranean basin. Here Adamites met and mingled with European blue men from the north, Saharans from the south, and broad-headed Syrian Nodites from the east.

Egypt had received a very limited amount of Adamic blood before severe drought conditions in the Sahara forced its population of smaller-statured, dark-eyed, long-headed brunets to disperse. While the purer indigo elements continued their southward drift into central Africa, the mixed groups spread out in three directions: The more advanced tribes went west across northern Africa to Spain and adjacent parts of Europe, forming the nucleus of the later Mediterranean races; the least progressive division migrated to Arabia and thence through northern Mesopotamia and India to faraway Ceylon; and the central group headed north and east to the Nile valley and into Palestine. Not long afterward the isthmus of Gibraltar gave way as the result of an earthquake, creating one sea of the Mediterranean and raising it to the level of the Atlantic Ocean. This cataclysm disrupted the culture of the Mediterranean basin, and the westward-moving Adamites were forced to retreat.

The great influx of Saharans on their heels drove the Adamites to the north and east of Mesopotamia, to the highland regions northwest of India, where they quickly assimilated the best of the Andonic cultures that had been preserved. Moving slowly, by 23,000 BC they

reached Turkestan where, encountering mountain barriers and the then-expanded Caspian Sea, the Adamites settled down for many generations to hunt, herd, and till the soil. Here they became thoroughly admixed with the Nodites, Andonites, and red and yellow Sangiks. Gradually these blended Adamites extended their territory from Turkestan into southern Russia, and as they rounded into Europe, they encountered the blue man whose culture, though dominant, was far behind that of Mesopotamia.

The blue men were scattered all over Europe, and while Neanderthal absorption had greatly retarded their progress, their better centers were situated in the then fertile valleys of the Mediterranean basin and in northwestern Europe. The pre-Adamic European blue races were already a highly blended people carrying strains of both red and yellow, while on the Atlantic coast lands and in the regions of present-day Russia they had absorbed a considerable amount of Andonite blood. Slowly these Adamites united with the best of the blue man while ruthlessly exterminating the lingering strains of Neanderthal stock. A dozen or more progressive groups were thus produced, one of which has come to be known as the *Cro-Magnon* man. With Adamic infusion the Cro-Magnoid blue man commenced to establish settlements and engage in agriculture and commerce; he also began to save many of the mediocre captives as slaves whose descendants subsequently weakened the Cro-Magnon type.

By 19,000 BC the Adamites of the second garden were a real nation, numbering four and a half million, and had poured forth millions of their progeny into the surrounding lands.

THE ANDITES

By 15,000 BC the Adamites in the second garden had become so blended with the other races, particularly the Nodites, that they could no longer be considered Adamites. This new racial mix—which later would incorporate some of the better strains of the yellow, blue, and green men—combined to form a new race called the *Andites*. These early Andites were pre-Aryan and pre-white, neither an Occidental nor an Oriental race.

15,000–8000 BC:

THE EARLY ANDITE MIGRATIONS

FROM MESOPOTAMIA THE ANDITES continued to permeate the Mediterranean regions, contributing much to the northern groups of the Saharan Sangik peoples, but rarely did they venture farther down into Africa than the headwaters of the Nile. Later on, mixed Andites and Egyptians followed both coasts down to well below the equator, but they did not reach Madagascar.

Around 12,000 BC a brilliant tribe of Andites migrated

to Crete. These were the narrow-headed, smaller-statured Andites who had intermarried with the Vanite division of the northern Nodites. All were under six feet tall and had been driven off the mainland by their larger fellows. Two thousand years later a group of 375 Adamsonites left their highland home near the Caspian Sea and crossed by way of the northern islands to Greece. This group, the progenitors of the Greeks, were of a high intellectual order and, physically regarded, the most beautiful of men since the days of the first Eden.

While some Andites entered Europe via the islands of the Aegean, the majority came by way of the Caspian Sea/Turkestan route. The highlands of Turkestan had experienced a constant replenishing of the Adamite stock, and now this land became the homeland of the Turkestan Andites. Here the Aryan mother tongue—a combination of the regional Andonic dialect and the language of the Adamsonites and later Andites—was in the process of formation; the Indo-European languages stem from this ancient tongue. These Andites poured into Europe in a steady stream, in seven major invasions. The earlier, purer Adamic migrations had been peaceful, but the mixed Andites were aggressive, and in the later invasions they made military conquests.

THE SAME POPULATION PRESSURES that drove the Turkestan Andites into Europe also brought about the first really extensive Andite movement toward India. For over fifteen centuries these Andites, together with their Iranian Andite brethren whom they collected en route, streamed into India through the highlands of Baluchistan. Their presence in central Asia greatly upstepped the ancestors of the Turanians. From this region they moved into the Punjab, then spread out over the river valleys and southward into the Deccan. This Andite pressure from the northwest drove much of the darker southern and eastern population fringe into Burma and southern China. By 10,000 BC the Andites in India had become submerged, the resultant mix called Dravidian. The Dravidian civilization has survived into modern times in the Deccan.

In China the earliest advanced yellow settlements were in Tibet and along the Yellow and Yangtze rivers. For almost fifteen thousand years the easternmost Andite communities were located in the Tarim Valley in Sinkiang, where Andites entered into trade relations with the progressive Chinese to the east and with the Andonites to the north. By 13,000 BC Chinese culture was being boosted by a steady inpouring of blended Andites and Andonites carrying Andite blood eastward from Sinkiang and Tibet to the upper valley of the Yellow River. Presently they reached Honan, where the leading settlements were situated, and by 10,000 BC the northern Chinese people had begun to build cities and engage in manufacture.

From time to time small groups of Andites entered

southern China, coming from the north. This genetic infusion was beneficial, as the southern Chinese had absorbed much of the green race, and had been infiltrated by masses of darker peoples crowded out of India by the Dravidian-Andite invasion.

Other groups of Andites made their way into Formosa, the East Indies, and Japan.

From Japan, 132 Andites embarked in a fleet of small boats and crossed the Pacific, tarrying on the many islands they found along the way. The Polynesian islands were larger and more numerous then, and as these Andite sailors passed through they added some desirable traits to the native stock. Many flourishing centers of civilization—Easter Island is one of them—grew up on these now submerged lands as a result of Andite penetration. Eventually these Andite seafarers reached South America, and by intermarriage with the natives of the Andes established the ancestry of the later rulers of the Incas. Of all the Andites who sailed the Pacific in those days, only this group ever reached the mainland.

By 8000 BC many groups of Andites had penetrated to the ends of the earth as missionaries, teachers, and traders. From Europe to China, the more highly civilized tribes began to assemble in cities devoted to manufacture and trade. Adonia, located near the present city of Ashkhabad, became the central Asian commercial metropolis.

8000–2000 BC:

THE LAST ANDITE MIGRATIONS

For almost twenty thousand years the Andonites had been pushed farther and farther to the north of central Asia, but by 8000 BC diminishing rainfall in Siberia had begun to nudge them back down. Further, the slowly increasing aridity of the highland regions of central Asia began to drive the mixed population of Turkestan to the river bottoms and the seashores, to the valleys of the Nile, Euphrates, Indus, and Yellow rivers. A new class of men—the traders—began to appear. The tide of migration veered from northward to southward, and as the cavalymen from the north began to infiltrate Mesopotamia, the purer, more civilized Andites were forced to disband.

Ten per cent turned to the east and entered Sinkiang, where they blended with the Andite-yellow inhabitants. The offspring of this union later contributed to the immediate improvement of the northern Chinese peoples.

Ten per cent, including a large group of the Sethite priests, moved eastward through the Elamite highlands to the Iranian plateau and Turkestan. Their descendants later teamed up with their Aryan brothers to invade India.

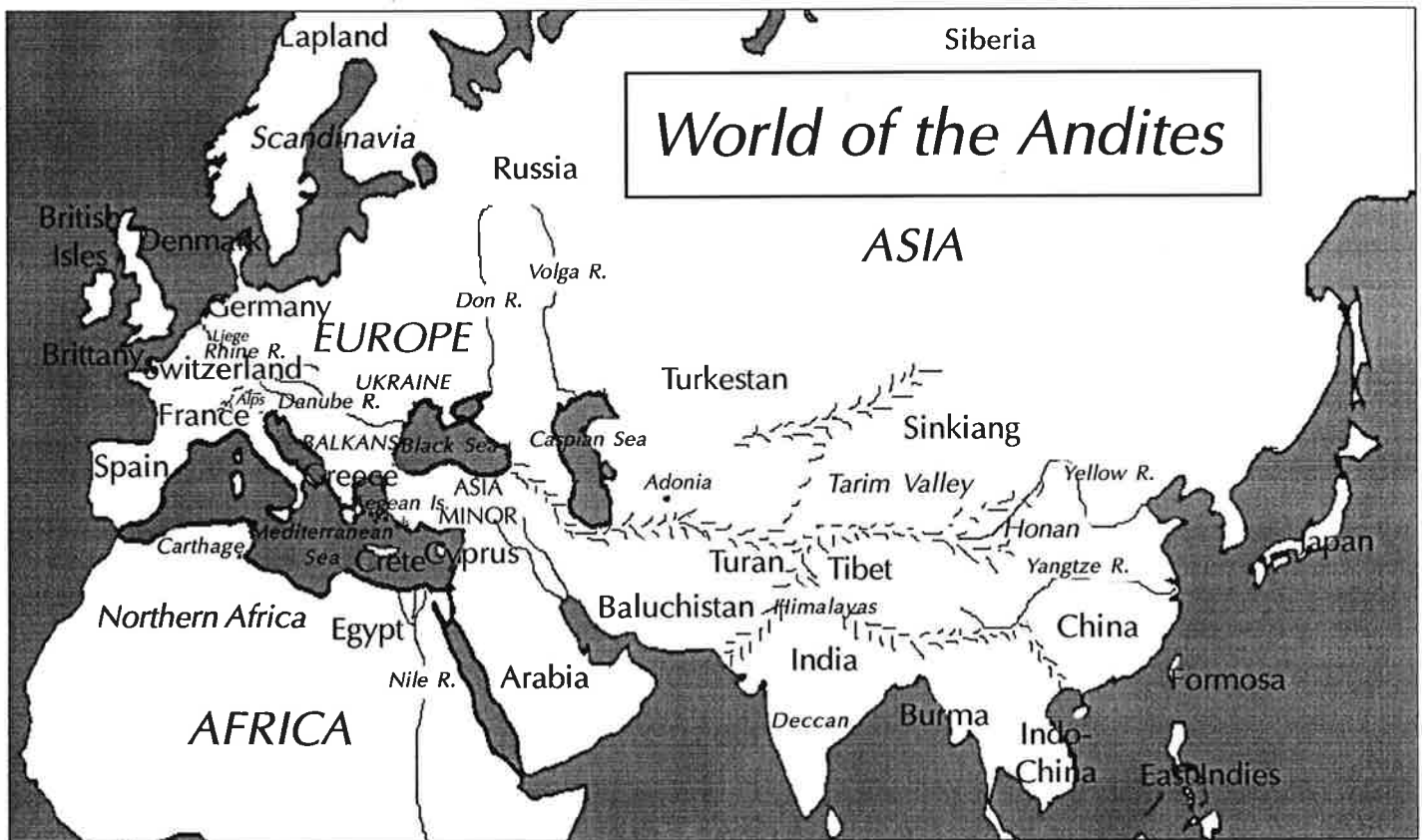
Ten per cent made their way to Egypt via Arabia, where the remnant of the blue race had amalgamated with certain others, particularly the yellow. As the Andites passed through they upstepped this blend, which has

persisted as the swarthy modern Arabs. During this time civilization in Egypt was thriving—there were seven distinct groups of human beings there, and all of them, save one, came from Mesopotamia. The more adventurous Andites poured westward—some to Cyprus, others to what was later known as Carthage.

Five per cent, representing the purest Andite strains, refused to leave their homeland near the mouths of the Tigris and Euphrates. This group, the Sumerians, had kept themselves free from intermarriage with the neighboring tribes. By 5000 BC, when heavy floods in Mesopotamia

exterminating the worst, they became blended into one people. These were the ancestors of the so-called Nordic races, the forefathers of the Scandinavian, German, and Anglo-Saxon peoples. This blue/Andite race also contained a considerable amount of Andonite blood, together with smaller amounts of the red and yellow Sangik. The typical early Nordic was long-headed, tall, and blond.

For three thousand years the military headquarters of the northern Andites was in Denmark. From this central point there went forth the successive invasions



completed the disruption of Andite civilization, only in the south among these Sumerians did any trace of the former glory remain.

Sixty-five per cent of the remaining Mesopotamian Andites entered Europe by the Caspian Sea route to conquer and amalgamate with the newly appearing white races, a blend of the blue man with the earlier Andites. All previous waves of Andites had moved so slowly that they tended to disintegrate at any great distance from Mesopotamia, but these later waves on horseback moved so rapidly that they reached Europe as coherent groups, still retaining some measure of higher culture. As they moved westward across the Russian plains, absorbing the best of the blue man and

of Europe, which grew decreasingly Andite and increasingly white as the passing centuries witnessed the final blending of the conquerors with the conquered peoples. The Nordic aggressors met their biggest challenge from the Cro-Magnons in southern France, where the older race successfully defended their territories for five hundred years before succumbing to the white invaders. The Cro-Magnoid blue man constituted the biologic foundation for the modern European races, but he has survived only as absorbed by his white conquerors. By 5000 BC the evolving white races were dominant throughout all of northern Europe, including northern Germany, northern France, and the British Isles.

BY 3000 BC THE SOUTHWARD-MOVING nomadic Andonites from the north had reached the Caspian/Black Sea region, where they split to invade both Europe and Turkestan. This push lasted for a thousand years and dispossessed the remaining Turkestan Andites from their homeland.

The residue of Adamson's descendants migrated north and west to enter Europe with the blended stock of the last Andite wave coming out of Mesopotamia, and they were also numbered among the Andite-Aryan invaders of India, which was the second Andite penetration of India. (While *The Urantia Book* refers only to those Andites invading India as Aryans, this is the same Andite stock that invaded Europe.) The early Aryans were scattered over the northwestern half of India; those going south were soon absorbed by the Dravidians, who subsequently overran the entire peninsula except the Himalayan provinces. The greater persistence of the so-called Aryan blood in northern India is not only due to their presence in these regions in greater numbers but also because they were reinforced by later conquerors, traders, and missionaries. Aryan and Dravidian cultures eventually mingled on the plains of the Ganges to produce a high culture, and this center was later bolstered by contributions from China.

The groups of commingled invaders from the north that continued to press south into Mesopotamia carried in their ranks many of the better Andite strains of the mixed northern races of Turkestan, including some of the Adamson stock. These barbarians quickly assimilated the residue of the civilization of Mesopotamia and presently developed into those mixed peoples found in the Euphrates valley at the dawn of recorded history. They did not immediately conquer the Sumerians, who were determined to maintain their racial and cultural superiority.

But by 1790 BC, during the rule of Hammurabi, the Sumerians had become absorbed into the ranks of the northern Semites and the Mesopotamian Andites were no more.

The disruption of land traffic during the great nomadic invasions brought about a big increase in Mediterranean sea commerce, resulting in the sudden expansion of the descendants of the Andites throughout the entire coastal territory of the Mediterranean basin. The brunet Mediterranean race, the most highly mixed of all, combined the blue man with a smaller Andonite strain than in the north, a considerable amount of secondary Sangik blood, strong Andite elements from the eastern Mediterranean and later, admixture from the blue-yellow-Andite peoples of Arabia. In the south the blue man has survived in greater numbers; the Basques of France and the Berbers of northern Africa, though thoroughly blended with the Saharans, represent two branches of this race.

It was not long before Egypt was overrun, as

Mesopotamia had been, by inhospitable tribes from Arabia and from the south. Soon internal warfare along the Nile brought Egypt's brilliant epoch of culture to an end. Large numbers of fleeing Andites entered Spain from northern Africa and later mingled in Switzerland with their brethren who had earlier come to Italy from the Aegean Islands. Many of the more able families fled to Crete, thus greatly augmenting this already advanced civilization. And when the arrival of unprogressive groups from Egypt later threatened the civilization of Crete, the more cultured families moved on west to Greece.

PRESENTLY GREECE AND THE AEGEAN Islands region succeeded Mesopotamia and Egypt as the Occidental center of trade, art, and culture. Practically all of the art and science of the Aegean world was derived from Mesopotamia and the culture of the Adamsonites, but this high civilization soon regressed under the rapidly multiplying genetically mediocre descendants of the later-imported Danubian slaves. Many of the mixed descendants of these Adamsonites became incorporated in the tribes of the adjacent mainlands, and many of the advances in early Greek civilization persisted in the later peoples of southern Europe.

The older European Andonites retained a semblance of identity only in Lapland and to some extent, in Brittany; the Bretons never mingled with the Nordics, being survivors of the original Andonite inhabitants of western Europe, mixed with the Mediterranean stock. Other broad-headed survivors of the earlier European Andonites—often reinforced by arrivals of Andonites from Asia Minor—were dispersed through most of the mountainous regions of central and southeastern Europe. By 2500 BC the westward thrust of the Andonites from Siberia reached Europe, penetrating by way of both the Balkans and the Ukraine. This invasion carried with it the remaining groups of Adamson's descendants and considerable numbers of the Iranian Andites as well as many of the descendants of the Sethite priests. They moved slowly northward by way of the Danube valley, their most northerly settlement being at Liege in Belgium.

These Danubian Andonites later amalgamated with groups of Andonite sailors who came by boats from the coast of Asia Minor. Much of central Europe was thus early settled by these mixed types of swarthy, stocky, broad-headed white races, predominantly Andonite but containing strains of blue and yellow. These invaders have given the central white races a characteristically Alpine appearance; they are sandwiched between the Nordic and Mediterranean races, extending from eastern France to central Asia. The Nordic-Danish and the Danubian-Andonite cultures met and mingled on the Rhine as is witnessed by the existence of two racial groups in Germany today.

TODAY

The races of today have resulted from various combinations of the five basic human stocks of Urantia, each identified by certain distinguishing physical characteristics. There were long-headed Adamites and Nodites, broad-headed Andonites, broad-headed yellow and blue men, and medium- to long-headed secondary Sangiks. While skull dimensions can help to decipher racial origins, the skeleton as a whole is far more dependable. Originally there were five distinct types of skeletal structure:

1. Andonic—Urantia aborigines.
2. Primary Sangik—red, yellow, and blue peoples.
3. Secondary Sangik—orange, green, and indigo peoples.
4. Nodite—descendants of the Dalamatians.
5. Adamic—the violet race.

Extensive intermingling of these five racial groups tended to obscure the Andonite type by Sangik hereditary dominance. The skeletons of the Andonite/blue Lapps and Eskimos come the nearest to preserving the aboriginal Andonic type. But the Adamites and the Nodites, so admixed with the other races, can now be detected only as a generalized Caucasoid order. While there still remain pockets of the original pure-line indigo, red, yellow and Andonic races, for the most part the racial distinctions have been blurred. Study of the skeletal structures unearthed from over the last 20,000 years will disclose that mankind is now divided into approximately three classes:

1. The *Caucasoid*—the Andite (Nodite plus Adamite) blend, modified by mostly primary Sangik admixture with considerable Andonic crossing. Included in this group are the Occidental white races as well as some Indian and Turanian peoples. Andite inheritance is the unifying factor.

2. The *Mongoloid*—the primary Sangik (original red/yellow/blue) type. The Chinese and Amerinds belong to this group. In Europe the Mongoloid (blue) type has been obscured by secondary Sangik, Andonic, and Andite infusion. Malaysians and other Indonesian peoples, while they contain a high percentage of secondary

Sangik blood, are included in this classification.

3. The *Negroid*—the secondary Sangik (original orange/green/indigo) type, best illustrated by the Negro, and found through Africa, India, and Indonesia wherever the secondary Sangik races located.

Caucasoid and Mongoloid types have blended somewhat in Northern China; Caucasoid and Negroid in the Levant; all three types are represented in India and South America. And the skeletal characteristics of the three surviving types still persist and help to identify the later ancestry of present-day human races.

These racial mixes have come about through the rise and fall of civilizations, overpopulation, food shortages, war, ice, floods, droughts, earthquakes and other planetary disruptions that forced the human race to stay on the move. Whole ethnic groups have thus been driven into the arms of other ethnic groups, insuring that the mating and blending game will continue until people stop being attracted to each other. Whether downstepping or upstepping, each brought along his culture, his religion, his food, and his art with which to enrich the other. This is the history of our planet—past, present, and future.

THE FUTURE

On a normal world the post-Adamic epoch sees the races practically blended, so that it can be truly proclaimed that “God has made of one blood all the nations,” and “has made of one color all peoples.” Our planet is still in a relatively primitive state and, we are told, lags far behind the average planetary schedule. But fear not! We are not out of the running! If we are to find wise solutions to our problems we must first learn to identify them, by objectively facing our planetary history and studying it, side by side, together with a blueprint of God’s evolutionary plan. And on that distant day when Urantia is in step with the more advanced spheres—when we are all of one color, with a language in common and one representative world government—we will look back on today’s struggles and challenges as soul- and spirit-building stepping stones that inched us ever closer to the God of all creation.◆

GLOSSARY OF OUTDATED NAMES

Baluchistan: an area presently within West Pakistan

Burma: Myanmar

Ceylon: Sri Lanka

Formosa: Taiwan

Honan: Chinese province known today as Henan

Indo-China: the area currently comprising Laos, Vietnam, Cambodia, Thailand and parts of Myanmar

Persia: Iran

Turanians: an ancient nomadic people whose homeland was located between Iran and India

Turkestan: the region presently encompassing Turkmenistan, Uzbekistan, Tajikistan, and Kyrgyzstan

SASKIA RAEVOURI works with animated cartoons at Walt Disney Studios. She was born in Holland, spent her childhood in Australia, and moved to Los Angeles at fourteen. She attended high school for a year in Holland, did some college in England, lived in New York for a year, in Greece for two years. She has also lived and worked in Ireland and Asia. But traveling, new cars, new jobs, new clothes, even new husbands did not bring inner happiness. One evening in 1977 she noticed *The Urantia Book* on a table at her brother’s home, open to “Dawn Races of Early Man.” She started reading and couldn’t stop. All the pieces began falling into place, her values and attitudes changed, and for over twenty years she has had peace of mind.

THE HUMAN FACE—ANDONITE TYPES



Eskimo, p. 1



Eskimo, p. 1



Heidelberg man, p. 1



Java man, p. 2



Java man, p. 2



Australian aborigine, p. 2



Tasmanian, p. 1



Neanderthal man, p. 2



Neanderthal man, p. 2

NOTE: The photos on this page and throughout this publication represent my interpretation of the various racial types described in *The Urantia Book*. They have been collected from a wide variety of sources, including Carleton S. Coon's *The Living Races of Man*, G. F. Scott Elliot's *Prehistoric Man and His Story*, Henry Fairfield Osborn's *Man Rises to Parnassus*, many issues of *National Geographic* magazine, and the *Encyclopaedia Britannica*. They are offered as a visual aid, not as a final and authoritative guide.—Saskia Raevouri.

THE HUMAN FACE—ANDONITE TYPES



northern Siberian, p. 8



Ainu (Asiatic islander), p. 4



NW Indian highlander, p. 2



Taiwanese aborigine, p. 4



Lapp, p. 10



Russian, p. 8



Lapp, p. 10



Lapp, p. 10



Breton, p. 10

THE HUMAN FACE—*RED AND YELLOW TYPES*



American Indian, p. 2



American Indian, p. 2



American Indian, p. 2



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Mongolian, p. 2



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RACE, EVOLUTIONARY BIOLOGY AND THE KINGDOM OF HEAVEN

by David Kantor

FOREWORD

Although a part of the Fellowship's Wrightwood Series on race, the material in this paper was originally presented as a conference workshop at the Fellowship's 1996 international conference in Arizona. The workshop began with a personal "racial awareness evaluation" in which each participant responded privately to a list of questions about racial matters. This list of questions can be found in Appendix I.

Appendix II is the list of questions along with brief answers. The body of this paper contains a more detailed examination of some of the issues raised by the questions. **It is recommended that you first answer the questions in Appendix I before proceeding to read the paper itself.** The questions will help focus your thoughts and create a context in which you will get far more out of the written material.

Try to complete the questions in no more than twenty minutes. Your initial responses may provide the best insight into your own background. After completing the questions, either go to Appendix II for a quick check of your answers or read the body of the paper.

This paper was written using statistics available in 1996. The materials in the bibliography and the writers cited will reflect thinking in this time period as well. Fashionable, politically correct ideas about race and racism are in a constant state of flux and accepted views change in a matter of months. To acquire a reasonable understanding of the issues requires reading a great variety of writers speaking from multiple viewpoints. The scrutiny of scientific studies needs to be supplemented by the consideration of social theory, an exploration of literary works, and an appreciation for the degree to which varying racial viewpoints (including blatant racism) influence the social construction of reality.

Finally, a deeper understanding of the nature of the kingdom of heaven and insight into the dynamics of emerging Supremacy are essential for guidance in developing solutions.

Nothing, however, can compensate for your failure to establish meaningful personal friendships with individuals from racial and social groups different from your own.

While the present work does not fully address all issues, it is hoped that it will at least provide a platform from which further study might proceed.

INTRODUCTION

The *Urantia Book* contains some statements about race and biological fitness which, when first encountered, disturb many readers.

"The real jeopardy of the human species is to be found in the unrestrained multiplication of the inferior and degenerate strains of the various civilized peoples."

"Unrestrained multiplication of inferiors, with decreasing reproduction of superiors, is unfailingly suicidal of cultural civilization."

"It is neither tenderness nor altruism to bestow futile sympathy upon degenerated human beings, unsalvable abnormal and inferior mortals."

"It seems that you ought to be able to agree on the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks."

"The church, because of overmuch false sentiment, has long ministered to the under-privileged and the unfortunate [leading] to the unwise perpetuation of racially degenerate stocks."

"Inferior minds will spurn the highest culture even when presented to them ready-made."

"The selective elimination of inferior human strains will tend to eradicate many mortal inequalities."

"A good environment cannot contribute much toward really overcoming the character handicaps of a base heredity."

Disturbing indeed. But there is more. Consider these quotes:

“Only ethical consciousness can unmask the immorality of human intolerance and the sinfulness of fratricidal strife.”

“A creative imagination cannot produce worthy children when the stage whereon it functions is preoccupied by prejudice, hate, resentments, revenge and bigotries.”

“No state can attain ideal levels of functioning until every form of intolerance is mastered—intolerance is everlastingly inimical to human progress.”

“Lack of ideals is the explanation for racial hatreds.”

“True religion is the only power which can lastingly increase the responsiveness of one social group to the needs and sufferings of other groups.”

Can this range of comments possibly be integrated into a coherent view of the problem? Why do some of the comments regarding race and genetic deterioration made in the Urantia Papers disturb us? Do we feel the ideas expressed misrepresent reality? Are we made uncomfortable because of the potential volatility of some of these comments if taken out of context?

Consider some comments made by contemporary minority thinkers:

Writer Ian F. Haney López refers to the best of our racial attitudes as “a social etiquette of common ignorance.”^①

Black scholar Cornel West notes that, “Our truncated public discussions of race suppress the best of who and what we are as a people because they fail to confront the complexity of the issue in a candid and critical manner.”^②

Howard Winant underscores our “unprecedented level of societal uncertainty about race.” He goes on to say that never before has the task of developing a coherent theory of race been as complex or as daunting as it is today. He comments that the solution lies not in arriving at a reasonable classification of varying individuals, but rather in finding some way of being in which we learn to act consciously, usefully, and treat one another justly.^③

Marxist writer Etienne Balibar notes the emergence of a new form of racism in the guise of anti-racism—the attempt to ideologically abolish the meaning of difference, the artificial effort to adjust social norms, to engage in “social engineering” or crudely seek to foster counterfeit forms of equality. Balibar sees this as the epitome of true racism.^④

Evolutionary biologist Theodosius Dobzhansky remarks that “races are relics of a pre-civilized world simply because the chief biological result of civilization is race blending.”^⑤

Dinesh D’Souza^⑥ notes three developments in recent years which have forced the issue of genetic differences between races out of the closet. They are:

1. The obvious fact of Asian-American success— incredible economic and intellectual achievements by poor immigrants from Vietnam, Cambodia, Thailand and Korea.

2. The revival of scientific and scholarly interest in Darwinism, nourished by recent advances in genetics, evolutionary theory, and sociobiology.

3. The embarrassment among many black intellectuals regarding the persistent difficulty of African-Americans as a group to compete effectively in American society and the concomitant demand for racial preferences at every stage to assure black inclusion.

IN THE PRESENT LITERATURE one can detect a growing sense of despair among many minority intellectuals and confusion among their white counterparts. Increasingly, the fact of race is being recognized as a biological phenomenon while the meaning of race is seen as a socially constructed reality. Bringing these two factors together into a coherent model from which healing social policies might be derived remains a daunting and elusive undertaking. There also remains the difference between formal social policy and the way in which individuals actually treat each other in personal interactions.

In today’s world of rapidly intermixing cultures and races, any ideology or cosmology which does not contain a comprehensive model of racial conflict and resolution will be unable to shed light on one of the most pressing issues of our time. *The Urantia Book* presents a model which is at once bold and comprehensive. As such, it deserves more than a quick dismissal when some portion is found to be in conflict with our preexisting ideals.

Race relations in America and in the world as a whole are widely recognized as constituting a serious problem which is rapidly becoming more complex, requiring increasing amounts of social capital for mitigation.

This paper attempts to provide an overview of these matters from the perspective of the racial anthropology developed in *The Urantia Book*. Rather than attempting to resolve the discomfort created by some of the book’s comments, the present document tries to expand the context in which the comments are considered. *The Urantia Book* presents not only a detailed racial anthropology, but also a theoretical background covering the sources and history of racial conflict, the nature of racial transitions presently underway on our planet, and

a view of human destiny which transcends genetic determinism and racial categories.

The Urantia Book provides an important contribution to the present-day quest by acknowledging the biological factors while simultaneously providing a model for managing social repercussions which provides dignity for the individual and a positive approach for dealing with ongoing social and biological evolution. We are challenged to integrate scientific facts with spiritual values in order to derive the meanings wherewith an advanced order of human culture might be cultivated upon the biological substrate of the planet's ecosystem.

The Urantia Book is very clear about the problems of racism and human intolerance being moral problems with roots in a lack of spiritual insight. Racism and intolerance are sources of evil which can only be eliminated by spiritual means.

Let's review some of the terms which *The Urantia Book* uses in developing its model of racial anthropology.

PRIMARY AND SECONDARY

Many readers are disturbed by the book's division of the colored races into categories of primary and secondary. Is there anything in discoveries outside *The Urantia Book* which would lend validity to this system of classification?

The book notes that:

"...the mingling of [the] Sangik tribes with the Neanderthal peoples led to the immediate improvement of the [Neanderthal] race."

"When the physically strong indigo peoples overran Egypt, they absorbed the remnants of the orange race and much of the stock of the green race."

"When a primary Sangik race amalgamates with a secondary Sangik race, the latter is considerably improved at the expense of the former."

"When the Sangik children mated with their tribesmen all the offspring tended toward the color of the Sangik parent."

"Racial intermixture increases the likelihood of a larger number of the desirable dominants being present in the hybrid."

These and other statements, if taken literally, seem to correlate with a phenomenon called asymmetric gene flow. That is, when the genetic endowments of individuals from differing racial groups are blended, the offspring do not show classic Mendelian ratios in their inheritance.

In these racial mixtures, the offspring appear to give

priority to expressing the dominants of the primary parent. Another way of expressing this would be to say that there is a gene flow from the primary into the secondary.^②

If this view is correct, then we must recognize the so-called Caucasoid race as not so much a distinct race as simply the statistical region of the global gene pool in which the dominant genes from all racial groups are interactively expressing themselves. "Whiteness" is probably a very transitory phase of expression, with the eventual color being an "olive shade of the violet hue."

Let's stop here to clarify terminology; I'm using *The Urantia Book's* terminology from page 905 which divides current populations into three groups: The primary Sangiks, consisting of the Mongoloid types; the secondary Sangiks, consisting of the Negroid types; and the Caucasoid mix. So-called "whites" are part of the general Caucasoid mix, but the Caucasoid mix itself contains a wide range of expression.

A number of studies done over the past two decades show that in North America genes from the Caucasoid population are replacing those in the secondary Sangik gene pool at a rate of about 3.5% per generation—a generation being 25 years. The practical repercussion of this is that the black population is slowly being absorbed into the general Caucasoid mix. Today about 30% of the "black" gene pool in North America contains components which, from a statistical standpoint, must be considered Caucasoid. This ranges from about 10% in the south to 50% in the north.^③

INFERIORS

Every natural population carries what is called a "genetic load," consisting of lethal or undesirable genes which have accumulated by mutation over a series of generations.^④

This genetic load is a matter of great concern today to evolutionary biologists. No one knows the number or nature of lethal genes currently resident within the human population. More than 4,000 single-gene genetic disorders have been identified.

There are current estimates which hold that every living individual carries between five and seven dysfunctional or lethal genes.

Genetic equilibrium is established for a population when the rate of the production of harmful genes by mutation is equal to their elimination by natural selection. The drosophila fruit flies which are used extensively in genetic studies show a range of 10% to 20% mutations in their sex cells per generation.

Natural populations reach a state of equilibrium with their environment in which the number of genes which are eliminated through natural selection equals the number of new mutations which show up in each generation. In other words, if we wanted to bring human

populations into biological equilibrium we would have to balance the genetic account and prevent enough individuals carrying lethal mutations from reproducing in each generation to compensate for the accumulation of new mutations.

WHAT WE HAVE DONE INSTEAD is to radically increase the number of mutations appearing in our populations. The introduction of radioactive materials into the planetary environment, as well as the rapid rate of increase of industrial pollutants, are just two factors which have significantly raised the rate of mutations throughout the ecosystem, by some estimates as much as 100% over that of a century ago.

Simultaneous with this increase in mutations, we have deployed the most advanced technology and complex social mechanisms the world has ever seen in an attempt to assure the survival of every genotype coming into existence. This now includes the technological stimulation of reproduction systems of individuals not able to have offspring by natural means.

Part of the difficulty here is that the greatest percentage of the genetic load remains hidden. This is because most defective genes are recessive. That is, it takes one from each parent in order to express itself in the offspring. For many of these conditions, the statistical probability of two recessive carriers producing offspring remains low. For example, the rate of occurrence of albinism in the general population is such that we can determine that there are approximately 100 times more genes for albinism in the general population than get expressed in a given generation. If we prevented albinos from reproducing, it would still take hundreds of generations to find and remove these genes from the general population.¹⁰

Discussions of this sort invariably bring up images of draconian reproductive regulations enforced by authoritarian political regimes. The shadows of the eugenics movements early in the twentieth century and particularly the Nazi atrocities haunt our thinking. But eugenics does not need to be associated with social violence. Eugenics is alive and well in the late twentieth century, but it has become a private matter. People simply want to have healthy children. Couples in the developed world are increasingly taking advantage of such services as genetic counseling and prenatal care.

Couples at risk are able to take advantage of testing early in their pregnancies and make choices about whether or not a particular fetus should be brought to term.

On the horizon is widespread "genotype choice"—a sort of decentralized, do-it-yourself eugenics. Oliver Morton, writing in the January 1998 issue of *Wired*, describes the process:

"A couple goes to a clinic and provides some sperm and some eggs. The clinic turns them into embryos and analyzes the different mixtures of the parents' genes each embryo carries. The parents are given the embryos' genetic profiles and advice on how the genes relate to various traits, both physical and mental. At present, such a profile would be expensive and crude, capable of spotting genes for serious genetic disabilities, but not much more. But with better DNA analysis tools and much more knowledge about which genes do what—fields that are growing exponentially—the pictures will get sharper and sharper. The parents choose the profile they like, on whatever criteria appeal to them; the chosen embryo is grown a bit further in the test tube, a few cells are snipped out to provide tissue for repairs in later life, and then the pregnancy gets under way. No engineering; just choice."

DETERIORATED AND DEBASED

Deteriorated" and "debased" are two more words which almost always cause readers to wince when they have to read them out loud at a study group. To what do these words refer?

In order to answer this question, it is important to get a sense of how dynamic the genome of an established population really is. The potentials of the genome change with each generation as some individuals fail to reproduce their genes and others pass on genes which have experienced mutations. Isolated populations can experience a "genetic drift," in which they come to differ significantly over time in the content of their genome relative to neighboring populations of the same species.¹¹

Historically human populations have been isolated by geographic factors—mountain ranges, oceans, large rivers, etc. Today the isolating factors tend to be of a social and economic nature.

An isolated population can experience significant assaults on its genome when warfare or disease eliminate large percentages of its members. The surviving gene pool almost always contains less variety. Over time, if this process happens repeatedly, the local gene pool can deteriorate to the point where it is significantly "debased" from its original state. That is, the mean distribution of genes has changed radically from that which originally defined the population. In addition, the absence of genomic variety equates to loss of vigor within the group.

This underscores the role of civilization in the maintenance of a healthy genome. Civilization can do much to eliminate these assaults on the gene pool by providing mechanisms which prevent wars and epidemics. Note that the establishment of social

infrastructure was one of the primary tasks of the Prince's regime, undertaken long before the Adamic mission of genetic uplift was to have begun.

RACIAL PURITY

The concept of "racial purity" seems always to make an appearance in conversations about race, but it is not developed in *The Urantia Book*. The term is used by the revelators only in reference to the imported violet race and, curiously, to the red race. It is interesting to review the comment which says that

"The Life Carriers impart the full bestowal of the living energies to the initial or red race, and each succeeding evolutionary manifestation of a distinct group of mortals represents variation at the expense of the original endowment."

In addition, the book tells us that there are no "pure" races in existence today. The concept of "racial purity" as an ideal is a racist illusion based on ignorance of genetic facts. The fact of the matter is that the healthiest genome is the one containing the greatest variety. Consider the following example.

The peppered moth found near Manchester in England has been studied by naturalists for the last two centuries.¹² Originally naturalists noted that about 99 percent of the moths were a mottled gray color. On rare occasions a much darker specimen would be found, but only in quantities of 1% of the local population. The moths spent their days with their wings spread out on tree trunks which were the same color of gray—perfect camouflage to protect them from predator birds. By the early twentieth century the situation had reversed itself. The darker moths now made up 99% of the population and the lighter ones had become the rare 1%.

During the period of change Manchester had become industrialized and the smoke from the coal-burning factories nearby had coated the trees. Now the darker moths were the ones with the camouflage advantage. The genes for the darker color came to dominate the population as a result of natural selection.

This illustrates how the survival of the group depends on the existence within the group's gene pool, of the potential to alter genotypical expression to meet the challenges of changing environmental conditions.

The genetic fitness of a population is a function of its genetic variety—of the variety of possible responses to complex changing environments which are available in its gene pool. And that variety is in the population, not the individual. Note that in our example it is the group, not the individual, whose survival is most important. This is a critical point about evolutionary processes—the individual is a temporary expression of

an extremely small portion of the group genome whose purpose is merely to pass on a randomly selected set of its endowment. This is an impersonal level of reality dominated by statistical probabilities. It is only in this domain of the statistical distribution of specific alleles¹³ within a population group that the concept of race can have any useful meaning.

The example of the peppered moth also illustrates the nature of racial deterioration. Had these moths been divided into two separate breeding groups, the group lacking the genes for the darker color would have been wiped out. Their gene pool would have become "debased" from its original endowment.

In considering the value of the genetic potentials inherent in variety, note the numbers of children born into the Sangik family—5 red, 2 orange, 4 yellow, 2 green, 4 blue, 2 indigo. These numbers alone indicate relative degrees of vigor within these six population groups.

Many readers have found the concept of the Sangik races appearing in one generation to be rather incredible, assuming that such an event would be the result of a massive sequence of mutations within a single organism. Given current models of genomic behavior, this is not necessarily the case. There are indications that the genome itself has internal regulatory mechanisms which work to foster positive mutations and perhaps contribute to the evolutionary development of the species as a whole.

ONE EXAMPLE OF GENETIC evolutionary mechanisms currently at work is an apparent effort of the genome to reorganize itself. There are desirable traits whose expression depends upon multiple genes scattered around the chromosome working in harmony. If these genes could be brought together so that they form a continuous strand of the chromosome, their probability of all being passed on to future generations would be greatly increased. This appears to be happening in current generations.

Although purely speculative, we could postulate an internal ordering principle for the genome which is similar to the basin of attraction found in chaos theory. We could then posit the appearance of the six Sangik races as a result of a single mutation in the regulatory system of the genome—a mutation which resulted in the appearance of multiple basins of attraction.¹⁴

An additional factor in the development of the Sangik races is a phenomenon known as the founder effect which appears as extreme cases of random genetic drift occurring when a new population is established by only very few individuals.¹⁵

Note that the red race had the greatest variety in its originating generation. If rates of mutation and evolution are constant for all races, then this differential could never be overcome except in the amalgamation of all

these races into one. That is, if the rate at which beneficial mutations are acquired is constant for all these races, the red race, barring such events as extensive epidemics or genocidal wars, will always have the greatest variety and hence the greatest vitality.

SUPERIOR AND PROGRESSIVE

Superior" and "progressive"—two words which disturb many of us. What do they signify and to whom or what are they applied by the revelators?

In a strict Darwinian sense, fitness is simply living long enough to pass on lots of genes. The view of "fitness" developed in *The Urantia Book* is somewhat more complex. The revelators appear to value "progress" over "adaptation." Natural selection tends to gravitate the evolutionary process toward a static equilibrium of adaptation. *The Urantia Book* indicates that a great deal of the overcontrol of evolution is designed to overcome this inherent tendency for biological life to seek an ever more refined degree of mechanical stimulus-response relationship with its environment. "The watchword of the universe is progress."

Take a look at some of the qualities the revelators consider to be "progressive."

- ▶ Increase of inventive imagination
- ▶ Improvement in tools
- ▶ Acquirement of ethical judgment
- ▶ Evolution of religious capacity
- ▶ Development of aesthetic appreciation
- ▶ Development of curiosity
- ▶ Development of associative imagination
- ▶ Quickening of intellectual potential
- ▶ Enhancement of spiritual receptivity
- ▶ Acceleration of spiritual progress

It appears from their use of the terms "progressive," "inferior," and "superior" that the revelators are referring to those traits which either retard or lead to the development of cultural civilization.

The expression of these traits is cultural civilization. In fact, most of the qualities which the revelators seem to admire cannot even be expressed outside of a social context.

On normal worlds, the red race, which contains the greatest amount of these potentials, appears first—long before any of the others. The red race begins the establishment of culture which is then augmented and stimulated over long periods of time by the successive appearance of the remaining Sangik races.

On our planet the simultaneous appearance of all the races, combined with the failure of the Planetary

Prince and Adamic regimes, set the stage for a complex array of biological and social problems which are still being worked out. Race relations are so complex and difficult that on normal worlds they are managed by superhuman beings.

It should be noted that in evolutionary genetics the term "progressive," when applied to a species, may also relate to the relative amount of genetic variation within the species and its correlated rate of evolution.

The Urantia Book also uses the term "creativity" in this context. In 82:6.5 it is noted that:

"Hybridization of superior and dissimilar stocks is the secret of the creation of new and more vigorous strains. And this is true of plants, animals, and the human species. Hybridization augments vigor and increases fertility. Race mixtures of the average or superior strata of various peoples greatly increase creative potential, as is shown in the present population of the United States of North America. When such matings take place between the lower or inferior strata, creativity is diminished, as is shown by the present-day peoples of southern India."

Creativity provides a means whereby the inertia of the mechanical levels of material reality may be somewhat transcended by population groups who have this characteristic.

NATURE VS. NURTURE

The question which always comes up in a discussion of culture and genetics is, "What percentage of behavior is cultural and what percentage is biological?" In many ways this is the wrong question to ask. There is the fact of genetic inheritance. But when we talk about the cultural environment, we are talking about an environment of meanings and values. Genes are the material environment. Culture is the necessary context in which mind operates to discover meanings and values. An individual's genetic heritage predetermines a range of access to this meaning-value environment. A human being by definition is an entity which functions in this integrated fact-meaning-value matrix.

Ironically, it is often assumed that acknowledgment of the relationship between genes and human capacities would justify the setting up of rigid class barriers as a means of more effectively organizing society. Indeed, the potential for the reemergence of "scientific racism" is a real threat in the current situation. Yet even the most elementary understanding of the principles of genetics reveals that it is only under uniform environments that meaningful genetic differences between individuals or populations can become clearly visible.¹⁶

In other words, when social structures force individuals to live their lives within artificially constructed boundaries, there is little chance for those individuals to fully express their genetic potentials. The closer the approach to equality of opportunity in a society, that is, the fewer the artificial barriers to individual achievement, the more the observed differences between its members are likely to reflect their genetic differences.

Inequality of opportunity acts to hide, distort, and falsify the genetic diversity of the population. From this we can see that it is only the truly open society, only that society which removes all socially constructed barriers to individual achievement, which has a chance of significantly improving its collective genetic fitness.

In North America, the repercussions of the civil rights legislation and equal opportunity laws of the past few decades are driving us closer to a confrontation with the genetic infrastructure which shapes our society. In just a half century, the United States has shifted from a society stratified along racial lines to one which is increasingly stratified along economic and IQ lines.

As has been previously noted, we live in a world of rapidly intermixing cultures and races. Any ideology or cosmology which fails to provide a coherent racial anthropology, well grounded in testable facts and supplemented with a philosophical framework for transcending evolutionary antecedents, will be useless in helping us solve the most pressing sociological issue of our time.

INTERACTION OF GENES AND CULTURE

It is important to understand that our genetic heritage provides us, not with a fixed set of responses to environmental stimuli, but a *range of possible responses*.

Language is a good example of a phenomenon comprised of both genetic and cultural factors. The symbols of language are not genetically inherited, but the capacity of the individual to use language is inherited. However, this capacity cannot be realized without a culture to mediate the symbols of language.

A healthy genome constitutes a living system which is constantly changing as our environmental circumstances change. Genes switch on and off; the action is shunted to different genes which perform similar functions in different ways depending on the environmental situation. The child, the adolescent and the aging adult are different organisms in many respects. Mortals alter the environment with their tools and ideas and that altered environment in turn alters the genetic composition of the mortals who inhabit it.

The classic example of this symbiotic dance between environment and inheritance is seen in ant populations where the actual body type changes depending on social conditions—a given individual can

transmute from a worker to a soldier depending on the needs of the colony as a whole.¹⁷

The gene variants present in a population must be adapted not only to the environment, but also to each other. There is a growing awareness within the field of evolutionary biology that culture itself is the expression of a constantly shifting genetic mix.

One of the most intriguing studies presently being done is the attempt to reconstruct the history of human evolution through the studies of rates of mutation in different genetic lines. The present state of the work is a volume entitled *The History and Geography of Human Genes*.¹⁸ This is a work which combines the most current linguistic, anthropologic and geographic data with findings in evolutionary genetics.

The Cavalli-Sforza team has assembled DNA samples from nearly 2000 aboriginal populations scattered all over the world. By combining this DNA with living viral hosts, a living library of ancient human DNA samples is being assembled at Stanford University in California.

Their work has led to a number of discoveries which have interesting correlations with the story contained in *The Urantia Book*. Here are a few of them:

1. A catastrophic hybridization event of unknown origin took place among European populations roughly 25,000 to 30,000 years ago.
2. The origins of widespread human linguistic and cultural diversity are now placed at roughly 25,000 years ago.
3. A secondary hybridization event appears to have spread across Europe roughly 9000 years ago corresponding to the spread of farming from Mesopotamia. Current findings support the theory that this was a demic diffusion rather than cultural diffusion; when it was discovered how to make pottery, the process spread rapidly through existing cultures. Farming was a property of people and it was the farmers who spread, not the technology. Cavalli-Sforza states that "This was obviously a process of population replacement by superior types rather than the simple passing of cultural knowledge." Yet the source of these people or the events associated with their appearance remain unknown.
4. The emergence of *Homo sapiens* is now placed at 500,000 years ago, corresponding with the emergence of the Sangik races.
5. Recognition of the fact that the Sangik races appeared far earlier than the modern day hybrids which relatively recently emanated from the Near East. Today's remnants of these early races are now known to be very ancient in terms of the evolutionary time scale.

THE CAVALLI-SFORZA TEXT is highly recommended for further serious study. Included in the book are stunning color computer-generated maps showing the diffusion of

modern mutations from the Middle East as well as maps showing the migrations of the Sangik races. The book also provides an extensive correlation of genetic information with current linguistic and anthropological studies.

The Cavalli-Sforza study notes several pieces of information needed for the further development of their model. One is an answer to the question, "Is the rate of evolution constant over time and across species?" In other words, do the genomes of different species and races accumulate mutations at the same rate, and are these mutations processed at similar rates in terms of eliminating defective mutations and incorporating helpful ones?

Another piece of information is essential for calibration of the genetic clock—knowledge of when the mid-mammals differentiated from the dawn mammals. Not only does *The Urantia Book* give a precise time for this event, it even gives the number of generations between adjacent branchings of the evolutionary tree. Someday some evolutionary biologist will venture across the paradigm threshold and check existing data with the book's information. That may be a very interesting day indeed.

THE CRITICAL NEED FOR A COMPREHENSIVE MODEL OF RACE

It is important to understand that the first step in reaching a scientific understanding of any phenomenon is to create a theoretical model which provides a context in which specific details can be studied. The model then serves as a means of generating questions for which research projects can be designed in an attempt to either validate or disprove the theory.

The most up-to-date bibliography available on racial studies is a University of Massachusetts Index which has some 15,000 references to books, articles, and dissertations organized under 87 subject headings. What is remarkable about this collection is that it is simply a collection of data. There is no coherent model of racial development within which the material in this index can be organized. Trying to understand race in this context is like trying to understand physics when all you have is a hat box containing slips of paper with random formulas and equations.

Howard Winant sees the present racial order in North America as consisting of a set of conflicting "racial projects."⁹ Each of these projects has an ideology based upon a unique understanding of the "meaning" of race. Each project also has a resultant political agenda.

Project 1: The Far Right

Ideology: *Represents race in terms of inherent, natural characteristics; rights and privileges assigned accordingly; traditional far right operates through*

terror; renovated far right organizes whites politically.

Agenda: Open racial conflict; equality seen as a subversion of the "natural order"; the state is in the hands of the "race mixers." Whites need to form their own organizations and pressure the state for "white rights."

Project 2: New Right

Ideology: *Understands racial mobilization as a threat to "traditional values"; perceives racial meanings and identities as operating "subtextually"; engages in racial "coding"; articulates class and gender interests as racial.*

Agenda: Racial conflict focuses on the state; racial (in)equality determined by access to state institutions and relative political power.

Project 3: Neoconservatism

Ideology: *Denies the salience of racial "difference," or argues that it is a vestige of the past, when invidious distinctions and practices had not yet been reformed; after the passage of civil rights laws, any collective articulation of racial "difference" amounts to "racism in reverse."*

Agenda: Conservative egalitarianism. Individualism, meritocracy, universalism. Rejection of any form of group rights; strives to create a "colorblind" state.

Project 4: Pragmatic liberalism

Ideology: *Racial identities serve to organize interests and channel political and cultural activities; as long as principles of pluralism and tolerance are upheld, a certain degree of group identity and racial mobilization can be accepted as the price of social peace.*

Agenda: Cultural and political pluralism; affirmative action as "goals, not quotas." State racial policy as moderating and eroding the legacy of discrimination.

Project 5: Radical democracy

Ideology: *Racial difference accepted and celebrated; flexibility of racial identities; multiplicity and "decenteredness" of various forms of "difference," including race.*

Agenda: State racial policy as redistribution. Racial politics as part of "decentered" but interconnected pattern of "new social movements." Extension of democratic rights and of societal control over the state.

Personal Exercise: Where do you place yourself within this range of "racial projects"?

Study Group Exercise: Develop Project 6—a name, a descriptive ideology and an agenda for *The Urantia Book's* "racial project" which fits into Winant's categorical scheme. Be mindful of the material in section 6 of Paper 52 beginning at paragraph 2.

I invite you to contrast Winant's "racial projects" with the model of race which is developed in *The Urantia Book*. The first thing you should notice is the conceptual depth of *The Urantia Book's* model. In these contemporary models, the human person is determined by and submerged in the sociological and political repercussions of his or her racial ancestry. Race is seen as a primary aspect of group and personal identity as well as a principle for social organization.

This is an important point—all of these agendas, as well as the various eugenics and white supremacist movements which were popular in the early part of this century, used race as a criterion for ordering human society. *The Urantia Book* differs sharply in this respect—nowhere in its pages is there any implication that race is a valid category for social organization. Quite the opposite—*The Urantia Book* invites us to make the fact of our relationship with God the basis upon which social and interpersonal relationships are ordered.

These contemporary models focus on humanly conceived social and political theory as mechanisms for artificially attempting to compose racial differences. *The Urantia Book* leads us to an understanding of fundamental ontological realities essential for a lasting resolution of these differences.

THE GREAT RELIGIOUS AND POLITICAL orders of the twentieth century have shown a remarkable desire to deploy educational and social welfare systems of great complexity and cost in an effort to create a truly beneficial social order. While theorists have postulated many different forms of oppression as being responsible for racial differences, very few have been willing to even consider *biological* oppression. This is likely to change as we continue to make the conceptual transition from the Judeo-Christian creation myths to a greater understanding of the social implications of evolutionary processes. (The Judeo-Christian creation story implicitly creates racial problems because it postulates the simultaneous creation of all races into a fixed order—why then, any relative differences? Did God curse or bless certain population groups?)

The discovery of evolution leads us to understand creation as an ongoing process in which we are privileged to participate with God. Evolutionary models of creation give us a better understanding of the sequential unfolding and ongoing development of living organisms. The practical implications of this change in understanding have yet to filter down to broad segments of the population.)

It is essential that our scientific understanding of biological processes be complemented by a deeper spiritual understanding of the nature of personality. What has been missing is an adequate model which would

enable us to develop appropriate intervention strategies.

The Urantia Book provides our world with such a model. It also provides insight into a course of action which can be undertaken by each individual to reduce racial conflict, overcome intolerance, and lead the way to a fuller realization of the reality of the kingdom of heaven.

THE SPIRITUAL SIGNIFICANCE OF CULTURAL CIVILIZATION

The revelators place a high value on the development of progressive cultural civilization. Why?

Here in North America we live in a culture of ultra-individualism. Spirituality itself is commonly seen almost exclusively as a matter between the individual and God. The archetype of the saint who leaves civilization behind and goes off into the wilderness to live with God remains a powerful image. A study of *The Urantia Book*, however, reveals a significantly different reality. *The Urantia Book* reveals social infrastructure as the temporal context within which we spiritually self-actualize through service.

The conquest of the psychic circles relates to the ability of the individual personality to attain increasingly meaningful levels of functional identity in the domain of social values and personality interactions—to become increasingly real as a part of Supremacy.

Spiritual progress is not possible outside of a cultural context. Personal ethics and spiritual values cannot be developed by personalities isolated from significant interaction with other personalities.

If you study *The Urantia Book* you will find that human destiny lies not so much in individual achievements as in the development of the *co-creational* and *associative* potentials of personality.

THE KINGDOM OF HEAVEN

The locus for the building of a better human society lies not in the legal domain, the political domain nor in the domain of economics. It lies in the domain of interpersonal relationships. The state of human civilization is, at any point in time, the status of the repercussional total of all interpersonal relationships. When we deplore the state of the world, what we are really deploring is the state of the relationships between the individuals which make up that world. The improvement of human culture is really the task of improving the functioning of this network of interpersonal relationships and this requires the spiritual transformation of each node—each person participating in the network.

And this domain of interpersonal relationships is the locus of humanly experienceable aspects of the kingdom of heaven. Every interaction we have with another personality either strengthens the presence of the kingdom or tears at the fabric of supremacy, depending on how

we enter into the exchange. This is where we, as individuals, are continuously, inexorably altering the course of cosmic evolution, every time we engage in an interaction with another person. Truly, the acts are ours, the consequences, God's.

The kingdom of heaven is literally right here in our midst. We need to discover it more fully, reveal it to each other more fully in our relationships, and work to actualize it. The kingdom is so real that we should be able to merely point it out to our truth-seeking fellows, much as we would point out a distant mountain on a landscape in which we both were standing. The gospel of the kingdom is not an ideology, not a religion nor a philosophy—it is a revelation of the nature of reality itself. And it is a fuller realization of this reality of the kingdom of heaven which will ultimately defeat racism and intolerance and usher in a new order of human existence.

The Urantia Book says that

“By teaching that the kingdom is within, by exalting the individual, [Jesus] ushered in the new dispensation of true social righteousness. This new order of society the world has little known because it has refused to practice the principles of the gospel of the kingdom of heaven. And when this kingdom of spiritual pre-eminence does come upon the earth, it will not be manifested in mere improved social and material conditions, but rather in the glories of those enhanced and enriched spiritual values which are characteristic of the approaching age of improved human relations and advancing spiritual attainments.” UB: 1862; 170:3.11

OUR SPIRITUAL BENEFACTORS are giving us as much information as we can possibly absorb. Jesus delivered the gospel of the kingdom, but his followers lacked the capacity to really comprehend what he was telling them. Now, 2000 years later, our benefactors are attempting once more to draw our attention to the reality of the kingdom. The question is, do we have the capacity to receive it and act on it?

The morontia Jesus appeared to Rodan and a gathering of some 80 believers in Alexandria. He greets them and says,

“Peace be upon you. That which my Father sent me into the world to establish belongs not to a race, a nation, nor to a special group of teachers or preachers. This gospel of the kingdom belongs to both Jew and gentile, to rich and poor, to free and bond, to male and female, even to the little children. And you are all to proclaim this gospel of love and truth by the lives which you live in the flesh. You shall love one another with a new and startling affection, even as I have loved you. You will serve mankind with a new and amazing devotion, even as I have served you. And when men see you so love them, and when they behold how fervently you serve them, they will perceive that you have become faith-fellows of the kingdom of heaven, and they will follow after the Spirit of Truth which they see in your lives, to the finding of eternal salvation.

Go, then, into all the world telling this good news to all creatures of every race, tribe, and nation. My spirit shall go before you, and I will be with you always.” UB: 2044; 191:6.2

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13. Note: Alleles can be thought of as varieties of the same gene. For example, assume a particular gene is responsible for coding a specific protein. There may be four or five different versions of this gene in a given population group. It is the statistical distribution of these varieties of a single gene within a given population group upon which the most useful biological models of race are currently based. Additional background on this concept can be found in Francisco Ayala's *Population and Evolutionary Genetics: A Primer*.
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Appendix A: RACIAL AWARENESS EVALUATION

These questions were designed with three purposes in mind:

1. To help you reflect on how informed you really are on racial issues. What is the degree to which your ideas and feelings about race have been assimilated unconsciously from your social environment as contrasted with your active pursuit of knowledge and experience with racial matters?

2. To stimulate your thinking about the expanding scope of racial issues in our rapidly changing world.

3. To aid in your consideration of the comments about race which the revelators make in *The Urantia Book*.

The "Personal Involvement" section below contains questions which have no "right" or "wrong" answers. They are designed to focus your thinking on your own attitudes and beliefs. There are no subtle twists or tricks in the questions. Your initial response might be the most useful indicator to you of your position on the question at hand.

PERSONAL INVOLVEMENT

1. My racial ancestry places me in the _____ race.

2. I like _____ most about being in this racial group.

3. I dislike _____ most about being a part of this racial group.

4. My racial identity plays a significant role in my regular social life
[never] [rarely] [occasionally] [frequently].

5. I watch television programs in which the primary topic is related to racial issues
[never] [rarely] [occasionally] [frequently].

6. I read magazine and newspaper articles by authors from racial groups other than my own
[never] [rarely] [occasionally] [frequently].

7. I spend time in meaningful personal conversation with a person from a racial group other than my own
[never] [rarely] [occasionally] [frequently].

8. In my home I entertain individuals from racial backgrounds significantly different from my own
[never] [rarely] [occasionally] [frequently].

9. My children bring home friends from racially mixed backgrounds
[never] [rarely] [occasionally] [frequently].

10. I participate in problem-solving situations with individuals from differing racial backgrounds (at work, community organizations, church, kids school, etc.)
[never] [rarely] [occasionally] [frequently].

11. I worship in a church or synagogue with a racially mixed congregation
[never] [rarely] [occasionally] [frequently].

12. I play on racially mixed sports teams
[never] [rarely] [occasionally] [frequently].

13. In the past five years I have read books by authors from racial groups other than my own
[never] [rarely] [occasionally] [frequently].

14. In the past three years I have read books about racial issues
[never] [rarely] [occasionally] [frequently].

15. In the past five years I have visited foreign countries
[never] [rarely] [occasionally] [frequently].

16. I have a degree of proficiency in _____ languages.

17. Two important contemporary Asian intellectual, political, moral or religious leaders are _____ and _____.

18. Two important contemporary black intellectual, political, moral or religious leaders are _____ and _____.

19. Two important contemporary Latin American intellectual, political, moral or religious leaders are _____ and _____.

20. Two important contemporary European intellectual, political, moral or religious leaders are _____ and _____.

21. Two important contemporary white intellectual, political, moral or religious leaders are _____ and _____.

22. Two important contemporary Native American intellectual, political, moral or religious leaders are _____ and _____.



GENERAL QUESTIONS

1. In 1995, the immigrant group entering the United States with the highest average level of educational attainment was from what part of the world?

- a. China
- b. Vietnam
- c. Northern Europe
- d. Western Asia
- e. Latin America
- f. Pacific Islands
- g. Africa

2. The region with the largest numbers of people with African ancestry in the Western hemisphere is:

- a. The U.S.A.
- b. The Caribbean
- c. Brazil
- d. Argentina
- e. Canada

3. The group with the highest suicide rate in North America today is:

- a. Blacks
- b. Whites
- c. Asians
- d. Hispanics
- e. Native Americans

4. In 1850, just prior to the Civil War, the percentage of American families who owned slaves was:

- [5%]
- [10%]
- [15%]
- [20%]
- [25%]
- [30%]
- [35%]
- [40%]
- [50%]

5. Racism is simply an irrational prejudice, a product of ignorance and fear.

- [True] [False]

6. At present, the group most aggressively fostering genetic research is:

- a. The American Medical Association
- b. The World Health Organization
- c. The ideological "far right"
- d. The pharmaceutical industry
- e. Insurance companies

7. If we create institutional arrangements in which racist behaviors are no longer reinforced, we will then succeed in changing attitudes that underlie these behaviors.

- [True] [False]

8. List 3 different racial/ethnic groups who have been purposefully and specifically targeted with repressive legislation by the US government as recently as the 1950's.

9. At present, political pressures brought to bear by minority interest groups in Western countries are actively preventing legitimate research into the relationship between genetics, race and behavior.

- [True] [False]

10. Biologically, the secondary Sangiks were simply inferior to the primary Sangiks.

- [True] [False]

11. Current studies show that racially hostile attitudes are most likely to be held by whites who are poorest, least educated and virtually marginalized in society.

- [True] [False]

12. One of the positive aspects of the racial struggles during the past century is that slavery has been virtually eliminated in today's world.

- [True] [False]

13. Prior to the US Civil War, blacks in the South owned black slaves right along with their white counterparts.

- [True] [False]

14. Since the abuses of the Nazis in the middle of the century, eugenics has been relatively taboo as a topic of public discourse. This has resulted in the abandonment of eugenic issues to market forces, the privatization of eugenics and the isolation of eugenic services to the educated upper classes.

- [True] [False]

15. From the perspective of *The Urantia Book*, at this point in time, each racial group should be concerned about its most deteriorated and defective elements and should be taking steps to insure that they don't reproduce.

- [True] [False]

16. As European nations began to forbid slavery in the mid-nineteenth century, substantial resistance against these changes came from

- a. Agricultural interests
- b. Labor unions
- c. African leaders

17. The first group to mount an organized campaign against slavery in both Europe and North America was:

- a. North American industrialists
- b. The Women's Temperance Movement
- c. The Quakers

18. Americans with African ancestry make up approximately what percentage of the present population of North America?

- [5%]
- [10%]
- [15%]
- [20%]
- [25%]
- [30%]
- [35%]
- [40%]

19. What percentage of blacks live in households that receive some form of welfare?

- [23%]
- [37%]
- [50%]

20. On Urantia, biological evolution has run its course. From here on out, evolution will take place on a social and spiritual level only.

- [True] [False]

21. The European white races are the last remaining descendants of the violet race and it is essential for planetary progress that their racial purity be maintained.

- [True] [False]

22. According to *The Urantia Book*, at this point in time, any mixing of the races would be disastrous and is to be avoided.

- [True] [False]

23. The majority of black families in North America live below the poverty line. (Note this question asks about families consisting of two parents and children, not to be confused with question 16 which asks about individuals.)

- [True] [False]

24. Society has no precedents for regulating parenting.

- [True] [False]

25. Each racial group has its own unique set of genes which control such things as skin color, bone structure, IQ and behavioral traits, and which identify individuals as belonging to a specific racial group.

- [True] [False]

26. Scientists today are actively identifying which specific gene is responsible for each human physical and behavioral trait (i.e., a gene for altruism, a gene for alcoholism, a gene for height, a gene for homosexuality.)

- [True] [False]

27. The life expectancy of black men in central Harlem is shorter than that of men in Bangladesh.

- [True] [False]

28. Black males in North America are about twice as likely as white males to be victims of robbery, theft, and aggravated assault, and seven times more likely to be victims of murder.

- [True] [False]

29. In North America, more young black males are in prison than in college.

- [True] [False]

30. *The Urantia Book* holds out the hope that as scientists come to more fully understand human genetics they will foster the intermarrying of the highest achievers.

- [True] [False]

31. Civil rights legislation during the last half of this century removed most legal and social barriers which had acted to prevent people with minority racial ancestry from gaining access to jobs, political power, housing, etc. One of the unforeseen repercussions of this has been the increasing economic stratification of society along lines of IQ instead of race.

- [True] [False]

32. Equal opportunity laws are an essential first step for any effective eugenics program.

- [True] [False]

33. Because of Hitler's abuses of eugenic ideas, we should conclude that humans are unable to ethically use genetic knowledge, and that the safest way of proceeding to improve the human situation is through manipulation of the social environment.

- [True] [False]

35. Present laws in North America prohibit discrimination on the basis of biologic fitness as a criterion for membership in any publicly funded organization.

- [True] [False]

35. Race relations are outside the domain of the spiritual life and therefore are irrelevant to individuals who are wholly dedicated to a spiritual quest.

- [True] [False]

Appendix B: REVIEW OF RACIAL AWARENESS QUESTIONS

PERSONAL INVOLVEMENT:

In reviewing the "Personal Involvement" section, did you describe what you liked about being a part of your own racial group as not having a quality which you imagine some other group to have? Did you express what you liked by contrasting your group with another?

The rest of these questions were derived primarily from U. S. Government and Census Bureau statistics published in 1996. In addition there is material from the section of *The Urantia Book* beginning at 56:2.2 (pg. 638) in which the revelators make specific suggestions as to what we can do to facilitate the achievement of social brotherhood on our world.

ANSWERS TO GENERAL QUESTIONS

1. *In 1995, the immigrant group entering the United States with the highest average level of educational attainment was from what part of the world?*

Africa.

2. *The region with the largest number of people with African ancestry in the Western hemisphere is*

Brazil.

3. *The group with the highest suicide rate in North America today is*

Whites.

4. *In 1850, just prior to the Civil War, the percentage of American families who owned slaves was*

10%.

5. *Racism is simply an irrational prejudice, a product of ignorance and fear.*

FALSE. *The Urantia Book* implies that racial animosity itself may be a part of our animal legacy. Page 883 refers to "natural racial antagonism." This is not to justify racism but rather to suggest there are things which can be done in the way of education and training to help compensate for these natural antagonisms.

6. *At present, the group most aggressively fostering genetic research is*

The pharmaceutical industry. Pharmaceutical companies are able to spend millions of dollars supporting research for which public funding (and hence public

accountability) has been eliminated due to political considerations. Under democratic capitalism, the failure of public discourse leads to domination by market forces. This in turn results in the stratification of critical information, goods and services along economic lines.

7. *If we create institutional arrangements in which racist behaviors are no longer reinforced, we will then succeed in changing attitudes that underlie these behaviors.*

FALSE. Such a view is not representative of *The Urantia Book's* perspective:

*"It is the people who make a civilization;
civilization does not make the people."*

UB: 854;76:6.4

8. *List 3 different racial/ethnic groups who have been purposefully and specifically targeted with repressive legislation by the US government as recently as the 1950s.*

a. *Cherokees* (or Native Americans). Of all the tribes of Native Americans, the Cherokees appear to have made the greatest attempt to integrate themselves with Euro-American institutions. Yet when gold was discovered on their land in Georgia, they were forcibly marched to Oklahoma over the infamous "trail of tears" on which 1/4 of them died.

b. *Blacks* (complex legal and social restrictions).

c. *Japanese* (property seizure, deportation and internment during WWII).

d. *Chinese* (imported for labor and then legally ostracized via special taxes, arbitrary inspections of their places of business, etc.).

e. *Mexicans* (imported for labor under the "Bracero" program between 1942 and 1951; and then assaulted with Operation Wetback in the mid-'50s when over 1,000,000 were forcibly deported to Mexico).

9. *At present, political pressures brought to bear by minority interest groups in Western countries are actively preventing legitimate research into the relationship between genetics, race and behavior.*

TRUE.

10. *Biologically, the secondary Sangiks were simply inferior to the primary Sangiks.*

FALSE.

"Biologically considered, the secondary Sangiks were in some respects superior to the primary races."

UB: 920; 82:6.10

11. *Current studies show that racially hostile attitudes are most likely to be held by whites who are poorest, least educated and virtually marginalized in society.*

TRUE.

12. *One of the positive aspects of the racial struggles during the past century is that slavery has been virtually eliminated in today's world.*

FALSE. According to the British Anti-Slavery International, slavery is practiced covertly today in many parts of the world. In Mauritania alone, nearly 100,000 people are estimated to be enslaved.

13. *Prior to the US Civil War, blacks in the South owned black slaves right along with their white counterparts.*

TRUE. In 1830 there were approximately 3500 American black slave owners who collectively owned more than 10,000 black slaves.

14. *Since the abuses of the Nazis in the middle of the century, eugenics has been relatively taboo as a topic of public discourse. This has resulted in the abandonment of eugenic issues to market forces, the privatization of eugenics and the isolation of eugenic services to the educated upper classes.*

TRUE. Individuals in the upper levels of educational and economic attainment are increasingly making use of privately available eugenic services. This in turn is increasing the gap between the so-called "haves" and "have-nots."

15. *From the perspective of The Urantia Book, at this point in time each racial group should be concerned about its most deteriorated and defective elements and should be taking steps to insure that they don't reproduce.*

TRUE. One leading evolutionary biologist has estimated that just to establish genetic equilibrium, between 15% and 20% of the human population should be restrained from reproducing in each generation.

16. *As European nations began to forbid slavery in the mid-nineteenth century, substantial resistance against these changes came from*

African leaders—Tribal leaders from countries which had prospered under the slave trade sent delegations to Europe to vigorously protest the abolition of slavery. African scholar Mohammed Mbodj writes that, "Africans felt that the rules of their traditional life had been called into question by initiatives which destabilized the economic bases of their societies."

17. *The first group to mount an organized campaign against slavery in both Europe and North America was:*

The Society of Friends, the Quakers.

18. *Americans with African ancestry make up approximately*

10% of the present population of North America.

19. *The percentage of blacks who live in households that receive some form of welfare is*

50%. (37% is the figure for whites.)

20. *On Urantia, biological evolution has run its course. From here on out, evolution will take place on a social and spiritual level only.*

FALSE. Biological evolution continues on into the ages of light and life. We are living at a relatively early stage of the physical evolution of the mortal types.

21. *The European white races are the last remaining descendants of the violet race and it is essential for planetary progress that their racial purity be maintained.*

FALSE. The so-called white or Caucasoid races are the accumulating blend of all races.

22. *According to The Urantia Book, at this point in time any mixing of the races would be disastrous and is to be avoided.*

FALSE.

"Race mixture is always advantageous in that it favors versatility of culture and makes for a progressive civilization, but if the inferior elements of racial stocks predominate, such achievements will be short-lived. A polyglot culture can be preserved only if the superior stocks reproduce themselves in a safe margin over the inferior. Unrestrained multiplication of inferiors, with decreasing reproduction of superiors, is unfailingly suicidal of cultural civilization."

UB: 880; 79:2.7

23. *The majority of black families in North America live below the poverty line.*

FALSE. The majority of black American families are middle class with 27% earning between \$25,000 and \$50,000 per year and another 17% earning over \$50,000.

24. *Society has no precedents for regulating parenting.*

FALSE. Study the standards for social and economic stability set by state adoption agencies. Consider as well, the requirements maintained by agencies supervising foster homes. These include random visits and physical inspections by regulating authorities.

Let's take the next two true or false questions together:

25. Each racial group has its own unique set of genes which control such things as skin color, bone structure, IQ and behavioral traits, and which identify individuals as belonging to a specific racial group.

26. Scientists today are actively identifying which specific gene is responsible for each human physical and behavioral trait (i.e., a gene for altruism, a gene for alcoholism, a gene for height, a gene for homosexuality, etc.).

FALSE to both questions. The more complex the trait the more polygenic it is, that is, the greater the number of genes likely to be working together to manage expression. In the case of cognitive behavioral traits, what appears to be genetic are capacities rather than specific behaviors. These in turn rely on culture for the content of their expression.

Consider the next three true or false questions together:

27. The life expectancy of black men in central Harlem is shorter than that of men in Bangladesh.

28. Black males in North America are about twice as likely as white males to be victims of robbery, theft, and aggravated assault, and seven times more likely to be victims of murder.

29. In North America, more young black males are in prison than in college.

TRUE to all three questions. The purpose of these questions is simply to underscore the human tragedy resulting from public policy which excludes consideration of biological factors. The result is a failure to develop educational systems and intervention strategies which could prevent such widespread suffering.

30. The Urantia Book holds out the hope that as scientists come to more fully understand human genetics they will foster the intermarrying of the highest achievers.

FALSE.

"From a world standpoint, overpopulation has never been a serious problem in the past, but if war is lessened and science increasingly controls human diseases, it may become a serious problem in the near future. At such a time the great test of the wisdom of world leadership will present itself.

Will Urantia rulers have the insight and courage to foster the multiplication of the average or stabilized human being instead of the extremes of the super-normal and the enormously increasing groups of the subnormal? The normal man should be fostered; he is the backbone of civilization and the source of the mutant geniuses of the race."

UB: 770; 68:6.11

Consider:

"Mankind on Urantia must solve its problems of mortal development with the human stocks it has—no more races will evolve from pre-human sources throughout all future time. But this fact does not preclude the possibility of the attainment of vastly higher levels of human development through the intelligent fostering of the evolutionary potentials still resident in the mortal races. That which we, the Life Carriers, do toward fostering and conserving the life strains before the appearance of human will, man must do for himself after such an event and subsequent to our retirement from active participation in evolution. In a general way, man's evolutionary destiny is in his own hands, and scientific intelligence must sooner or later supersede the random functioning of uncontrolled natural selection and chance survival."

UB: 734; 65:3.6

It could be argued that in this paragraph the Life Carriers are advising us that we should proceed in the same manner with which they fostered the genetic endowment of the planet—not mechanically intervening in the genetic process, but shielding special stocks and manipulating the environment. This could be taken as some advice being given in the present-day question of germ line manipulation. (Germ line manipulation is the creation of genetic changes in the sex cells of an individual—changes which will then be propagated throughout all future generations. This contrasts with somatic manipulation in which a genetic therapy might be used in order to prevent the appearance of a disease within a single organism. Such somatic changes are not passed on to future generations.)

31. Civil rights legislation during the last half of this century removed most legal and social barriers which had acted to prevent people with minority racial ancestry from gaining access to jobs, political power, housing, etc. One of the unforeseen repercussions of this has been the increasing economic stratification of society along lines of IQ instead of race.

TRUE. It might be reasonable to conclude that the civil rights activities of the past quarter century have succeeded in reducing race as a factor in social stratification and have contributed to the development of a society which is more stratified on the basis of economics. This happened as the legal system opened up the economic system to all races. As a result, members of all racial groups have found themselves diffused into the economic system and have changed

the demographics of upper economic classes to reflect a greater racial mixture.

This legislation has done little to improve the lot of individuals at the bottom of all racial groups. Lower economic classes in white groups are increasingly seen as a menace to racial stability. These folks perceive their disenfranchisement from the increasingly economically polarized society as a function of racial preferences given to other groups rather than as an indication of their own lack of abilities relative to the rest of their own racial group. This differentiation along economic lines in turn reflects intellectual differentials—equal opportunity laws facilitate the appearance of genetically determined social classes in highly competitive industrial societies.

Remember that we started manipulating the gene pool with the first agriculture, the first herding, which allowed individuals who could not survive in a hunting/gathering society to survive and reproduce. The industrial revolution and the biological/medical revolution in the twentieth century have accelerated this process. It is a profound interference with the natural ecosystem combined with a complete lack of compensating social policy.

32. Equal opportunity laws are an essential first step for any effective eugenics program.

TRUE. It is only under uniform environments that genetic differences between individuals or populations can become clearly visible.

When social structures force individuals to live their lives within artificially constructed boundaries, there is little chance for those individuals to fully express their genetic potentials. The closer the approach to equality of opportunity in a society, the more the observed

differences between its members are likely to reflect their genetic differences. It is only the truly open society which can begin to put its genetic house in order.

33. Because of Hitler's abuses of eugenic ideas, we should conclude that humans are unable to ethically use genetic knowledge, and that the safest way of proceeding to improve the human situation is through manipulation of the social environment.

FALSE. Joseph Stalin and Mao Tse Tung both attempted to improve the human situation through the radical alteration of the social environment and caused far more human suffering than did the Nazis with their "eugenics" programs. Joseph Stalin is estimated to have caused the deaths of between 25,000,000 and 30,000,000 individuals. Mao Tse Tung is estimated to have caused the deaths of between 18,000,000 and 24,000,000 individuals. The problem in each case has been a materialistic view of human nature and the exclusion of a spiritual concept of personality.

34. Present laws in North America prohibit discrimination on the basis of biologic fitness as a criterion for membership in any publicly funded organization.

FALSE. All branches of the US military maintain strict criteria for biological fitness.

35. Race relations are outside the domain of the spiritual life and therefore are irrelevant to individuals who are wholly dedicated to a spiritual quest.

FALSE. Spiritual progress is not possible outside of a cultural context and our present-day cultural context is heavily conditioned by unresolved racial conflict. ♦

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THE HUMAN FACE—*BLUE*



Berber, p. 10



Berber, p. 10



Berber, p. 10



Basque, p. 10



Berber, p. 10



Berber, p. 10



Basque, p. 10

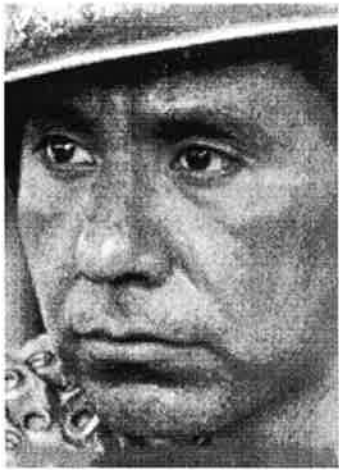


Berber, p. 10



Berber, p. 10

THE HUMAN FACE—RED/YELLOW/ORANGE/BLUE TYPES



Mexican, p. 2



Central American (Ecuador), p. 2



Central American (Belize), p. 2



South American (Brazil), p. 3



South American (Bolivia), p. 2



South American (Chile), p. 3



South American (Brazil), p. 2



South American (Peru), p. 3



South American (Brazil), p. 3

THE HUMAN FACE—ORANGE/GREEN/INDIGO TYPES



India, p. 4



India, p. 4



India, p. 4



Burma, p. 4



Ceylon, p. 4, 7



Ceylon, p. 4, 7



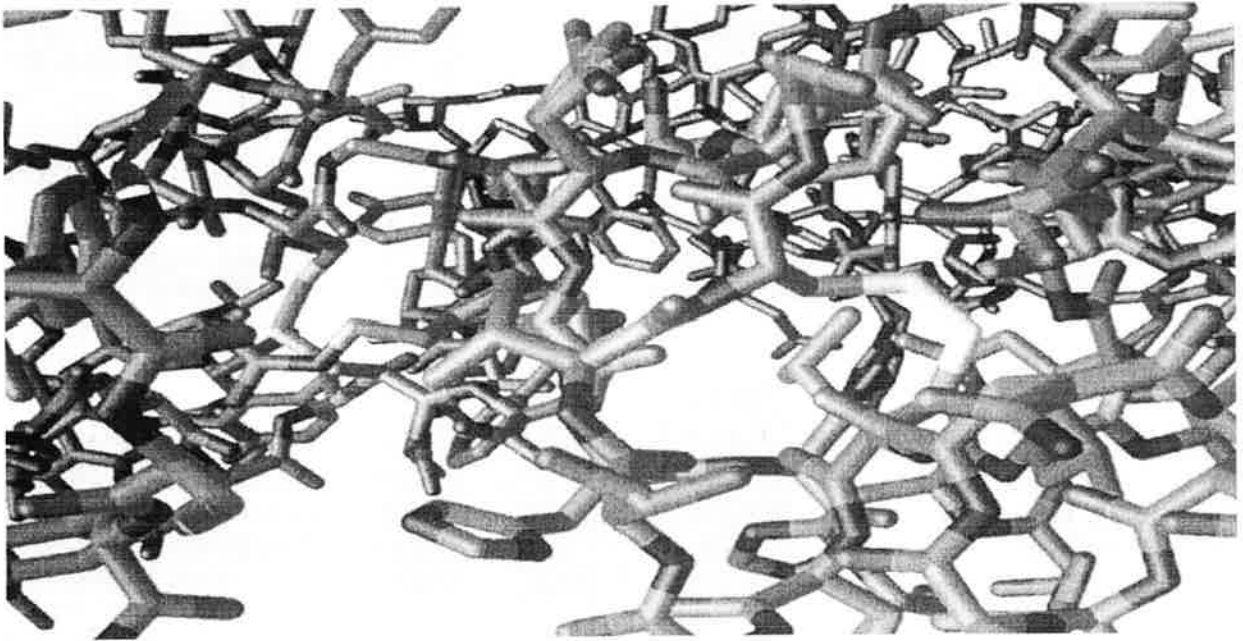
Thailand, p. 4



Indo-China (Vietnam), p. 4



Burma, p. 4



RACE: CONSIDERATIONS AND ADMONITIONS

by Kermit Anderson

[The following remarks are excerpted from a workshop series called "The Racial Legacy of the Global Family" given at the The Fellowship's 1996 International Conference in Flagstaff, AZ. It is not intended to be an exhaustive or comprehensive treatment of the topic.]

I have long thought that the statements and concepts concerning the colored races in *The Urantia Book* are some of the most controversial in the entire book and represent a vulnerability of the book to critics who would seek to destroy its credibility. Therefore, I feel it is extremely important for friends of the book to become familiar with these concepts and to become familiar with a context into which these statements and concepts can be viewed.

The following excerpts are examples of such controversial statements:

"Mixtures of the white and black races are not so desirable in their immediate results, neither are such mulatto offspring so objectionable as social and racial prejudice would seek to make them appear. Physically, such white-black hybrids are excellent specimens of humanity, notwithstanding their slight inferiority in some other respects." UB 920; 82:6.9

"Notwithstanding their backwardness, these indigo peoples have exactly the same standing before the celestial powers as any other earthly race."
UB725; 64:6.27

"After all, the real jeopardy of the human species is to be found in the unrestrained multiplication of the inferior and degenerate strains of the various civilized peoples rather than in any supposed danger of their racial interbreeding."
UB 920; 82:6.11

"The survival of large numbers of defectives and degenerates is not because they have any natural right thus to encumber twentieth-century civilization, but simply because the society of the age, the mores, thus decrees."
UB 794; 70:9.4

"During the past century this culture has been experiencing its best opportunity for blending in the cosmopolitan population of North America; and the future of that continent will be determined by the quality of the racial factors which are permitted to enter into its present and future populations, as well as by the level of the social culture which is maintained."
UB 898; 89:9.16

IT IS VERY IMPORTANT to distinguish between the book's statements concerning "race" and those concerning "defectives and degenerates." So-called defectives and degenerates can be found in all existing racial groups on the planet. This designation implies no racial connotation. The question of the inferiority of one race compared to another poses the greatest area of potential conflict and controversy.

CONTEXT IN WHICH RACIAL DIFFERENCES CAN BE SAFELY EXPLORED

As to the question of differences between races, I offer the following for consideration:

The dispassionate and objective investigation of differences among the races of man can only be accomplished in a milieu of universal brotherhood. Lacking such, the examination of racial differences can all too easily become part of one group's attempt to gain unfair advantage over another. Facts and truth are sacrificed on the altars of prejudice and a quest for domination. Thus will controversy and conflict in these matters persist until the establishment of a society and culture based on the truth of the Fatherhood of God and the brotherhood of man.

GROUPS VS. INDIVIDUALS

Central to dealing with the "difficult" statements in the book is the importance of distinguishing between *individuals* and *groups*.

Statistical and other general characterizations of race are applied to groups not individuals. Also, it cannot be emphasized enough that intergroup variability is considerably smaller than intra-group variability. To say this another way, the differences among individuals of a particular group are generally greater than any differences between central measures of each group. Thus, statements about a particular race in comparison to another say *nothing* about individuals of either race.

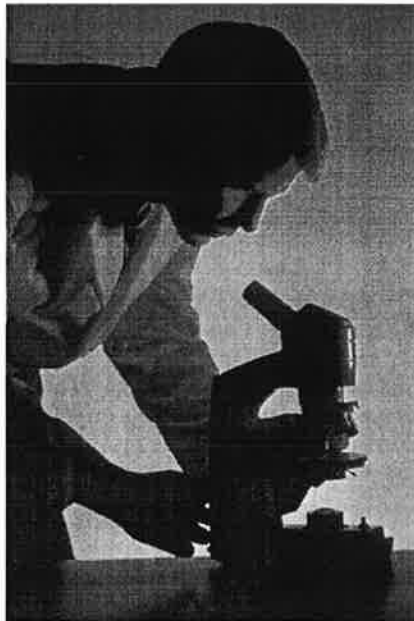
RESEARCH IN HUMAN GENETICS— WHERE IS IT TAKING US?

With advances in molecular biology and DNA analysis, scientists are unable to define race in molecular terms. There is no single gene or group of genes that can establish a racial identity. All forms of our genes exist in all "populations" albeit with different frequencies. Much of what we identify as racial is really cultural.

The Human Genome Project will complete its goal

to map and sequence the totality of our genetic endowment in the next few years. Already the fruits of this endeavor have led to the identification of the genetic basis for hundreds of hereditary diseases. These discoveries now point the way to treatments and "cures" for many of these conditions.

Before readers of *The Urantia Book* enter into a defense or condemnation of the book's statements on these various topics, we would do well to shape the context in which such argumentation is to take place by establishing the following.



- ◆The preeminence of God's love and mercy in relation to the *individual*.
- ◆The distinction between groups and *individuals* when exploring "differences."
- ◆The distinction between *defectives and degenerates* and *race*.
- ◆The inability of current-day science to define the term "race."
- ◆The widespread admixture of racial groups present today.
- ◆The dominance of spirit over the material.

Current political, social, and economic conditions make the discussion topic of race a minefield. Skillful and persistent affirmation of the central truth of our uniform spiritual endowment can go a long

way in calming the waters of contention and dissent certain to be aroused when these topics arise.

"However Urantia mortals may differ in their intellectual, social, economic, and even moral opportunities and endowments, forget not that their spiritual endowment is uniform and unique. They all enjoy the same divine presence of the gift from the Father and they are all equally privileged to seek intimate personal communion with this indwelling spirit of divine origin, while they may all equally choose to accept the uniform spiritual leading of these Mystery Monitors."

UB 62; 63:51.5◆

KERMIT ANDERSON works for Kaiser Permanente Health Care Program as Director of Genetic Screening Services. *The Urantia Book* found him in 1969 in direct response to his heartfelt question, "Who was Jesus?" He has been reading the book ever since. Kermit and his wife Jackie (also a *Urantia Book* reader) have been married for 24 years. They live in Westminster, California, where together they have hosted a *Urantia Book* study group since 1975.

REFLECTIONS ON RACE ISSUES

by Earlene Green, interviewed by Bobbie Dreier



[Earlene Green, a student of *The Urantia Book* for 20 years and the first black American reader to publicly address the race issues in the book, has written extensively on the subject. Her complete Wrightwood papers can be found on *The Urantia Book*

Fellowship's website: www.urantiabook.org. In June 1997 I asked her a series of questions to trace the evolution of her thinking on race issues through her years of study.]

BD In your writings you describe the difficult time you passed through during your initial reading when you reached those sections in *The Urantia Book* which dealt with the races. At what point did you become upset? What was your reaction?

EG I was introduced to *The Urantia Book* by Troy Bishop. We rode the same express bus to downtown Washington, D.C. Troy gave me his telephone number to call him if I came to a part I didn't understand. I called him one evening at about 10:30 after agonizing over a paragraph on page 725. I was reading in bed. I threw the book across the bed to the other side of the room and started my often repeated arguments with God like, "I always knew you didn't like me; you never answer my prayers, any-

way; and that book over there on the floor proves you don't care!" But some place deep inside myself I knew God cared. You see, God and I had been through something like this a few years before when I threw my Bible in a trash

dumpster. This time I cried, probably cursed a little, and searched for Troy's phone number. We talked until shortly past midnight. He urged me to pick up the book and follow him to certain pages and sections before and after page 725. He convinced me I was reading that section out of context. Needless to say, Troy Bishop became my mentor.

BD What prompted you to write your pamphlet, "*Race and the Urantia Book*" [1980]? In reading it I noticed that you refer to the author of Paper 64 as "prejudiced."

EG Hey, by that time I was gung ho for *The Urantia Book*. I had nearly finished my second reading and I was giving books away as gifts. I was telling my friends who would listen that there were once green people, blue people, even orange people, and that we were once called indigo people. A girlfriend I had given the book to wanted to read about these races of people. I suggested many pages and sections and warned her that she would

be reading out of context. As expected within a short time she called and said, "Whoever wrote that Paper 64 is prejudiced." I might add that the word "prejudiced" is a permanent part of my friend's vocabulary and her effect on me has been the role she plays well—that of an instigator. I was trying to explain to her, as had been done with me, that she should read further, and I was explaining what I thought about the indigo people. She said I was not doing a good job of explaining it, so I should write it. A light bulb went on in my head and I said, "Yes, I can do that."

BD In your pamphlet you said you wanted to "ease the passage across the papers on race for serious readers who would initially find them offensive." Can you tell us specifically what some of those passages are and describe how you came to terms with them yourself?

EG Let me describe it to you this way: During the writing of the pamphlet, I envisioned addressing black people. To this day, what I wrote has had little, if any effect on the few black people that I know who read *The Urantia Book*. What I got instead was a surprisingly enthusiastic and receptive response from the white community. Someone even published it on the Fellowship's website.

Anyway, those controversial passages are found mainly in Papers 51, 52, and 64. Having experienced racial discrimination on a personal basis (I was born in Florida, the then-segregated South), I felt overly sensitive to certain words and phrases like "backward," "misfit," and "inferior," long-time associates of my psyche. And there is so much repetition of these words in Parts II and III of the book. But the statement that still gives me the biggest problem is at the bottom of page 725:

"Notwithstanding their backwardness, these indigo people have exactly the same standing before the celestial powers as any other earthly race."

(UB:725; 64:6.17)

Are we to believe that statement was an indictment of the indigo race in perpetuity? It reads as though the indigo race was one big mistake—an unwanted mutation. And the authors constant use of the word "inferior" bothered me a lot but I'm finding that my attitude about its meaning to me changes as I grow spiritually.

BD How did you deal with it? Have you come to terms with this statement?

EG On a personal basis, yes; but what I think other people think of the statement, no.

BD What do you mean?

EG I mean I'm personally satisfied that I see it or understand it when I place it in my mind in the tense in which it was written or in the tense I think it should have been written. As I wrote in my pamphlet, "This statement might appropriately refer to that time long ago, yet it is written as though its application is always current." This one-sentence paragraph adds nothing to the educational or spiritual value of *The Urantia Book*. It could have been left out. Contemporary novelists can move a reader in and out of time frames without confounding the subject. I wonder whether other readers of *The Urantia Book* pause and muse while reading and indulge in abstract thinking on this particular subject. I also wonder about the mindset of these authors. Their minds are not of human origin but they do condescend to tell us how they almost despair in trying to explain their message to our creature minds.

I feel that there are many problem statements in the book. They are written as though their application is always current. They will continue to be read that way fifty to one hundred years from now and as long as *The Urantia Book* exists. Other evolutionary narratives are written in a logical manner and are plausible within our present-day scientific body of knowledge; but the narratives in *The Urantia Book* on the colored races are questionable, vague, disjointed, speculative, problematic, and seemingly biased. The story is told in bits and pieces and only up to an evolutionary point of one-half million to 35,000 years ago.

BD Can you explain what you're thinking when you say that some statements are problematic, among other things?

EG Well, the authors of these statements would not get my vote for being positive writers. The statements on page 725 do not include in their context the principles of biologic evolution or cultural evolution; only the possibility of survival. Evolution of the species on Urantia is an important part of God's grand plan. Remember the book says Urantia is an experimental planet. An experiment involves process. We are the experiment. We are all mixed in the process right now. And for those who would question the usefulness of the secondary Sangik races in the progression scheme, the Life Carriers say:

"...the establishment of life on no world is ever experimental in the sense that something untried and unknown is attempted. The evolution of life is a technique ever progressive, differential, and variable, but never haphazard, uncontrolled, not wholly experimental, in the accidental sense."

(UB 735; 65:4.2)

That quote is one of the more positive statements, but it sounds inconsistent with this statement:

“On those worlds having all six evolutionary races the superior peoples are the first, third and fifth races—the red, the yellow, and the blue.”

UB 584; 51:4.3

Then it is stated that:

“[This Sangik couple] began suddenly to produce a family of unusually intelligent children...the ancestors of all of the six colored races of Urantia.”

UB 722; 64:5.2

One family, all nineteen kids intelligent. This is what I mean by problematic, vague, disjointed and lacking detail.

Also *The Urantia Book* gives no progress report on the development of the black race as found in Africa. Many phrases in Paper 64 are negative, like “least progressive,” “made little advancement,” “was driven out,” and “remained isolated.” Generally speaking, most people know very little of the origin, progress, and dispersion of the black race. Let me give you some examples from *Before the Mayflower*, by Lerone Bennett, Jr. (Chicago: Johnson Publishing Co., Inc., 1962) For instance:

1. In the Congo, archeologists unearth[ed] remains of Ishongo people who lived some 8000 years ago and used a primitive abacus or multiplication table, possibly the oldest in the world.

2. Civilization started in the great river valleys of Africa and Asia, in the fertile crescent in the Near East along the narrow ribbon of the Nile in Africa...Negroes, or people who would be considered Negroes today, were among the first people to use tools, paint pictures, plant seeds and worship gods.

3. Diodorus Siculus, the Greek historian who wrote in the first century B.C. said: “The Ethiopians conceived themselves to be of greater antiquity than any other nation; and it is probable that, born under the sun’s path, its warmth may have ripened them earlier than other men.” They supposed themselves to be the inventors of worship, festivals or solemn assemblies, sacrifices and every religious practice.

4. The Egyptians painted themselves in three colors—black, reddish-brown, and yellow. The color white was available to them, but they used it to portray blue-eyed, white-skinned foreigners. “Ancient Egypt knew him (the Negro),” Alexander Chamberlain said, “both bond and free, and his blood flowed in the veins of not a few of the mighty Pharaohs.”

5. When the Arab nations exploded and carried

Islam across North Africa and into Spain, Negroes went with them. Negroes went with crusading Islam into southern Europe. The abundant and detailed descriptions of interracial relations in *Arabian Nights* and other Oriental literature prove that race was not a crucial factor in the Islamic world.

6. In the Islamic era, three powerful states—Ghana, Mali and Songhay—emerged in the western Sudan as political entities. Ghana, Mali, and Songhay did not suffer in comparison with their European contemporaries. “It would be interesting to know,” Basil Davidson wrote, “what the Normans might have thought of Ghana. Anglo-Saxon England could easily have seemed a poor and lowly place beside it.”

BD That’s very interesting. So are you saying that knowing something about the historical accomplishments of the African peoples helps you deal with some of the negative statements about the indigo race?

EG Yes. Historical facts can change as witnessed by the process of evolution. In the planetary struggle to reach light and life, we do not know at what evolutionary point we, individually, stand between A and Z. But we do know and realize there have been tremendous evolutionary developments in our physical, intellectual, and spiritual selves between the time of our forebears and ourselves. I think it is pointless to be concerned about which race was the better of the human species 500,000 or even 35,000 years ago. Again, I cannot stress enough that readers should consider time frames and contextual sequences when reading about the colored races.

BD Returning to your discussion of the word “inferior” as dealt with in *The Urantia Book*, what are your thoughts?

EG I think that the authors of these papers probably are brilliant beings, but I get the impression they don’t understand human sensitivities. Their attitude is condescending, their choice of words insensitive, and their presentation clinical. Any reader could choose to feel inferior after so many times of being referred to as backward and a lowly creature. It does nothing for one’s self-esteem. As I wrote to you in a letter in October 1992, I still get this racial reflex flinching when I see words in print like “the relative inferiority or superiority of the races” and “the issue of biological inequality” as quoted in your article on the Wrightwood Series in the Fellowship *Bulletin*.

I find *The Urantia Book’s* perpetuation of the myth of inferiority for the remnants of the indigo race to be disturbing. Inferior is a relative term which may refer to your height, your sight, your brainpower, even your

neighborhood, but not necessarily your color. Black skin, brown skin or white skin is the protective jacket which holds together the working parts of the temple we are sent to dwell in for a short time. In this respect one color works as well as another.

Then there is the discussion of racial intelligence, not just intelligence among humans. Intelligence is variable, otherwise there would be no reason to test it. It would be a constant in all our lives and neglected, not needed in determining our potential or lack of potential. But such variance was not given by the narrators when ruminating about the early races. Since there are no more pure races, it is no longer relevant that earlier evolutionary races were somewhat superior than the later, because I believe the author was, at this time, referring to sequential origin of the colored races on other worlds.

BD Do you feel the authors were referring specifically to the indigo race when discussing human intelligence?

EG No, because now I believe they were referring to pre-Planetary Prince days—more than 500,000 years ago—and included all the colored races. For example, a Mighty Messenger speaks about race purification this way:

“The early development of a normal world is greatly helped by the plan of promoting the increase of the higher types of mortals with proportionate curtailment of the lower. And it is the failure of your early peoples to thus discriminate between these types that accounts for the presence of so many defective and degenerate individuals among the present-day Urantia races.” UB 592; 52:2.9

And in the last paragraph of this section:

“It is neither tenderness nor altruism to bestow futile sympathy upon degenerate human beings, unsalvable subnormal and inferior mortals.”

In some sections, reference to higher types of mortals versus lower types seem to be synonymous with race type, but I don't read it that way on this page. These quotes bear out the evidence which many people refuse to acknowledge that there are “defective and degenerate individuals” in all racial groups as well as “higher types of mortals” in every racial group. It is very unkind and unwise to persist in thinking and framing this reality as having its roots and manifestation only in the black race. This again brings me back to the philosophic musing of an Evening Star of Nebadon:

“But to continue to ascribe things difficult of comprehension to supernatural causes [or to one's own base prejudices] is nothing less than a lazy and convenient way of avoiding all forms of intellectual hard work...” UB: 951; 86:2.5

It appears that many people are still intellectually unequipped to see beyond skin color. I also find Section 2 of Paper 52 very interesting. It too speaks of “physical perfection and intellectual strength.” In other places in the book the human stature is referred to as having a bearing on intellectual development.

Nowadays we know that intelligence reveals itself if there is an environment for its expression. There is also the matter of proper application of whatever amount of intelligence a person has inherited. The question is, is it the right use of mind? How does one think and what does one consciously think about? *The Urantia Book* does give many examples of the right use of mind like:

“[Jesus] did not come to reorganize the world; even if he had done this, it would have been applicable only to that day and generation. Nevertheless, he did show man the best way of living, and no generation is exempt from the labor of discovering [thinking] how best to adapt Jesus' life to its own problems.” UB: 1580; 140:8.10

Also,

“And now that he has personally left the world, he sends in his place his Spirit of Truth, who is designed to live in man and, for each new generation, to restate the Jesus message so that every new group of mortals...shall have a new and up-to-date version of the gospel, just such personal enlightenment and group guidance as will prove to be an effective solvent for man's ever new and varied spiritual difficulties.”

UB: 2060; 194:2.1

I think this means doing the inside work. What I'm trying to say is that when most of mankind becomes aware that one's thinking controls one's destiny, the negative stuff about race, color, origin and inequality will fade into the obscure past. Acknowledging God in everyone you meet will help fulfill the promise of brotherhood among the people on Urantia.

“However wise it may be to glean wisdom from the past, it is folly to regard the past as the exclusive source of truth. Truth is relative and

expanding; it lives always in the present, achieving new expression in each generation of men—even in each human life.” UB 888; 79:8.8

This is our time and our turn here and now, today, to pursue our highest ideals. From my point of view, the way in which we mentally process information from *The Urantia Book* is different from those who, at the beginning of this revelation, were members of the Forum. From what I know of racial attitudes then, I would venture to say it was not a part of their living experience to be concerned about or to question the content of the papers they were reviewing regarding the disparities of the races as found in those early days. And there is no question that even today we continue to exploit our differences in race, sex, national origin, our intellect and our inequalities, and we foster the preservation of our own race and our own kind to the exclusion of others.

But fight as we may within our respective race and against another race, we should remember there is also God’s plan. We have not been made privy to his contingency plan for the races of Urantia but I’ll bet they’re being worked out through us and those to come after us. In the words of my favorite Life Carrier:

“...The wise and all-powerful beings who are responsible for universe management undoubtedly know exactly what they are about; and so it...behooves mortal minds to enlist in patient waiting and hearty cooperation with the rule of wisdom, the reign of power, and the march of progress.” UB: 736; 65:5.3

BD That sounds like good advice. What would you like to say in closing to readers who are still struggling with these issues?

EG To those who have not read the book sequentially

and in its entirety, I would suggest it a worthy endeavor to do so. Some parts require chewing on and digesting slowly. God the Supreme is depending on us individually to give him the most personal experience ever. This is possible through continued development of “the inner life.” How one processes all the information one takes in ultimately determines the person’s destiny. It requires everyday practice to spiritualize one’s thoughts. I hope readers will take the long view when studying racial matters. The big picture is much larger than our comprehension of it.

I have dealt with this race issue in *The Urantia Book* now for 20 years. I no longer throw Bibles in dumpsters or *Urantia Books* across a room. I no longer pick fights with God who was then somewhere “out there”; now I go within where God and I cozy up warm and soft and happy together. I found the key to going within by studying *The Urantia Book*. I’ve come to recognize my life as a role I must play on this stage of life and play it as a black female child, adult, and older adult. It is interesting, to say the least. At the 1990 International Conference for Readers of *The Urantia Book* in Snowmass, Colorado, I gave a presentation entitled, “I Wouldn’t Take Anything For My Journey Thus Far.” I’ve learned some valuable lessons: The good—be thankful for the time period you live in—and the not so good:

“Pain and suffering are essential to progressive evolution.” UB 951; 86:2.1

This is another pronouncement we mortals don’t care to believe, and go to great lengths to avoid. However, I now feel that I live a glorious life because living in partnership with God is a happy way of life. I possess “undying hope,” one of the fruits of the spirit.

BD Thank you, Earlene.◆

EARLENE A. GREEN finished her first reading of *The Urantia Book* in May 1977. She has completed about five readings since then. She also enjoys reading Ralph Waldo Emerson, Thomas Troward, Ernest Holmes, and Deepak Chopra. Earlene’s varied Protestant background includes participation in Baptist, Methodist, Presbyterian, and Congregational churches. She has experienced life in a totally segregated society, the transition, and now life in a totally integrated society. After Earlene retired as secretary to a judge in Washington, DC, she traveled extensively. In December 1999 she will have visited all seven continents of Urantia. She has worked as an actress in industrial films, a substitute teacher and a census taker. She is a docent for the National Archives. Earlene has been a featured speaker at several *Urantia Book* conferences. Her life is a study of people and places.

THE HUMAN FACE—*INDIGO/ORANGE/GREEN TYPES*



African (Zulu king), p. 3



African (Swazi princess), p. 3



African (Cameroon), p. 3



African (Hottentot), p. 3



African (Zulu), p. 3



African (Ghana), p. 3



African (Madagascar), pp. 3, 7



west African, p. 3



African (Somalia), p. 3

DISGUISED BLESSINGS

by Al Lockett

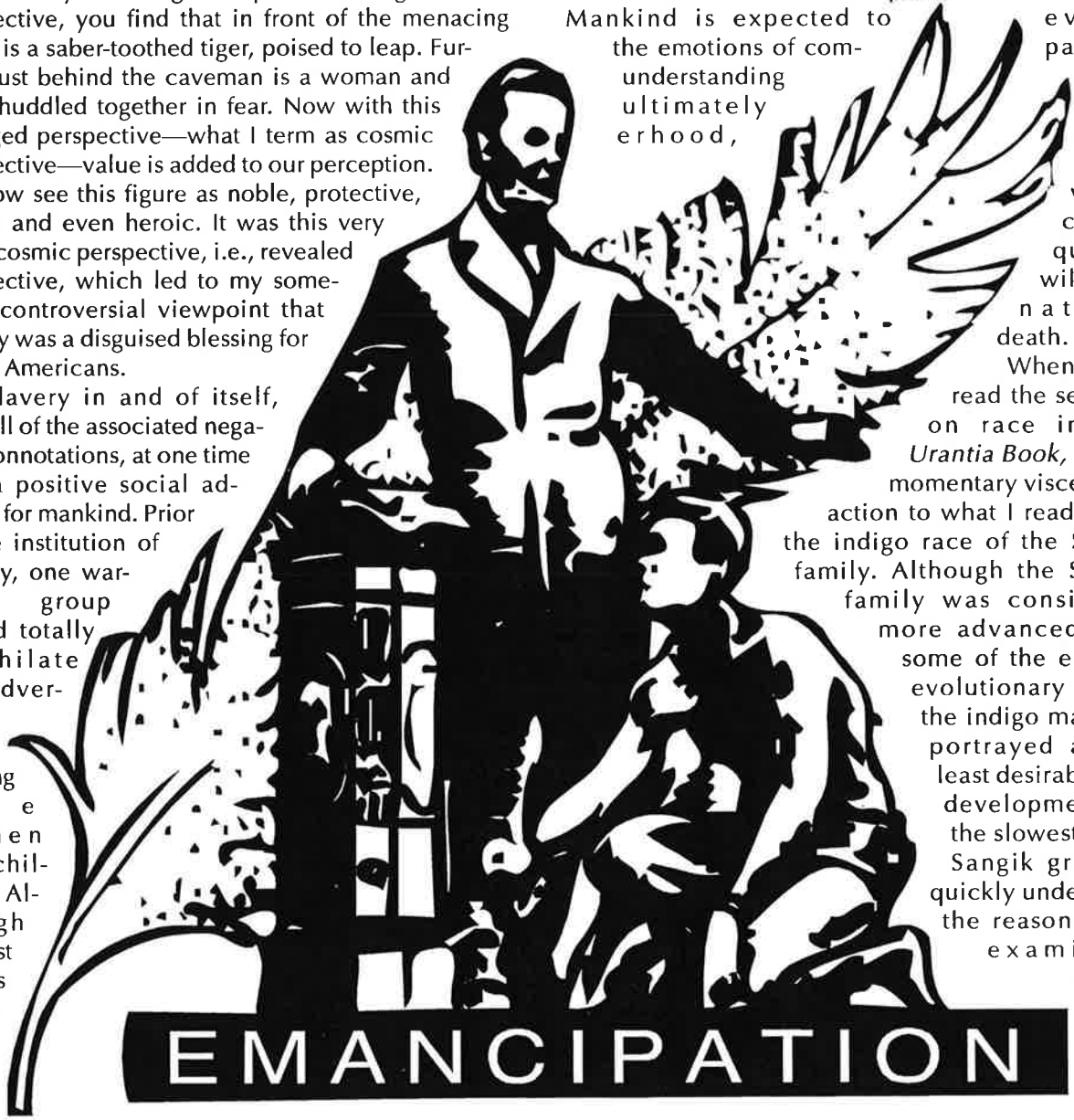
The Urantia Book portrays an image of a snarling, primitive caveman standing with raised club in the air and teeth bared in a menacing manner. There is nothing noble or endearing about this figure. However when you enlarge the picture and gain more perspective, you find that in front of the menacing figure is a saber-toothed tiger, poised to leap. Further, just behind the caveman is a woman and child huddled together in fear. Now with this enlarged perspective—what I term as cosmic perspective—value is added to our perception. We now see this figure as noble, protective, brave, and even heroic. It was this very same cosmic perspective, i.e., revealed perspective, which led to my somewhat controversial viewpoint that slavery was a disguised blessing for black Americans.

Slavery in and of itself, with all of the associated negative connotations, at one time was a positive social advance for mankind. Prior to the institution of slavery, one warring group would totally annihilate the adversary, including the women and children. Although the first slaves were taken with-

out a thought of compassion but more out of reasoned utilitarianism, some compassion eventually evolved. The first slaves were women, and they were taken and used for sex and other servile tasks. Men were taken later on to perform manual labor. Mankind is expected to evolve the emotions of compassion, understanding and brotherhood, ultimately erhood,

and slavery consequently will die a natural death.

When I first read the sections on race in *The Urantia Book*, I had a momentary visceral reaction to what I read about the indigo race of the Sangik family. Although the Sangik family was considered more advanced than some of the existing evolutionary races, the indigo man was portrayed as the least desirable and developmentally the slowest of the Sangik group. I quickly understood the reasons after examining some of the factors



that led to their slower development on the world scene—factors like isolation, the amount of survival resistance and missed opportunity for blending with the violet race. At the same time I didn't feel in any way less about myself personally because I was there reading it as an informed and enlightened reader of *The Urantia Book*. I was part of a blessed group of humans on the planet privileged to be exposed to *The Urantia Book* revelation and to embrace it as well as participate in its dissemination.

I realized in the course of my reading and sharing of *The Urantia Book*, that people have a variety of reasons for resisting or not believing the book is real. For some, the sections dealing with race become an issue or major point of contention. It became an issue for a young woman I shared the book with and who had started to really get into the book but stopped after reading Paper 64, "The Evolutionary Races of Color." It was her opinion that the book portrayed blacks as being inferior genetically. Her orientation was Afrocentric and her explanation a reiteration of "Afro-centrist speak," fully laden with the Sacred History of Africans—Africans are the descendants of kings, the original Sun peoples, and possessed the most advanced culture on the planet.

I understood the source and reasoning for her viewpoint which was similar to the need for the racially uplifting stories written by the Jews during and after the Babylonian captivity. I can't imagine any other reason for the positive, almost sacred, retelling of the life history of African people. I immediately expressed the viewpoint that, sure there have been advanced African cultures, great kings as well as great spiritual leaders, but when you view the reality of the world cultural landscape today, Western culture with its European Anglo-Saxon roots is the most advanced on the planet. Conversely, some of the most primitive cultures are still found in Africa. Personally I find that the profane history is much more

intriguing with its real struggles, stories of survival, and great accomplishments.

While most blacks view the enslavement of Africans as a negative and dark period of our history, it can be and should be viewed as a positive period of our history. Logically when you see who are the most culturally advanced blacks on the planet, they are Americans. In a short two hundred years—just barely five generations—we have risen from the lowest, considered only fractionally human, to some of the most admired and wealthy celebrities and athletes in the world. We have more black doctors, lawyers, leading scientists, teachers and professionals here in America than any place else in the world. We have a Supreme Court Justice, and the former Chairman of the Joint Chiefs of Staff, the highest-ranking military person in America, was a black American. So in retrospect, slavery was the blessing that happened to the small group of Africans that were taken from the continent and brought to America. That group that survived the abuse and rigors of slavery became the most advanced of their race on the planet having had exposure to, and to a certain extent, blending with the most advanced culture on the planet.

While the injustice of racism still exists and while there is certainly work yet to be done, starting with the correct premise and attitude is extremely important. As long as blacks focus on and dwell on the negative aspects of the past, both real and imagined, we cannot move forward at the required pace. Many will not be able to experience the liberating joy *The Urantia Book* revelation can provide to all individuals—the knowledge that all of us, regardless of race, wealth, or education are the spirit-indwelt sons and daughters of a loving Father, and that he has an eternal plan for all of us. If you subscribe to Jesus' statement that the "least shall be first," blacks should be comforted, encouraged and fortified by such disguised blessings. ♦

AL LOCKETT is a trainer, instructional designer and a gifted musician, writer and composer. He is a long-time reader of *The Urantia Book* and a member of the New York Society where he serves on the outreach committee. Al has appeared on two cable TV programs that featured *The Urantia Book* and has presented numerous workshops on various *Urantia Book* topics, including, "An Introduction to *The Urantia Book*" at a recent "Kindred Spirits Fair" at the Mt. Eden Retreat. There he also performed in concert and shared the book through music ministry. He has recently been selected as a teacher/facilitator for the newly formed *Urantia Book* Internet School (UBIS) and will begin teaching his first 8-week course on "Thought Adjusters" on Aug. 2, 1999. He has been married for 20 years and has two sons, ages 18 and 16.

A COSMOLOGY OF RACE

by Charles Laurence Olivea



A Prayer

O Heavenly Father,
we love you as the Father-God of all
your affection,
your reach, your touch.
We know that your face is always
turned toward us;
and, we know that it does not matter
what we look like.
Our greatest hope lies in the tie
that binds us to you.
By this faith, we will gain the
inevitable evolutionary victory!
Amen.

Some Acknowledgments

Of the Melchizedeks,
the Seraphic Planetary Government
and the United Midwayers of Urantia:
for your ongoing efforts
to help us resolve the evolutionary problems
of race, biology, and culture in this world;
and
Of Jesus: most beloved,
in appreciation and recognition
of the power and beauty of your
grace upon human affairs,
especially for your
Spirit of Truth.

A Petition

May our efforts
to resolve the evolutionary
difficulties we face
meet with your
approbation
and guidance.

SOME OBSERVATIONS FROM *THE URANTIA BOOK*

“When men search for God, they are searching for everything. When they find God, they have found everything.”
p.1289; 117:6.9

“The six evolutionary races are destined to be blended and exalted by amalgamation with the progeny of the Adamic uplifters.”
p.585; 51:4.8

“The domain of life is characterized by three, seven, and twelve or by multiples and combinations of these basic numbers.”
p.397; 36:2.4

“All of man’s universe romancing may not be fact, but much, very much, is truth.”
p.2096; 196:3.28

“Every race of mankind has its own mental outlook upon human existence; therefore must the religion of the mind ever run true to these various racial viewpoints. Never can the religions of authority come to unification. Human unity and mortal brotherhood can be achieved only by and through the superendowment of the religion of the spirit. The hope of human brotherhood can only be realized when, and as, the divergent mind religions of authority become impregnated with, and overshadowed by, the unifying and ennobling religion of the spirit—the religion of personal spiritual experience.”
p.1732; 155:6.8

“The act is ours; the consequences God’s.”
p.556; 48:7.13

“All beings and all universes are fashioned along the lines of some one order of pattern creature living on some one of the billion worlds of Havona.”
p.157; 14:4.8

“The creation of new pictures out of old facts, the restatement of parental life in the lives of offspring—these are the artistic triumphs of truth.”
p.555; 48:6.22

INTRODUCTION

Race is a biological governor that permits various potentials of body, emotion, mind and spirit to emerge on the finite stage of planetary existence. It seems to be part of some cosmic design Deity uses to create an evolutionary tension in finite creature growth. If it is desirable for God's creatures to unite eventually in light and life, then diversity among them is presupposed. Since we were created imperfectly, and yet are offered perfection as our destiny, we must be faced with the necessity to make choices ranging from the personal to the social and up toward the eternal. Race fits into this evolutionary, experiential context of time and space.

A long view of the human condition might suggest that the cost of evolutionary antagonism among the different races is more than offset by the range of choice afforded us through racial variations. Racial differences serve to encourage mortals of time and space to think, express and act more creatively than if we were all of a single race from the beginning. Racial differentiations promote developmental factors such as competition, opportunities for learning tolerance, and natural selection, all needed to help a human species reach maturity. ^①

Perhaps the three most important considerations made in *The Urantia Book* about the subject of race are:

1. Race is a subset of the vital connection between biology and culture;
2. Evolutionary mortal races of color are divided into two categories of primary and secondary ranking;
3. Adam and Eve were actually supermortal beings whose primary mission to earth was to uplift and racially unify the human species.

One of the basic points about progressive human society is that mental capacity is an indispensable prerequisite to human progress. In other words, cultural progress is partly dependent on the genetic quality of a population (along with the "site and situation" of culture). The authors of the book are very clear on the linkage between culture and biology. ^②

Race may be looked upon as an important dimension of the biologic foundation necessary for progressive human civilization. Even though there are many biological factors common to all races, the book makes the point that there are significant racial distinctions within the biological overlay common to the human stock.

What went through the minds of the first Life Carriers who were responsible for designing the first races of color? Based on my understanding of *The Urantia Book*, I imagine (surmise) that they took for their model (pattern) the major deities Father-Son-Spirit—plus their associative combinations. It makes sense to me that the biological nature and the specific number of races designated for the evolutionary planetary scheme would reflect the deified character of universe reality.

PARALLELS BETWEEN DEITIES AND MORTAL RACES

This, then, is my basic premise for why there are different races of color: there is an analogous relationship between deity personalities and their associative combinations, and the races of time and space. I believe it is through this means that much of the growth potential in human evolution is effected. The races, constituting a matrix of body, emotion, mind and spirit, make up some of the lower rungs of the ladder of mortal ascension. Thus, different races create a biological energy-field making it possible for human personality to experience mortal life with varying perception—perceptions that resonate with a higher reality. The connections of deity to race as I perceive them are outlined in the chart on page 44.

NATURE OF THE RACES

The parallel that I have drawn between the major deities and the listing of the races is based on the sequential hierarchy of the races and the way the deities and their associative combinations are arranged according to the book. It appears that deity sequencing is reflected in the manner the Seven Master Spirits are ordered in the grand universe. ^③

The sequence of the primary Sangik races—red, yellow and blue—along with the secondary Sangik races—orange, green and indigo—is due to an arrangement that reflects both their relative biological quality and the order of their appearance within their respective groups in planetary histories (although, in our experimental world, they emerged in the same generation and in the same family). It seems to me that the sequence of the mortal races (including the supermortal violet race) follows the light spectrum throughout the universe, hence the universality of this racial hierarchy in time and space. ^④

Since the premise of my argument concerning the nature of the races is based on the assumption that everything in the universe that is real and good in one way or another is derived from the primary Deities, it would make sense to first examine the character of the Universal Father, Eternal Son and the Infinite Spirit.

The Urantia Book denotes the Universal Father, Eternal Son and Infinite Spirit, respectively, as "thought," "word," and "action." The human equivalent of thought-word-action may be phrased as thinking-feeling-doing. This expression is intended here to suggest a finite, mortal approximation of the deity levels. ^⑤

The thinking-feeling-doing phraseology is manifested at the morontia stage and seems to be part of morontia mota. An archangel of Nebadon, in depicting the work of Mansion World Teachers, noted that:

Cosmic Function of Human and Adamic Races

(An Analogy of Certain Divine Characteristics of Deity)

Deity Personalities	Divine Characteristics	Races	Racial Accents (Characterizations Quoted from <i>The Urantia Book</i>)	General Categories of Racial Advantage (Interpreted from <i>The Urantia Book</i>)	Functions
Mortal Races of Color					
Universal Father	God of Thought (Thinking)	Red	"Brain Power" "A most intelligent group"	Highest Conceptualization of Reality	PRIMARY (Perception More Conceptually Directed)
Eternal Son	God of Word (Feeling)	Yellow	"Soul and Sentiment" "Fraternal Spirit"	Broadest Person-to-Person Ties	
Infinite Spirit	God of Action (Doing)	Blue	"Most aggressive, adventurous, and exploratory of all" "Worked out the rudiments of many of the arts of modern civilization"	Greatest Ingenuity in Person-to-Object Relationships	
Supermortal Race of Material Sons and Daughters					
Universal Father + Eternal Son	Thought + Word	Orange	"Urge to build, to build anything and everything"	Expression of Ideas Through Senses Impressions/Emotions	SECONDARY (Perception More Sentiently Directed)
Universal Father + Infinite Spirit	Thought + Action	Green	"Strains of the giant order" [also true of the orange race] "Extensive migrations in different directions"	Quickened Sense to Act Upon (or Implement) Ideas	
Eternal Son + Infinite Spirit	Word + Action	Indigo	"Biologically ... in some respects superior to primary races" [also true for green & orange races] "Physically strong"	Endurance, With a Heightened Sense of Emotional Expression — Action Directed by Feelings	
Supermortal Race of Material Sons and Daughters					
Universal Father + Eternal Son + Infinite Spirit	Thought + Word + Action	Violet	"Physical grace" "Biologic uplift"	Highest Material Power to Enhance Thinking, Feeling, and Doing Through Biological Grace	INTEGRATIVE

“On the mansion worlds such schools are organized in three general groups of one hundred divisions each: the schools of thinking, the schools of feeling, and the schools of living.” UB: 551; 48:5.6

I found it helpful to take note of various synonyms for these terms as indicators of some of their behavioral implications (Roget’s):

(Thought) Thinking	(Word) Feeling	(Action) Doing
conceive	sensations	perform
imagine	sensitivity	achieve
surmise	endurance	contrive
reflect	tolerance	solve
reason	sympathy	completion
cogitate	love	production
contemplate	sufferance	manage
deliberate	response	finish
muse	pathos	serve
meditate	impression	render
ponder	emotion	work out

Certain generalizations may be made concerning the total effect suggested by the synonyms listed above, especially in relation to the races. The three primary races—red, yellow, and blue—are characterized in the book in such a way that they seem to approximate the critical aspects of the natures of the principal Deities. Consider the language in *The Urantia Book* that is used in setting forth what I term the racial accents of each race. A racial accent may be defined as a marked tendency toward certain behavior in a particular race, including a special degree of talent somewhat better than the others.

The red race is characterized as “a most intelligent group” with notable “brain power.” They received the most life energy. This would appear to justify coupling this description of a higher capacity for thinking—a superior ability to conceptualize reality—with the Thought-Father. What this seems to add up to for the red race is an inherently higher mental culture. One with the greatest capacity to use reasoning as a way to understand reality. It is shown in their tendency to think a problem through to its conclusion. Perhaps this is why Rantowoc, one of their early wise men, was the first human on this planet to attain the third psychic circle and qualify for a personal destiny guardian. ⑥

The yellow race is characterized as best in “fraternal spirit” and the most in “soul and sentiment.” This seems

to correlate feeling—referring to the spiritual-social power to form the most successful person-to-person ties—with the Word-Son. The traits employed in the power of feeling/expression, used in sensitivity toward others, made it possible for them to build a society that was the most effective in promoting family-village relationships (China). They approach reality more in terms of a sense or awareness of others (within the same race, generally, it would seem), and less in terms of their own individuality. ⑦

The blue race is depicted as the “most aggressive, adventurous, and exploratory of all.” This race “worked out the rudiments of many of the arts of modern civilization.” It alludes to an ingenuity for creative problem-solving—a complex skill required for mastering person-to-object relationship—that seems akin to the Action-Spirit. Their sense of reality was often defined by their mighty curiosity of how things worked, coupled with a keen interest in spatial relationships: human technology. They were minded to construct, to explore, to use mind over matter. ⑧

Considering the analogy between the nature of the primary races of color and the three major Deities, I think it is reasonable to suggest that this correlation be extended to the secondary races as I have indicated in my chart.

Why would the Life Carriers design six races? The Adamic race notwithstanding, I think the Life Carriers stopped at six because it was logical to do so in terms of how universe reality is structured, i.e.,

“. . . by three, seven, and twelve or by multiples and combinations of these basic numbers.”
UB: 397; 36:2.4

Very simply, three principal deities can only have three dual combinations, leaving one three-way combination as the seventh category, which I think is represented by the supermortal Adamic race.

In this context, secondary means “immediately derived from something original, primary, or basic . . . not the first in order of occurrence or development” (*Webster’s Ninth New Collegiate Dictionary*). The secondary races were also designed to add to, or broaden, the diversity of the human species. It is their part in the unfolding drama of human destiny. Why else would the Chief of Seraphim write the following?

“Though the primary races . . . were in many respects superior to the secondary peoples, it should be remembered that these secondary races had many desirable traits which would have considerably enhanced the primary peoples if their better strains could have been absorbed.”
UB: 919; 82:6.2

WHAT IS MEANT BY THE “BETTER STRAINS” of the secondary races will now be considered.

The orange race was said to have “a peculiar urge to build, build anything and everything.” By my analysis, this race was derived (secondarily) from the natures of the red-yellow racial combinations—thinking and feeling. I think what this means is that their special sense of reality was to approach/express ideas through heightened feelings/sensations. For example, perhaps their conceptualizing or imagination was directed by a more sensitive sense of touch which led them to “build anything and everything.” Had they been uplifted by Adamic genes, then their way of perceiving reality would have been considerably augmented.⁹

The green race, along with their orange cousins, possessed “strains of the giant order.” This may have been due to the experimental nature of our world, since height shortens from the red race down to the indigo race. At least, this is typical of the races on other planets. It is my extrapolation that their approach to reality was conditioned by a tendency to act first and reason later to a certain extent—reflecting the combination of thinking-doing of the red and blue races. This would have weakened their ability to communicate effectively within/among tribes of their race. They were “greatly weakened by extensive migrations in different directions” as they left their South Asian homeland. Their physical size notwithstanding, such tendencies may have made them somewhat vulnerable in an age of tribal warfare. On the other hand, this quickened sense to act or implement ideas would have become a strong suit if their DNA had been improved by the progeny of Adam and Eve.¹⁰

The indigo race and the other two secondary races were “...biologically considered...in some respects superior to [the] primary races.” The indigo people were also said to be “physically strong.” Again, it is my extrapolation that their make-up derived from the combination of feeling-doing, Eternal Son and Infinite Spirit. Theirs may have been an ability to act with a special awareness of emotional-esthetic sensitivities—action directed by feeling: to feel certain sensitivities and to act upon them. There is also their strength to endure. Perhaps this is why they tend to survive on other planets (and here as well), unlike the green/orange races. This race received only a slight touch of the violet race in ancient times. If circumstances had been different, allowing for a more significant Adamic uplift, then this race too would have enjoyed a beneficial enhancement of its natural traits. Its progeny is still in a position, in my opinion, to add certain sensitivities to the larger gene pool as the human race proceeds toward its destiny. This is the meaning I take from a number of statements on racial hybridization made by the Chief of Seraphim stationed on Urantia.¹¹

VARIATIONS IN RACIAL PERCEPTION

In summary, then, what might all this mean in reference to the qualitative difference between the primary and secondary races? All mortals reason; all are “minded.” They all have intelligence and physical capabilities. While they all perceive through mind, they perceive somewhat differently. At least this seems to be a conclusion warranted by the teachings of *The Urantia Book*.

My notion of the essential mindal difference between them is that the perception of the primary races tended to be somewhat more thought-directed than sentient-directed. Sentient may be defined as “responsive to or conscious of sense impressions” (*Webster’s Ninth New Collegiate Dictionary*). The secondary peoples, through various combinations of derived traits, approached reality more through their sentient natures than the primary races. I think this is their functional contribution to the biological diversity of the human race, one important aspect on the road to eventual life and light.

All six evolutionary races of color have qualitative differences of mind, but the difference between the primary Sangiks and secondary Sangiks is a threshold of some note. Notwithstanding physical variations, it is in all probability for the most part, this intellectual threshold that gives them their ranking in the design of mortal races of color in the universe.

This is what I think is meant by words such as “lesser” (lower) and “superior” or “backward” and “progressive” as applied to the Sangik races. (But it should be remembered that such terms are used at other levels of universe reality. *I think this reflects a distinction Deity makes between function and value.*)

When the Life Carriers designed the secondary races they produced a group with a type of perception that utilized enhanced sensory mechanisms. This was done, I think, at the expense of a mode of perception based on a somewhat higher intellectual threshold. Since the primary races as a whole were given that higher intellectual threshold, they would tend to progress more quickly than their secondary cousins.

On the other hand, the secondary peoples would complement the human matrix through their greater sensitivities in using various combinations of thinking-feeling-doing. Through these means, along with some physical traits, they were in some ways biologically superior to the primary peoples.

A good example of the “better strains” of some of the secondary group mixing with a portion of the primary group is to be found in the Mediterranean basin of Europe. This was essentially a mixture of the Saharan, blue, and (later) the Andite peoples that together, along with some Andonite influence, constituted the southern European white race.¹²

THIS PROCESS TOOK PLACE approximately 25,000 to 5000 years ago. Due to a series of climatic and geologic changes, the great Sahara pastureland of thousands of years ago turned gradually into a desert. As a result, the most progressive tribes of the indigo-Saharan peoples traveled northward to what is now Spain and, from there, spread out through the Mediterranean basin. They intermingled with tribes of the blue race migrating in a southerly direction. This admixture was upstepped in quality by Andites who moved from east to west in the Mediterranean area as soon as the sea traffic and trade routes were opened several thousand years ago. (13)

“These racial mixtures laid the foundations for the southern European race, the most highly mixed of all. . . . This Mediterranean race is, in fact, so freely admixed with the surrounding peoples as to be virtually indiscernible as a separate type, but in general its members are short, long-headed, and brunet. In the north the Andites, through warfare and marriage, obliterated the blue men, but in the south they survived in greater numbers. The Basques and the Berbers represent the survival of two branches of this race, but even these peoples have been thoroughly admixed with the Saharans.” UB: 898; 80:9,10,11

By way of a summary generalization and assessment of the earlier classifications of the northern, central and southern white races in Europe, the following point was offered:

“This was the picture of race mixture presented in central Europe about 3000 B.C. In spite of the partial Adamic default, the higher types did blend.” UB: 898; 80:9.12

Concerning the sentient nature of the secondary races, there is another consideration worth elaboration. Remember the importance of the link between feeling and truth:

“You cannot perceive spiritual truth until you feelingly experience it, and many truths are not really felt except in adversity.” UB: 557; 48:7.18

I would like to suggest that one of the enrichments that the mixed secondary progeny can contribute to the larger gene pool is a greater sensitivity to the “feeling experience” of divine truth. Given the physical-emotional character of our mortal existence, is it any wonder that a sentiently more sensitive species is needed

to enhance the mind’s responsiveness/expressiveness in:

1. The realm of emotion between mind and body;
2. Greater diversity of physical attributes;
3. The realm of emotion between mind and soul.

The net effect should be to help actualize more of the potentials in human nature.

BIOLOGICAL FUNCTION AND SPIRITUAL VALUE

Despite the losses due to evolutionary vicissitudes, each race has a cosmic dignity. Normal individuals of every race have a noble value as children of God and a dignified function in the planetary ascension scheme for freewill material creatures.

Thus it is the task of a supermortal race of material sons and daughters to enhance thinking-feeling-doing through biological grace.

“A planetary Adam and Eve are, in potential, the full gift of physical grace to the mortal races. The chief business of such an imported pair is to multiply and to uplift the children of time. . . . This is the origin of the violet race on the inhabited worlds.” UB: 583; 51:3.3

This is a feature built into the framework of the local universes for their inhabited planets. All six evolutionary races of color are intended to be uplifted by the progeny of Adam and Eve. The original plan called for a superhuman administration on this planet to oversee the upgrading and eventual blending of the races. The Lucifer rebellion and the default of Adam and Eve largely wrecked that plan for our world. However, human culture has benefited from the limited infusion of some of Adam and Eve’s progeny. The violet race serves an integrative function through its higher level of thought-word-action. (14)

In the universe, unequal contrasts between various beings and endowment levels abound. There are differences among midwayers, Lanonandek Sons, angels and cherubim, and beings who are indwelt by Father fragments, Son fragments, or Spirit fragments. Life in the domains of time and space needs to be partial, imperfect, growing, and with relative levels of higher and lower function in order for evolution (as we understand it down here) to be possible. The virtue of evolutionary inequality is that it permits for new reality-possibilities beyond anything the central universe in all of its perfection could produce.

Again, “backward,” “lesser,” “progressive” and “superior” are terms used in other contexts. A Mighty Messenger characterized Orvonton as

“. . . tardy and backward in comparison with other sectors, but there undoubtedly awaits us a transcendent development and an

unprecedented achievement sometime in the eternal ages of the future.” UB: 376; 34:2.6

The language used in *The Urantia Book* expresses the long view toward contrasting levels of capacities and development on this side of the central universe. Some of the same language is employed for the primary races. A Life Carrier indicates that the yellow race was

“. . . the first to abandon the chase, establish settled communities, and develop a home life based on agriculture. Intellectually they were somewhat inferior to the red men, but socially and collectively they proved themselves superior to all of the Sangik peoples in the matter of fostering racial civilization.” UB:724; 64:6.14

The roles played by these primary and secondary races in human evolution are evaluated in the book in reference to their biological functioning in the scheme of things, not their spiritual value (worth). It is clearly stated in the book that the races are spiritually equal in the eyes of God and in the view of celestial authorities responsible for the overcontrol of human evolution. This remains true regardless of variations in mental/physical capacities, and differing rates of spiritual growth. ⑤

This is not a disclaimer for the sake of democratic egalitarianism. Rather, it is stated because of the magnitude of our kinship with our heavenly Father. This is the most primary of all relationships. The experience of an individual's relationship with the living God is the most profound reality any of us, from here to Paradise, can ever know. This truth conditions the attitude of higher creation toward lower creation. Indeed, the magnitude of unity implied by the Fatherhood of God is *infinitely* greater than the magnitude of difference suggested by the various races of color.

SOME OBSERVATIONS FOR TODAY

Up to this point the emphasis in this paper has been on the origin and nature of race. The focus will now shift to a consideration of modern times and human destiny.

Twentieth century civilization is faced with two interesting developments. Our modern technology of transportation and communication is turning the world into a neighborhood. The other point is that the races are mixing at an accelerated rate. Earlier in this century, the Chief of Seraphim noted that,

“For the past hundred years more racial hybridization has been taking place on Urantia than has occurred in thousands of years.”
UB: 920;82:6.8

The parameters of what is desirable in racial crossbreeding according to the book may be gauged by the following quotations:

“In your world, even in the face of the miscarriage of the ordained plans, great progress has been made since the gift to your peoples of Adam's life plasm.”

“But while the pure-line children of a planetary Garden of Eden can bestow themselves upon the superior members of the evolutionary races and thereby upstep the biologic level of mankind, it would not prove beneficial for the higher strains of Urantia mortals to mate with the lower races; such an unwise procedure would jeopardize all civilization on your world.” UB: 586; 51:5.7

The point is then made about the mixed progeny of the primary peoples:

“Interbreeding between the highest types of the white, red, and yellow races would immediately bring into existence many new and biologically effective characteristics.” UB: 920; 82:6.9

However, some qualification is made concerning hybridization between descendants of the primary and secondary groups:

“Mixtures of the white and black races are not so desirable in their immediate results, neither are such mulatto offspring so objectionable as social and racial prejudice would seek to make them appear.”
UB: 920; 82:6.9

“When a primary Sangik race amalgamates with a secondary Sangik race, the latter is considerably improved at the expense of the former. And on a small scale—extending over long periods of time—there can be little serious objection to such a sacrificial contribution by the primary races to the betterment of the secondary groups.”
UB:920; 82:6.9,10

Lastly, the emphasis shifts to the issue of degeneracy:

“If the present-day races of Urantia could be freed from the curse of their lowest strata of deteriorated, antisocial, feeble-minded, and outcast specimens, there would be little objection to a limited race amalgamation. And if such racial mixtures could take place

between the highest types of the several races, still less objection could be offered."

UB: 920; 82:6.4

"After all, the real jeopardy of the human species is to be found in the unrestrained multiplication of the inferior and degenerate strains of the various civilized peoples rather than in any supposed danger of their racial interbreeding."

UB: 920; 82:6.11

And if I may elaborate on a corollary point to the last two statements: The black race of today is not the indigo race of long ago. It is energized by traits drawn from the extinct orange and green races, along with its indigo core. Furthermore, there are a number of individuals in the black race who very likely possess some trace of Andite infusion as a result of mixing with members of the white or yellow races, or quite possibly from the Saharan civilization of long ago that "received a very limited amount of the violet inheritance." In my opinion, these are some of the individuals who should be reckoned with concerning the characterization of the "higher types" within the larger grouping of the black race.¹⁶

It is not that racial crossovers are new; some degree of intermingling has always gone on. What is new is the rapidity encouraged by modern travel, trade, communication and the media. And along with those developments, we also have an increasingly sophisticated science of genetics and ever-improving tools of medical science. Certainly, problems of race harmonization and biological improvement are becoming more acute, but solutions are also more promising.

CONCLUSION

What to do?

The following is offered as a kind of minimum that might be advised by our unseen planetary directors if we could ask them directly:

1. Fear not—all will be well.
2. Disseminate the idea of how biology and civilization are interrelated (if nothing else, this alone would help a lot).
3. Work to develop criteria acceptable to public opinion that could serve as the basis for preventing, or at least discouraging, those individuals who are markedly defective/criminal from reproducing—irrespective of race or gender.¹⁷
4. Highlight the importance of the genetics of good mental and physical health with respect to marriage and family life. Individuals interested in marriage should be encouraged to consider the biological consequences of

their decisions, along with a myriad of cultural factors that also count.

5. Make an effort to adapt the technology of modern science to improving the gene pool by a) repairing faulty genes when you can, and b) generally, upgrading the DNA as we are able to.

6. In our worldly affairs, be spiritually fragrant. We are told quite explicitly that:

"Having failed to achieve race harmonization by the Adamic technique, you must now work out your planetary problem of race improvement by other and largely human methods of adaptation and control."

UB:586; 51:5.7

To accomplish this we need new institutions, roles, norms, laws, and symbols, or at least new meaning to the ones we have now. This, I suppose, is one of the major reasons Paper 72, "Government On A Neighboring Planet," was given to us. It provides a practical model we can build on, for example:

"The feeble-minded are trained only in agriculture and animal husbandry, and are committed for life to special custodial colonies where they are segregated by sex to prevent parenthood, which is denied all subnormals. These restrictive measures have been in operation for seventy-five years; the commitment decrees are handed down by the parental courts."

UB:812; 72:4.2

"Efforts to prevent the breeding of criminals and defectives were begun over one hundred years ago and have already yielded gratifying results. There are no prisons or hospitals for the insane. For one reason, there are only about ten per cent as many of these groups as are found on Urantia."

UB:818; 72:10.3

These methods of control should work on this world as well. There are many fears over this issue. Equality and prejudice are two of the leading concerns about genetic adaptation and control—little wonder, considering our history. States that have used race consciousness as their foundation have created repressive societies, and have sometimes engaged in mass murder; Nazi Germany, South Africa, and the American South come to mind. Would not some of the "sting" be taken out of the fear of policies and programs toward biological control if genetic quality *per se*, and not race, was the special consideration?

There is no doubt in my mind that it would take a major revelation in religion, science and philosophy to

ease the way. I believe this is one of the intended purposes of our planetary textbook, *The Urantia Book*. The book, because of its superhuman authorship, may some day take the place of the aborted mission of the Planetary Prince and the Adamic default, certainly to the extent that it will shed light on the direction our world was ordained to follow.

The concept of cosmic citizenship linked to knowledge of the Supreme could be a positive influence in turning us toward biological control and adaptation. Such a linkage would highlight the long view of human life. The task has biological and social aspects. To illustrate my thinking I will quote from a paper on the relationship of Adjusters to human beings, presented by a Solitary Messenger of Orvonton:

"It is to the mind of perfect poise, housed in a body of clean habits, stabilized neural energies, and balanced chemical function—when the physical, mental and spiritual powers are in triune harmony of development—that a maximum of light and truth can be imparted with a minimum of temporal danger or risk to the real welfare of such a being. By such a balanced growth does man ascend the circles of planetary progression one by one, from the seventh to the first." UB: 1209; 110:6.4

We should be aiming for a population whose members exhibit these characteristics. The critical dimension of human improvement appears to lie in the symmetry of variables. But to encourage "poise" and "clean habits" (and so forth), it would also be necessary to re-evaluate and elevate society's perception of marriage and family, the home life.

Once again, on our neighboring planet, we find that

"These people regard the home as the basic institution of their civilization. It is expected that the most valuable part of a child's education and character training will be secured from his parents and at home, and fathers devote almost as much attention to child culture as do mothers." UB: 811; 72:3.4

"Marriage and divorce laws are uniform throughout the nation. Marriage before twenty—the age of civil enfranchisement—is not permitted. Permission to marry is only granted after one year's notice of intention, and after both bride and groom present certificates showing that they have been duly instructed in the parental schools regarding the responsibilities of married life. Notwithstanding their easy divorce laws, the present rate of divorce is only one-tenth of the civilized races of Urantia." UB: 811; 72:3.7,8

My point in quoting these passages on marriage and family is that in order to effect harmonization and improvement of the human race, we should emphasize the social as well as the biological side of the human condition. While all of this is rather simply put, I think it goes to the heart of the matter. Those of us who advocate changes of a social-biological nature ought to heed carefully the admonitions of an Archangel of Nebadon, who said that

"Man should be unafraid to experiment with the mechanisms of society. But always should these adventures in cultural adjustment be controlled by those who are fully conversant

with the history of social evolution; and always should these innovators be counseled by the wisdom of those who have had practical experience in the domains of contemplated social or economic experiment. No great social or economic change should be attempted suddenly. Time is essential to all types of human adjustment—physical, social, or economic. Only moral and spiritual adjustments can be made on the spur of the moment, and even these require the passing of time for the full outworking of their material and social repercussions." UB: 911; 81:6.40

These qualifications are very important because any social-biological engineering will involve the home life—marriage and family are the foundation of society. In light of the above, it is my conclusion that the hand on social-medical-genetic controls can be safely entrusted only to persons who at least:

1. Complete a successful parental experience.
2. Hold an outlook which respects the right to life of the various racial and ethnic groups on this planet.
3. Understand and are able to apply the insights of the science of molecular biology.
4. Understand and are able to apply insights from the sociology and psychology of child culture.
5. Possess a comprehensive knowledge of the history of our world.
6. Know how to make compromises in the political use of power.
7. And, most importantly, are drawn to the Fatherhood of God and to his sons and daughters of the human race.

One final note: I have faith in our heavenly Father and I trust Jesus. Our destinies—yours and mine and all the others—are secure.

"Fusion with a fragment of the Universal Father is equivalent to a divine validation of eventual

"I have faith in our heavenly Father and I trust Jesus. Our destinies—yours and mine and all the others—are secure."

Paradise attainment, and such Adjuster-fused mortals are the only class of human beings who all traverse the Havona circuits and find God on Paradise. To the Adjuster-fused mortal the career of universal service is wide open. What dignity of destiny and glory of attainment await every one of you!" UB: 449; 40:7.5

"Thus, in the final analysis, it would be hardly proper to use the words, greater—or lesser—in contrasting the destinies of the ascending orders of sonship. Every such son of God shares the fatherhood of God, and God loves each of his creature sons alike; he is no more a respecter of ascendant destinies than is he of the creatures who may attain such destinies. The Father loves each of his sons, and that affection is not less than true, holy, divine, unlimited, eternal, and unique—a love bestowed upon this son and upon that son, individually, personally and exclusively. Sonship is the supreme relationship of the creature to the Creator."

UB: 454; 40:10.13

The preceding was presented by a Mighty Messenger who was called upon to work temporarily with the staff of Gabriel of Salvington.

EPILOGUE

"One day while resting at lunch, about halfway to Tarentum, Ganid asked Jesus a direct question as to what he thought of India's caste system. Said Jesus: "Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: Those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: Those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm. Mankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing: God is truly no respecter of persons. Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men assembled for worship in the presence of God." UB: 133:0.3



Citations

1. UB: 64:6, 64:7
2. UB: 44:7, 65:8, 70:7, 70:8, 80:9, 90:5
3. UB: 16:0; 16:2-4
4. UB: 48:4; 64:5
5. UB: 8:0.1, 56:2.2; 51:1.4, 56:2.2; 8:1.1, 56:1:53:7
6. UB: 64:6.3; 64:6.22; 51:4.2 ; 113:2.3
7. UB: 64:6.15, 79:6.6 ; 64:6.22
8. UB: 78:1.8; 64:6.22
9. UB: 64:6.10
10. UB: 64:6.14; 51:4.3; 64:6.17
11. UB: 82:6.10; 64:7.14; 52:2.5, 51:4.4; 82:6.3-7
12. UB: 82:5
13. UB: 78:1.10,12, 80:1.1,3; 80:2.1-3, 80:9.9-13
14. UB: 51:5.1
15. UB: 49:5, 64:6
16. UB: 80:1.4
17. UB: 51:5.1

CHARLES LAURENCE OLIVEA

has been married for over thirty years. He and his wife Mary have raised two sons, Peter and Gordon. Charles' interest in *The Urantia Book* is the result of his search for truth and the trust he has always placed in our Heavenly Father. His interest in the concept of race stems from his sense of the past and a fascination with human destiny. He had just retired from a teaching career in high school history and is moving with Mary from Connecticut to New Mexico where he plans to spend his time writing.

THE HUMAN FACE—*S.E. ASIA/PACIFIC ISLAND TYPES*



Filipino, p. 4



Malayan, p. 4



Indonesian, p. 4



Borneo native, p. 4



New Guinea native, p. 4



Melanesian, p. 4



New Guinea native, p. 4



Samoaan, p. 4



Maori (New Zealand), p. 4

LET THE SPIRIT LEAD

by Eugene Wesley Smith

[The following letter arrived during the seminar at the Fellowship office on May 1, 1992. Although invited to participate, Wesley had just moved from Detroit, Michigan to Sedona, Arizona and was unable to attend—Ed.]

Greetings! Love and Light to all Brother and Sister Urantians!

The purpose of this letter is to share my personal feelings and thoughts regarding the Urantia Papers' discussions on the evolutionary races of man.

I attempted seven years ago to grapple with this weighty and complicated matter. An extensive amount of work went into this subject and a full day workshop in Oklahoma City culminated from these efforts. This was sponsored by the noble First Society of Oklahoma.

Years have passed since that youthful and naive effort on my part; many events have changed my and everyone else's reality view both within and without the movement. The planet has seen and experienced varying viewpoints and perceptions of reality, the co-creator level of physical reality. We have become aware of much diversity and this has created polarity of position and precipitated confusion with man everywhere he perceives.

We see today the fruits of man's perceptions in South Central Los Angeles. It is ironic that we are in the midst of apprehending certain truths regarding "race," while the despoiling of our sensibilities takes place in our city streets.

I remember the Sunday after the workshop in Oklahoma City. We were having brunch at a notable's house, spirits were high; the workshop had been lively, engaging, loving. A discussion on degenerate stocks began between myself and another of our more visible and articulate brothers. His views were literal and contained classical notions of eugenics. His comments were etched with some notion of superiority, ego and judgment. In short, his heart was not very open. Needless to say, the listening and onlooking friends were surprised by his seeming unspiritualized gleanings from the book.

I will never forget in this realm the total uncomfortableness of that moment for myself and everyone there. I now feel compelled to state the following:

1. Physical ego-laden eyes cannot see with clarity the timeless and multidimensional truths hidden in the chosen words of those who indited the Urantia Papers.

2. Only with an open heart and the eyes of Love can the vision of the Christ One see the meaning of these word symbols, i.e., spiritualized sight.

3. The Supreme awaits with anticipation the gift that evolved man can only give.

4. We at our level of awareness, commitment, and involvement do not have the luxury of ignorance.

5. The goal is the Father First Source, Light and Life. This goal keeps us ever on track.

6. The Fatherhood of God and the brotherhood of man is the secret essence of all that is.

7. The melodrama of human self-importance is most destructive; it thrives on the sophistry of specialness, separation, distinction. It is the antithesis of unity and oneness.

8. The synthesis of the Supreme and our cosmic citizenship is Fatherhood.

9. The six evolutionary races of man on this planet must reconcile themselves with myriads of other alien races throughout the grand universe evolving within First Source's divine ascension plan.

10. Earthbound man is trapped in an illusion inimical to the three-dimensional time-space perception.

11. The ascension plan provided for orders of the Sons of God to rectify and synthesize these time-space anomalies. We are of the orders of the Sons of God.

12. It does not matter what type of animal origin vehicle we souls of God choose to inhabit while we engage in planetary life.

13. Our roots are soul which is Source level.

14. Love's energy is miraculous.

15. Love coupled with forgiveness negates the inertia of fear and the density of ignorance.

Few have the energy or belief that they can transform their lives, let alone the world. We as Urantians have found the truth. We as advanced humans unceasingly contour our perceptions for a world view of specialness piety; this denies our commonality of sonship.

We who are Light must awaken! We are Light as the Sons of God, and light dispels darkness. They will know us by our love.

I would adjure all of us as co-creators with the Father to leave the details of the great amalgam to the Universe and let our hearts filled with love lead us to elucidate the noble efforts of our spirit brothers in the Papers and then the Spirit will beckon us forward saying, "This is the way!" Adonai, Wesley♦

EUGENE WESLEY SMITH is a longtime reader of *The Urantia Book*. He spent many years in Oklahoma City where he participated actively in study groups. He moved to Detroit, Michigan and founded Bennett, a successful metal conversions company. In May 1992 Wesley and his wife and two sons moved to Sedona, Arizona.

THE HUMAN FACE—*NODITE TYPES*



statue from Iraq



Persian (Caspian Sea), p. 5



Middle Easterner, p. 5



Syrian, p. 5



Iranian, p. 5



Syrian, p. 5



Iraqi, p. 5



Iranian, p. 5



Iranian, p. 5

RACIAL FACTORS AS UNIVERSE VALUES

by Mark Kulieke

INTRODUCTION

I have learned to trust that if something which I take to be universe reality appears unappealing, one possibility is that my perception may be too limited. If I enlarge the picture, I may find the problem partially resolved or transcended. For example, focusing on the sorrows of this world, we may well wonder what the God of the universe is trying to accomplish. We may get a little irritated with the scheme of things. If we take an elevated view of the whole universe plan, these sorrows of the present seem to diminish. I have some measure of confidence that certain difficulties with the subject of race in *The Urantia Book* may well diminish with heightened understanding and perspective. I'm not altogether sure how to achieve this perspective, but I would guess the more knowledge we have, the more meanings we can deduce and the more meanings at our disposal, the greater we can derive the values of this matter.

I think it is apparent that readers believe that the *Urantia* teachings are fair and compassionate at the base of things. The *Papers* truly teach the brotherhood of man under the Fatherhood of God; that in the spirit all men and women are equal, and that God loves all mortals equally with a boundless affection. We believe these things are sincerely meant. If we didn't believe these things, we would not be struggling so with some of the other ideas in the book about race which seem a little alien to us in our present-day culture. Ultimately we will resolve these apparent disparities, and the *Papers* will be found to be consistent after all. While *The Urantia Book* admittedly seems particularly hard on certain groups, over the full span of the book, the *Papers* have some hard things to say about almost every race, nation, culture, religion, and people on the planet who have lived and now live.

I would like to focus on discovering more information and meanings from what we currently have at our disposal. I'm not in a position to comment in a personal way about being a member of an oppressed race. This is not my experience. It may well represent an experience of value to the Supreme, in fact I believe it does, but it is not my experience. What I may be able to offer is more of an analysis relating to long belief and study and association of various teachings of *The Urantia Book*.

First of all, I believe that there is some universe value attached to the colored races that is being worked out on the individual planets and which relates to the meanings of seven factors or facets. I believe these meanings and values in some way directly relate to color, or perhaps I should say the characteristics which we lump together and label by color. This idea has been presented to some degree and I would like to investigate it as well.

I think our limited perspective, living in this place and time on a deranged planet, makes us see the matters regarding race in an unusually grim light. I don't believe this seemingly grim appearance is reality in a universe sense. Ultimately, I think there is much to appreciate in this cosmic situation.

THE MEANING OF COLOR

On pages 474-5 (UB: 42:5), we find that wave-energy manifestations occur in octaves, that is, things occur in sevens, the eighth or octave demonstrating properties similar to the first and so forth just like our musical scale. White light or visible light of the sun represents just one octave out of one hundred octaves of wave energy in Orvonton. We read:

"This sevenfold persistence of creative constitution is exhibited in the chemical domains as recurrence of similar physical and chemical properties in segregated periods of seven when the basic elements are arranged in the order of their atomic weights. When the Urantia chemical elements are thus arranged in a row, any given quality or property tends to recur by sevens. This periodic change by sevens recurs diminishingly and with variations throughout the entire chemical table, being most markedly observable in the earlier or lighter atomic groupings. Starting from any one element, after noting some one property, such a quality will change for six consecutive elements, but on reaching the eighth, it tends to reappear, that is, the eighth chemically active element resembles the first, the ninth,

the second, and so on. Such a fact of the physical world unmistakably points to the sevenfold constitution of ancestral energy and is indicative of the fundamental reality of the sevenfold diversity of the creations of time and space. Man should also note that there are seven colors in the natural spectrum."

UB: 480; 42:9.3

The intrinsic meaning of organization by seven is related to spiritual origin:

"The number seven is basic to the central universe and the spiritual system of inherent transmissions of character, but the number ten, the decimal system, is inherent in energy, matter, and the material creation. Nevertheless the atomic world does display a certain periodic characterization which recurs in groups of seven—a birthmark carried by this material world indicative of its far-distant spiritual origin."

UB: 479; 42:9.2

Please note that just in the above passages, the revelators have related physical manifestations of seven to spiritual origin, specifically drawn attention to the seven colors of the spectrum, and mentioned inherent transmissions of character being also related to sevenfold constitution. This is a pretty clear suggestion of relation of color to genetic factors to spiritual value factors.

The seven colors of the visible light spectrum occur in the following order: red, orange, yellow, green, blue, indigo, and violet. As the hues are a continuum, some centuries ago there was disagreement about the delineation of colors when the spectrum was first being focused on by Isaac Newton and others, but this breakdown and order is now routinely accepted. You can readily see it for yourself in a prism, a rainbow, or even as the sky fades at sunset or brightens at dawn—look carefully and you will see all seven colors arcing across the sky.

Indigo, by the way, is not black, nor is it defined as black. It is defined as a dark blue color and it can be distinctly seen in the color spectrum. It would not be philosophically or scientifically consistent to have a truly "black" race. Black constitutes the absence of color, at least in the additive system of color described below.

There is a consistency in the fact that the races of color ordinarily appear on a planet in the same order as the color spectrum: red, orange, yellow, green, blue, indigo, and violet. Also, these various colored peoples evolve before the presence of human will, except for violet. (UB 722; 64:5; UB 735; 65:4.

Under certain conceptual systems such as color printing, the three primary colors are considered to be

red, green, and blue. In other systems such as painting, the primary colors, as in *The Urantia Book*, are red, yellow, and blue. These color mixes are the only ones I have encountered that are cited as primary. The mixture of these three primary colors in different values can form the other three secondary colors. Red and yellow combined result in the secondary color orange. The mixture of yellow and blue produces the secondary color green. The mixture of red and blue results in the secondary color indigo. Primary colors in the additive form cannot be obtained by mixing. Only secondary colors can thus be obtained. In terms of color, anyway, secondary simply means derivative, or reflective of a relationship. There is no suggestion of inferiority or superiority attached to the colors. Colors can be additive or subtractive.

"Color that results from adding light energy is called additive color. Color that results when an object subtracts light energy is called subtractive color. A light source, such as the sun or a light bulb, is additive energy. All materials that are not sources of light energy operate by the subtractive method."
(*The Influence of Paper on Color Printing*, S.D. Warren Co., Bulletin No. 2, approx. 1980)

Another way to state this is that light-radiating sources are additive and light-absorbing substances are subtractive.

THE UNIQUENESS OF VIOLET

Where does violet fit into this scheme? It appears last in the visible spectrum and, racially speaking, it is the last one to appear on the planet, which is consistent. But if the first six races of color, primary and secondary, apparently denote descending values, why then does violet which is superior to all appear last? It is not a primary color. Is it somehow superior to all color?

One thing I have discovered is that in subtractive color, violet can be obtained by a moderate equal blend of all three primary colors: red, yellow, and blue. Does that make it a tertiary color? There may be a consistency here. If violet contains the values of all three colors, it may carry the superior qualities of all three races (or all six races) combined in a superior blend. Even though it does not appear in the evolutionary stream of progression first, it may have the values from which subtraction can yield all other races.

In a certain genetic sense then, violet appears at the top of the color chart. Subtraction perhaps yields all the primary and secondary colors. There has to be a scientific consistency to biological factors and colors. Somehow, the genetic material of violet must be capable of yielding the other values in descending order starting with red and so forth.

Is violet first or last? Or is it reflective of the cyclical nature of reality? Is it both first and last? It reminds me of the Paradise Trinity which is eternal but which at the same time seems to derive from the preexistent individual persons of the Father, Son, and Spirit. All three primaries could be extracted from violet or blended to form violet. Perhaps it is therefore the completion of the circle and this is the pattern of sevenfold constitution.

Perhaps since violet is the last color on the visible spectrum, the next step beyond visible can be yielded in certain genetic combinations. This could explain how the violet race on one part produced the secondary midway creatures which are described as being just outside human vision range and which later evolutionary creatures after the third stage of light and life are able to see as the vision range extends.

Ordinarily, we would deal with the seven races of color and no others on an evolutionary planet. On Urantia, there is an additional race, a so-called pre-colored race called the Andonite. Nodites are derived from the Andonites and thus Nodites are also a pre-colored race. So we have the nine races of Urantia. All else on Urantia are blends, including the modern-day three main groupings of Caucasoid, Negroid, and Mongoloid.

The Caucasoid is primarily blue and Andonite with some violet and Nodite. It (white) is not an equal mixture of all colors such as it is in the concept of light. In fact, the whiteness may predominantly stem from the violet element, "the racial white of the spheres." (UB: 52:3.7) The Negroid is predominantly made up of orange, green, and indigo. The mongoloid is principally a red/yellow combination.

GENETIC COLOR MODEL

	Red	Blue	Yellow	
Violet	my my my my	cm cm cm cm	yy yy yy yy	X4
Red (-cyy)	my my my my	cm cm cm	yy yy yy	X4
Orange (-cmm)	my my my my	cm cm	yy yy yy	X4
Yellow (-mmm)	my y y y	cm cm	yy yy yy	X4
Green (-yyy)	my	cm cm	yy yy yy	X4
Blue (-yyy)	my	cm cm	yy y	X4
Indigo (-yyy)	my	cm cm		X4

	Cyan	Magenta	Yellow	Neutral	
Violet	8	16	24	0	=48
Red	6	16	20	6	=48
Orange	4	12	20	12	=48
Yellow	4	6	20	18	=48
Green	4	6	14	24	=48
Blue	4	6	8	30	=48
Indigo	4	6	2	36	=48

THE GENETIC COLOR MODEL

So far I have only been dealing with the color factors of the various races. Somehow, color must tag the other ordinary racial qualities in such a way as to be predictable by Life Carriers and others on the various worlds. There has to be a link between certain chromosomes and color which can be relied on to function in the ordinary life plasm laid down on an evolutionary world. This link has to exist because the colored races and the character qualities of each race color are patterns which are approximately consistent throughout the universe. I will discuss these other factors below, as I have worked out a genetic model related to color which I would like to set forth in detail. I do this so that we may ultimately derive a model with which to approach other racial qualities and the sevenfold pattern of creation.

First, I applied the concept which Bill Sadler, Jr. emphasized in *The Study of the Master Universe*. This concept is that creation largely occurs by subtraction in the universe, that is, that there is a subtraction from the qualities of the parent beings to obtain the created beings. *The Urantia Book* specifically mentions this pattern of creation with regard to race:

“The Life Carriers impart the full bestowal of the living energies to the initial or red race, and each succeeding evolutionary manifestation of a distinct group of mortals represents variation at the expense of the original endowment.”

UB: 584; 51:4.2

I applied this concept of subtraction in a color experiment, putting violet as the first color and subtracting from violet to yield every other color. Starting with equal amounts of red, yellow, and blue, I should get a violet hue. I did this utilizing printing technology via a four-color photocopier. Then subtracting equal amounts of pigment each time should yield all the other colors of the spectrum if *The Urantia Book's* subtraction concept is valid. This I was able to accomplish.

First, I had to translate red, blue, and yellow into printing colors. Red is produced by printing magenta and yellow (*my*), blue is produced by printing cyan and magenta (*cm*), and yellow is straight yellow (*yy*). The use of *y* representing yellow should not be confused with the usual symbols for chromosomes—*x* and *y*; *c*, *m*, and *y* all stand for color tints. Theoretically, if the violet hue is an equal mix of primary colors, then genetically the violet race should have 16 red (*my*) chromosomes, 16 blue (*cm*), and 16 yellow (*yy*) chromosomes to total 48. (Geneticists may ultimately find that it is a blend of all six colors, or at least can be.)

Using the equal amounts on the printer, I obtained

the violet hue. Subtracting 6 chromosomes each time in a configuration which I calculated, I obtained in order red, orange, yellow, green, blue, and indigo hues. It should be noted that in printing terms using *my*, *cm*, and *yy*, there is a ratio of *c:m:y* of 1:2:3. So my experiment works mathematically only by utilization of printing technology of ink colors.

In subtracting six color chromosomes each time, they would in reality have to be replaced by something. In humans there are always 48 chromosomes. A neutral (*n*) chromosome (Andonite?) can be added in compensatory amount. In detail, my calculation appears below. I can only show one quarter of the necessary number of color chromosomes. All of the following amounts must be multiplied by four to get the full complement of chromosomes. Below, I subtracted 1.5 chromosomes each time, which, multiplied by four, yields six.

Subtracting other quantities besides six didn't yield the right colors. Six produces the correct color ratios. I could not really subtract odd numbered quantities very easily because my calculations would have yielded fractions. It is the *y* factor which predominantly gets subtracted. Perhaps what gets subtracted in equal amounts in reality is some sort of melanin inhibitor. Thus there would be consistently more melanin in the races as we move through the spectrum. To reiterate, the above system yielded the correct colors by subtracting equal amounts of pigment each time. Since it would not make sense that melanin is subtracted, the subtraction of an inhibitor makes more sense.

It should be understood that the pigments used in printing ink make color matching less than an exact science. Inks react differently from the purer dyes which adhere strictly to rules of subtractive color theory. All printing inks are deficient and unbalanced, complicating the task for color separators and printers. In addition, printing technology uses green as a primary color rather than yellow. The substrate used to print on affects tone and color as it is also a color itself. Even with these problems, obtaining the correct hues from my experiment on a white substrate was pretty evenly successful. More controlled color experimentation could no doubt give the correct results with more precision.

A problem in converting these results to race is that body pigments react differently from printing inks or dyes or paints. Also, with race, it is hard to ascertain how much we should be dealing with additive color and how much with subtractive color. I am guessing we are mostly dealing with subtractive color, but that remains to be proven. There are suggestions that the Urantia teachings regard human beings as physical light sources in a limited sense (bodies emit glow) and then we are dealing with additive color. That may be why the primaries are listed as red, yellow, and blue, instead of red, green, and blue

used in printing pigments. Mixing all additive colors results in white. Mixing subtractive colors results in near black. So the distinction is important.

I should further explain to those who may differ with me or who might undertake a similar experiment to mine that the percentage of each color in color mixing is going to have dramatic influences on the outcome(s). I am referring here to the mixture of screen combinations. If you paint near 100% combinations of cyan (process blue), magenta (process red), and yellow over each other, you will get a very dark purplish brownish color, nearly akin to black. If you blend closer to a 50% screen of these three colors, you will get a solid violet color with a cast of olive or brown. If you cut back still more, you will get a truer violet. Finally, if you print a 20% screen of each of these three colors, you will get an almost white appearance with an olive cast and just a hint of violet. This particular blend seems reminiscent of the following passage in *The Urantia Book*:

“By the end of the Adamic dispensation on a normal planet the races are practically blended, so that it can be truly proclaimed that ‘God has made of one blood all the nations,’ and that his Son ‘has made of one color all peoples.’ The color of such an amalgamated race is somewhat of an olive shade of the violet hue, the racial ‘white’ of the spheres.”

UB: 593; 52:3.7

Somewhere between 20% and 50% mixtures lies the answer to this color riddle.

While obtaining the colors of the spectrum by even subtraction works with respect to color, I have not established a systematic approach to other racial factors. A great deal of study of racial qualities and patterns is necessary to establish such an approach. When compared, the various races appear to be superior in certain traits and inferior in certain other traits although not always consistently in order of the light spectrum. Many qualities are hard to measure accurately, and this may not be a popular pursuit. Wider application cannot be made at this time, in terms of the subtractive element working here.

Chromosomally speaking though, other racial factors have to be related to the pigment chromosomes. This provides consistent racial patterns. Otherwise, the superhumans could not talk generally about the colored races from planet to planet in a dependable way. In the DNA chain, geneticists should find pigment linked and intertwined with certain other racial factors.

What might these other factors be? We know one is stature (height) because that is specifically mentioned as descending in the same order as the light spectrum except for the violet and for strains of giantism in the green and orange races. The chromosomes for tallness may reduce

by the same percentages as the pigment chromosomes as we go from violet to indigo.

Other racial qualities which are mentioned among the various colored races include:

1. Intellect
2. Soul/sentiment
3. Social/organizational ability
4. Progressiveness
5. Willingness to serve (or perhaps the quality is really an aggressive/pacific scale—the red race is cited as being unwilling to serve the white, even though unable to rule it therefore the red race was doomed. It would seem the same fate might not have befallen a secondary Sangik.)
6. Tendency toward spirituality or belligerence—an inverse relationship of sorts
7. Mind clarity—it is negatively affected by racial blending so it might be that a pure member of any given race has clarity on a given wavelength or channel
8. Other physical traits such as bone structure, facial characteristics, musculature, et al.

Surely there are many others. The above list is what I found readily.

WE ARE SO ELECTROCHEMICALLY controlled, such that much of our psychosocial reactions are largely physically induced or controlled. *The Urantia Book* talks about the above factors as though they are predictable, so we might presume that most or all of these factors root firmly on a physical foundation. That means they can be programmed into the basic genetic patterns of life by the Life Carriers. They can be counted on to group themselves in the life plasm to produce the races of color in the anticipated order with the anticipated qualities.

Some unfortunate conjectures have been made of the fact that some worlds have only the three primary races. However, the exact wording is:

“...most inhabited worlds have all these races.”

UB: 564; 49:4.2

Certainly there are exceptions, just as there are a few non-breather planets, midsonite worlds, Son-fused or Spirit-fused planets. The normal thing though is for six colored races plus the violet—seven races of color. Even on those planets with only three, the red race may carry the meaningful values of red-orange, the yellow would then have yellow-green values, and the blue would have blue-indigo values. There is obviously an odd sort of kinship between races in these pairs since the first often enslaves the second for a period of time on the various worlds.

In any event, color has to be mostly symbolic of the sevenfold constitution of mortal creatures which in turn is reflective of higher universe realities. The pigments of the colored races simply encode a variety

of physical, mindal, emotional, and spiritual qualities in groupings which cue us to a given set of qualities. The superhuman authors say that this evolution of the various races of color

“...provides certain very desirable variations in mortal types and affords an otherwise unattainable expression of diverse human potentials. These modifications are beneficial to the progress of mankind as a whole provided they are subsequently upstepped by the imported Adamic or violet race. On Urantia this usual plan of amalgamation was not extensively carried out, and this failure to execute the plan of race evolution makes it impossible for you to understand very much about the status of these peoples on an average inhabited planet by observing the remnants of these early races on your world.”

UB: 584; 51:4.4

Ordinarily involuntary servitude does not survive the dispensation of the Planetary Prince. And ultimately, a planet's destiny is to be united by racial blending:

“These six evolutionary races are destined to be blended and exalted by amalgamation with the progeny of the Adamic uplifters.” UB: 585; 51:4.8

“...and the people eagerly look forward to the day when announcement will be made that those who have qualified as belonging to the superior racial strains may proceed to the Garden of Eden and be there chosen by the sons and daughters of Adam as the evolutionary fathers and mothers of the new and blended order of mankind.” UB: 585; 51:5.2

The fact is, due to the Adamic default, our racial disparity is already unduly prolonged on this planet. We would be well along in the blending program by now if we were a normal planet. And what is a million years of human civilization in the ordinary life of a planet? It is but the beginning. This planet will experience billions of years of light and life in the long future ahead. The misery of racial disharmony and conflict now may measure small against the gains of completed destiny in the ages ahead.

UNIVERSAL VALUES DERIVED FROM RACIAL DISPARITY

What might the universe values be in having seven colored races on this and other worlds? It seems that to start with, we should look at what else occurs in sevens at the planetary level to find a possible association or correlation.

We have seven adjutant mind spirits. Going back to the concept of mental clarity deriving from racial homogeneity, perhaps each race is tuned to the reception of one adjutant in particular more than all the others. While all are encircuited to all seven adjutants, each may have one that is most prominent. A parallel to this lies in the Reflective Spirits who each resemble one particular Master Spirit, yet all seven types serve in each superuniverse, each of which is under the direction of one of these same Master Spirits. This results in 49 permutations of reality viewpoints. Seven races with seven adjutant mind spirits likewise results in 49 viewpoints, with the dominance of one out of each seven.

Also referred to by the number seven are the seven spirits of the circuits. These are listed on page 2062 and include Thought Adjusters, the Spirit of Truth, the seven adjutant mind-spirits and others totaling up to seven permutations of deity. There is a possibility that racial mind-spirit attunement somehow connects differently to these seven spirits of the circuits.

From the various meanings and relationships revealed in *The Urantia Book*, there are certainly some similarities and parallels between the races of color and the permutations of deity. These parallels might best be seen in comparative Venn diagrams.

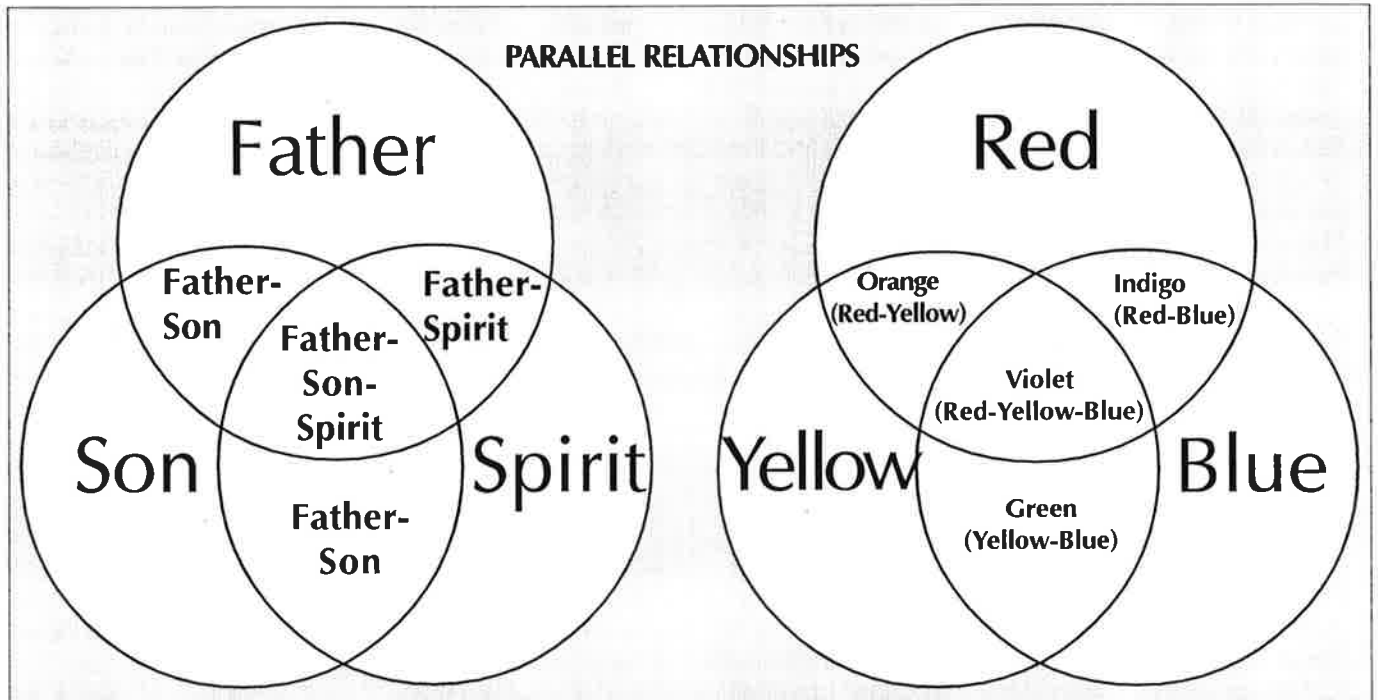
In this comparison, the primary colored races correspond to the individual figures of deity. The secondary Sangiks are derivative—they derive from the relationships of primaries. Like the relationship Father-Son, orange is really red-yellow, and so on. Last to appear is violet and Father-Son-Spirit because they are combinations of all three primaries and thus occupy a unique position. Secondaries derive from relationships; they are mixes in and of themselves. Primaries just are. Violet is last and derivative in a unique way.

I think the parallels may go a bit further. I think some of the qualities of the red race that are mentioned are somewhat Father-like as I understand this in the book. Their adventurous qualities, leadership qualities and so forth compare in this way. The yellow race may be Son-like with their “soul/sentiment.” The blue race, like the Spirit, has some of the qualities of each, and also has a certain artistic creative ability which I would liken to Spirit-likeness. This speculation may be stretching things a bit too far, but I think it is worth exploring the possible correlations further to see if there are true matches here. I think there is some correlative evidence to suggest that the energy octave of the colored races is a distant echo of the spiritual energies hailing from Paradise.

Even if these speculations are not the correct answer, the colored races must be spiritually “keyed” differently. The book regularly links spiritual drive or spiritual tendencies to physical makeup and racial homogeneity.

I have discovered several other systems which key color to various mindal, emotional, and spiritual values. One concerns a system of human energy taught under the Hindu umbrella. I am referring to teachings about chakras. I am not concerned here with either endorsing or invalidating these teachings, but in demonstrating a certain parallel to the subject. Chakras are said to be energy transformers within the human body which

I find the parallel between this system and the colored races interesting. (Please be careful about overassociating any possible parallels.) Each color is keyed to a physical association and at the same time to certain intangible qualities which taken together contribute to overall health and well-being. Chakras relate an individual human being to the universe energy fields; colored races relate the individual races to the



process and distribute prana (absolute energy) through the human energy system and help that system effectively interrelate to the universal energy field. There are seven chakras extending from the base of the spine to just above the crown of the head. They are keyed to the spectrum colors starting with red at the base of the spine and progressing upward in the order of orange, yellow, green, blue, indigo, and violet as the crown chakra. Each chakra is keyed to certain physical organs, body parts, and mental and spiritual qualities. Given in a nutshell they are described as follows:

1. Red—sexuality, survival, safety, strength, groundedness.
2. Orange—warmth, intimacy, feelings, energy, appetite, immunity.
3. Yellow—clear thinking, learning, confidence, power.
4. Green—growth, balance, love, empathy, heals loss.
5. Blue—creativity, healing, communication.
6. Indigo—release habits, psychic higher consciousness.
7. Violet—spirit, love, peace of mind, higher self.

universal brotherhood of beings, the Supreme Being—the oversoul of finite creation. Perhaps there is a more generic sense in which color relates to universe energy, such that the energy within an individual body or within a race of creatures is in actuality a kindred energy.

The *Kabbalah* (this word is spelled a variety of ways) also keys color to physical energy systems, although it is a little harder to relate to this study, because it involves more hues and energy centers. The point is not whether either this teaching or the teaching about chakras is true and valid. It is simply to point out that there are a number of systems keying color to spiritual energy and spiritual origins which are very parallel to the issue of colored races.

I would like to focus on two brief statements of the Life Carriers which I believe are significant in understanding the future of our racial situation:

“Mankind on Urantia must solve its problems of mortal development with the human stocks it has—no more races will evolve from prehuman sources throughout all future time.” UB: 734; 65:3.6

"...the later celestial supervisors of this planet express complete confidence in the ultimate evolutionary triumph of the human race and in the eventual vindication of our original plans and life patterns." UB: 736; 65:5.4

What does this mean? I would submit that what the Adamic biologic uplifters were supposed to accomplish through supermortal infusion into the races may be accomplished in a fully evolutionary manner even though taking much longer. For one thing, I don't think the celestial supervisors would get caught without a backup plan. That would be particularly surprising in view of the record of the Material Sons and Daughters revealed in the Urantia Papers. The uplifters ordinarily amalgamate all the races in one superior blend and this blend is dominated by the qualities of the violet race.

Within the potentials of the six Sangik races must lie the qualities which, when combined, can yield the superior qualities of the violet race (at least with what little violet upstepping we received). These qualities may not be inherent at this time or at any one given point in time, but continued evolution and advantageous blending can result in these qualities becoming predominant after many thousands of years.

Just as the diagram shows all colors blending to form the violet color, the ultimate blending of the Sangik races, *if sufficiently balanced*, can produce the violet physical, mindal, and spiritual values. And these various values delineated by color are but symbols of spiritual counterparts from a higher universe reality.

This implies that all races with all the individual potentials contained within each are essential to the balanced evolutionary blending which must take place in order to bring the age of light and life to fruition and continue on to planetary destiny. Rather than concern ourselves with relative placement, we must recognize our interdependence to bring about the destiny which is laid out for us by the Gods. As every color denotes a value in the spectrum, so every race denotes an individual and unique value in the spectrum of evolutionary ascendant mortals as they forge on into the ages of light and life.

There may be a pre-echo of the potentials of racial blending exemplified by the prophet Moses. *The Urantia Book* says Moses *"...was so highly blended that it is impossible to classify him in any one racial group."* (UB: 1055; 96:3.1) Moses contained factors from all nine of the world's races. And it was said of him: *"He was the most important individual world teacher and leader between the times of Machiventa and Jesus."* (UB:1057; 96:5.1) He is also cited as the *"...outstanding religious genius of*

the post-Melchizedek era." (UB: 1009; 92:5.8) He has further been distinguished by being selected as a member of the Four and Twenty Counselors on Jerusem which oversees affairs of the fallen worlds on Michael's behalf. Perhaps in Moses we see a glimpse of the future. (UB: 45:4)

If there was only one color in the visible light spectrum, visual reality would be comparatively dull to say the least. We need the diversity of colors and the infinite number of hues which derive from the combinations of these to make vision stimulating. Is it not possible that the Gods are trying to tell us through these color symbolizations related to the human races about the unimaginable values to be had within the diversity of man? We all appreciate the diversity of colors and

textures in a flower garden or an oil painting or numerous other things on our physical planet. When will we learn to celebrate human diversity as well?

Vast effort is expended striving for uniformity. But that is not the goal of divinity and is therefore doomed to fail. Even when we have one religion on this planet, a tenet of that religion will be the right of every individual to express a unique interpretation and understanding of that same religion, and thus diversity will prevail. We are heading toward spiritual unity which respects utter diversity—not uniformity. When we internalize that fact-truth, we will have learned one of the most important lessons the Fifth Epochal Revelation of Truth has to present and will be setting the stage for the age of light and life.

CONCLUSION

What are the universe values of having seven colored races? We might as easily ask why the grand universe is segmented into seven superuniverses. In the fullness of time, they too will be blended into one whole when the Supreme has achieved fullness of expression. But meanwhile, *"the seventh segment of the grand universe may...be tardy in development."* Also, *"The young universe of Nebadon stands low in the scale of universes as regards spiritual achievement and high ethical development,"* such that the Melchizedeks operate a clinic for dealing with administrative troubles in this entire local universe. The troubles of this universe and the Melchizedek clinic are renowned throughout Splandon. (UB: 35:3.13)

In addition, our own system of Satania is still quarantined from the constellation of Norlatiadek due to *"the most widespread and disastrous of all [rebellions] in Nebadon."* (UB: 608; 53:7.9)

We well know that Urantia, as a participant planet in this rebellion is in turn quarantined from the rest of Satania. This caused our world to be *"truly among the least of all creation..."* (UB: 466; 41:10.5)

To parallel our racial inquiry, does this mean that our

"DIVERSITY
is the
DELIGHT
of the
GODS
and the
ESSENCE
of the
SUPREME"

planet, our system, our local universe and even our superuniverse will be forever regarded as inferior? Will we always be distinguished as being among “the least of all creation”? Is misfortune truly unfortunate? We can see the answer coming through the various pages of *The Urantia Book* is emphatically NO. Destiny is attained, and “truly the least becomes greatest.” There must be some very basic universe principle operating in all these situations of misfortune. It applies to the universes; it applies to the races of color. I think this principle goes something like this:

Dissimilarity of endowments promotes competition and/or conflict which is ultimately stimulative of greater growth. Or perhaps we could word it as simply as: *Diversity promotes growth.*

The value of that growth must outweigh the drawbacks of disharmony and conflict. The five reasons given on page 726 for the colored races basically are in alignment with the above principle and must ultimately and truly account for this planetary situation. We probably can't appreciate it much more than we can appreciate any suffering. But suffering produces growth also.

Unimaginable benefits in terms of growth must result from suffering and conflict. That is why the benefits of the Lucifer rebellion are already 1000 times the negative results. Growth is what our universe is all about. It is a pretty ingenious scheme where negative things such as conflict, suffering and turmoil can produce positive growth. The positives produce positives and the negatives produce positives. That is good universe economy. That must be why

“...long before reaching Havona, these ascendant children of time have learned to feast upon uncertainty, to fatten upon disappointment, to enthuse over apparent defeat, to invigorate in the presence of difficulties, exhibit indomitable courage in the face of immensity, and to exercise unconquerable faith when confronted with the challenge of the inexplicable.”

UB: 291; 26:5.3

There are thousands upon thousands of various orders of beings throughout the universe and often numerous variations within each order. Most of them are highly specialized. This is hardly a universe of equality.

“...in the final analysis, it would be hardly proper to use the words ‘greater’ or ‘lesser’ in contrasting the destinies of the ascending orders of sonship. Every such son of God shares the fatherhood of God, and

God loves each of his creature sons alike; he is no more a respecter of ascendant destinies than is he of the creatures who may attain such destinies. The Father loves each of his sons, and that affection is not less than true, holy, divine, unlimited, eternal, and unique—a love bestowed upon this son and upon that son, individually, personally, and exclusively.

UB: 453; 40:10.13

Jesus told this same truth in a different way, in a parable regarding talents. There was a great man who gave varying numbers of talents to his servants, to some five, to some two, to others one. And to all who had done something useful and profitable with these talents, the lord of these servants answered in a like manner:

“Well done, good and faithful servant, you have been faithful over a few things; I will now set you as steward over many; enter forthwith into the joy of your lord.”

UB: 1916; 176:3.4

The races of man have differing talents entrusted to their care. They will all be called to a reckoning and if they have done aught with the talents in their care, they will be told, *“Well done, good and faithful servant, you have been faithful over a few things; I will now set you as steward over man; enter forthwith into the joy of your lord.”* We each and all have our specific functions, specific contributions to make:

“There is a great and glorious purpose in the march of the universes through space. All of your mortal struggling is not in vain. We are all part of an immense plan, a gigantic enterprise, and it is the vastness of the undertaking that renders it impossible to see very much of it at any one time and during any one life.”

UB: 364; 32:5.1

“There is in the mind of God a plan which embraces every creature of all his vast domains, and this plan is an eternal purpose of boundless opportunity, unlimited progress, and endless life. And the infinite treasures of such a matchless career are yours for the striving!”

UB:365; 32:5.7

I think there is another universe principle which goes something like this: *Diversity is the delight of the Gods and the essence of the Supreme.* ♦

MARK KULIEKE was born into a family of Forum members. Having had ready access to the ideas and teachings of the Urantia Papers from an early age he has been an active *Urantia Book* student all his life. A former president of First Urantia Society of Chicago, Mark recently became a founder of the First Wisconsin Society. In the 1970s Mark worked full time for Urantia Foundation for five years. He has worked on the production of the slide tape history of the Urantia Papers, was a writer and editor of the Urantia Brotherhood Bulletin and in 1991 he formed Morning Star Foundation with his wife Pat and sister Lynne. Mark is the author of *Birth of a Revelation, The Story of the Urantia Papers*, published by Morning Star Foundation.

THE HUMAN FACE—ADAMITE/ADAMSONITE TYPES



Ancient Greek, p. 8



Northern European, p. 7



Ancient Greek, p. 8



Ancient Greek, p. 8



Ancient Greek, p. 8



Ancient Greek, p. 8



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RACE IN THE URANTIA REVELATION

by Mary Daly

["Race in The Urantia Revelation" was the second paper written by Mary Daly for the Wrightwood Series Seminar on Race. Although she has changed her mind about much of what she wrote in 1993, Mary agreed to its inclusion in this publication. She describes her current beliefs in a letter which is appended. Her first paper is unpublished for reasons explained in the letter. Subsequent to the Wrightwood Seminars Mary announced to the recipients of her Square Peg Journal that after much prayer and deliberation she had concluded that The Urantia Book was not a revelation. Ed.]



The Urantia Book says the Indigo race (the main forerunner of the black peoples of Africa) was inferior to the others in intellectual and spiritual capacity. Furthermore, it says this race was less attractive to the Adamites and therefore received less of the racial improvement that these fair-haired and light-skinned Material Sons and Daughters brought to our planet.

Whew! Is this a bit of personal bigotry interpolated into an otherwise divine revelation?

Is the whole revelation a clever cloak for racism?
Or is it true?

THE URANTIA BOOK DOES NOT SAY:

◆ *THE URANTIA BOOK DOES NOT SAY*, as other books have, that blacks are subhuman—that they represent the evolutionary stepping stone from ape to man, a stepping stone which should be exterminated lest they drag us back to our simian past. Rather, *The Urantia Book* says all colored races came from one family, and separated themselves by inclination over the succeeding generations. They are destined, in the divine plan, to blend once more.

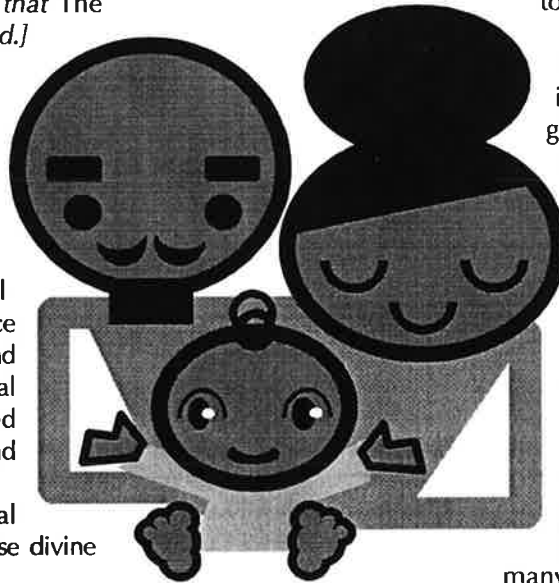
◆ *THE URANTIA BOOK DOES NOT SAY* that the races should not intermarry. It says that because racial differ-

ences are *real and significant*, the races should exercise caution in intermarriage: only the best of each race should intermarry. It does not say that only the best of the darker races should be allowed to marry lower-end whites. It says that the more spiritually advanced members of *each* race are best qualified to blend the races, as intended in the divine plan. As I understand this, the teaching is that because racial differences are real, the complex inheritance of a child of mixed race is difficult to integrate in personal experience.

The integration of the personal relationship between the parents is the best service that can be given to children who must integrate a personal identity between two strains of racial inheritance. (Indeed, something similar might be said of all parental differences.) Harmony between very dissimilar persons requires discipline, selflessness, and maturity, especially the maturity which is the common fruit of spiritual consciousness, therefore, "the best in each race." The primary reason for negative feelings about "half-breeds" is that so

many are the offspring of extremely unstable parental unions and are never able to harmonize their inheritance.

◆ *THE URANTIA BOOK DOES NOT SAY* that blacks are inferior in the sight of God. They are, equally with whites (reds, yellows, oranges, browns...), indwelt by a spirit gift of the Father of all. Because spiritual choices are made in the realm of mind, it stands to reason that less intellectual capacity means less spiritual capacity. Nevertheless, capacity is not the same as achievement and we will be judged for our achievement in relation to our capacity. Lucifer had great capacity, Amadon little; yet Lucifer will die while Amadon lives forever. All are called to be perfect, each in his own sphere, as the Father is perfect in Paradise. Many orders of beings



are born with innate differences of mental and spiritual capacity, differences that are revealed by testing and affect the careers of these diverse children of God. Should humans be different? It is part of our training in humility, mercy, and altruism to deal with genuine inequality. Our race dealings are relatively short since these differences do not persist beyond the mansion worlds.

◆ **THE URANTIA BOOK DOES NOT SAY** that the inferiority of intellectual and spiritual capacity is the same as degeneracy or that it tends to produce degeneracy. All races have their degenerate strains, and though it is surprising (unfashionable, I might have said) to think this may be hereditary, not just environmental, our understanding of various types of inherited retardation and of the XYY chromosome as an indicator of aggressiveness should tell us that at least some such things may be hereditary. Retardation and criminal tendencies should disqualify people from parentage whether they are genetic or environmental, and regardless of race. Parentage, the sharing of the divine creativity in the making of new children, personalities who may join the Paradise adventure (or not), is not a right. It is a great privilege for which the best of us are hardly qualified. It is a difficult task, moreover, and to make marriage easier than getting a driver's license is shocking; to allow promiscuity to flourish in defiance of any meaning to marriage is cultural suicide. To give equal weight to every sort of household and sexual arrangement for the rearing of children is abusive. All this has nothing to do with race.

◆ **THE URANTIA BOOK DOES NOT SAY** that blacks have nothing to offer. It speaks of the value of a strong body with clean habits and balanced neural energies as the best place to house a good mind. The indigo people have a superior body, and though humble, this gift is real. Besides, no modern races are pure, and mixed races, like other hybrids, always have surprises to offer. Most importantly, each child of the Universal Father has a specific place in his plan; we are not free to ignore this plan in our haste to reach material goals of our own choosing.

◆ **THE URANTIA BOOK DOES NOT SAY** that the pursuit of eugenic goals justifies genocide. It warns that we are not well qualified to make more than the most obvious judgments (of criminality and retardation) about who has the most advantageous genetic potential. I cringe whenever I hear about how compulsory genetic screening, and compulsory abortion, etc. could wipe out diabetes or sickle-cell anemia (a disease of blacks). Spiritual capacity and stable parentage are our greatest needs, not these random and ill-understood health goals. *The Urantia Book* specifically teaches that racial differences are created to provide for the exercise of mercy and altruism. Our troubled planet is no exception.

Rather than think we are justified in extreme measures because our troubles are great, we are encouraged to follow the way of patience and expect a more transcendent revelation of mercy.

To pursue eugenic ends outside the bonds of marriage, by a combination of extermination, sterilization, and artificial insemination, etc., is to defy the revealed will of God. "It was not so in the garden." Actually, it was so and this was the fall of Eve: the pursuit of eugenic goals outside of marriage. It is wrong; it destroys the dignity of marriage and then of children—that's all of us.

Our dominant cultural theme is that color and implicitly, race, are only skin deep. All racial differences are only accidental and they must be eased since they cause trouble. Has this theme served us well?

This theme has generated an affirmative action climate where blindness to the lesser abilities of individual blacks (or Hispanics or whoever, but the Asians seem to catch up very quickly) is mandatory. Quotas in both higher schooling and the job market have dangerously undermined the credibility of academic credentials held by minorities and the trust of minorities in positions of authority. Even in criminal matters, an implicit quota system makes it immensely difficult to prosecute offenders of color. This has mainly hurt the black communities because they lose the police protection needed for stable neighborhoods in which to raise their families.

In our schools, multiculturalism has swamped the learning of our constitution, perceived as a uniquely white achievement. Yet if our government should fail, minorities would suffer first. They must learn the rules of the land they live in, the government they can share. Unfortunately, where racial differences are allowed, the results are still harmful, for the claimed differences are peripheral and destructive.

Non-traditional family life is claimed as the cultural heritage and right of blacks. Yet the Bible and *The Urantia Book* agree that the monogamous family is the revealed best order of child-rearing and the basis of culture. Encouraging a racial group to ignore this revelation condemns them to deepening disadvantage. Learning itself is often denigrated as the tool of white supremacy, of oppression. Again, this hurts those who denigrate since it prevents them from making the sacrifices that allow participation in government. Furthermore, it is a racial slur on whites to say that their intellectual abilities are inherently inclined to spiritual darkness.

RATHER THAN ALL THIS, *The Urantia Book* would urge us to recognize the immeasurable dignity of each person in the real context of his racial and cultural inheritance.

It would encourage us to be color blind in our allotment of the prizes of our culture, the scholarships and the positions of power. It would encourage us to expect, and applaud, that many of these prizes would go to people whose families are humble and whose cultural background seems unlikely. Yet it would acknowledge the reality of race.

The Urantia revelation would encourage a slow and orderly blending of the races based on secure and stable marriages. It would insist, as a religious revelation should, that the strongest support of marriage is a growing and developing spiritual consciousness. Yet *The Urantia Book* would not leave us surprised that blacks have done poorly in a culture not of their own making, especially after generations of frustration in family life and personal responsibility. It would allow for the wise maintenance of racial and cultural enclaves, not ghettos, where members of a social group can be themselves, without the stress of accommodating strangers. It would allow us to expect the racial problems we actually have, yet would lay the blame to pride, impatience, ignorance, cruelty, (sin, in a word) not only to race. It would insist on justice in race relations; mercy in personal relationships of every kind.

Rather than affirmative action based on race, it would endorse the suggestions of such as Thomas Sowell, offering extra assistance based on economic hardship and personal ability. This would help more blacks than whites, but without reference to race as such. Civil rights would no longer mean racial rights. Nor would it be used to promote degeneracy with the intent to destroy a race.

In theoretical terms, the racial teaching of *The Urantia Book* is a shock. In practical terms, it is neither unkind nor unjust nor unwise.

But is it true?

And—is it helpful?

What will a little child feel if she is told that God has made her somehow less than her fair-skinned neighbor? Every child is equal in the sight of God, and every child is unequal in the sight of men. This is slight comfort in a culture where God is not believed in and men are, but faith is the only answer to that. There were generations of slaves in the gentler states like Kentucky who took their position for granted with minimal loss of personal dignity. From time to time they were wounded by it; from time to time the wellborn have been imprisoned by their position too. But what makes children feel hopelessly inferior is the anger or absence of their own fathers; the taunts of an alien culture we can survive if we have fathers and mothers. The destruction of family life is the worst legacy of slavery and yet it is not unique to blacks.

What is most unhelpful is to teach this child that she is the same as others except for color, and leave her to discover for herself that life is more complex than that. What is most unhelpful is to deny and implicitly

forbid cultural and racial difference so that children cannot forge an identity without guilt. What is useless for everyone is to teach a multiculturalism that is without face or pride while preventing and forbidding genuine cultural and racial uniqueness.

I like *The Urantia Book's* position on race. It makes sense of the facts as we know and experience them:

- ◆ That black peoples have not advanced in this country of opportunity as fast as the Irish who were once considered less or the Asians who now face fierce prejudice and total cultural disorientation.
- ◆ That Asians stick together and their children are docile, until Americanization destroys their families.
- ◆ That though the northern Amerinds are very smart, they never built a great civilization.
- ◆ That the races can mix, but often it is difficult.
- ◆ That we may find our soul mates in another race or culture; but more often among our own kind.
- ◆ That haste makes waste, and we must seek cultural change and accommodation slowly.

Above all:

- ◆ That no races are "pure" so all of this is a bit academic when we come to individual cases.
- ◆ That there is no substitute for holiness as the basis of loving personal relationships.

Liking a position doesn't make it true. I believe *The Urantia Book* is a revelation, therefore I accept its position on race. At first this position horrified me; now it does not. It fits; and it is more gentle, more complex, and more elastic than mere bigotry. I ask the forgiveness of anyone who may be hurt by my words. I will be praying for you all. My heart goes out to you, for our times are so difficult. Pray together, and the Lord will be with you.

May 1993



December, 1998

Dear Bobbie,

I am not inclined to have you include the original Wrightwood paper (May 1992) since at that time I still accepted the enumeration of the races. I left them out of the second paper because I felt that Charles Olivea was doing as much as could be done, and I really didn't have much to say. Anyway, I reject the Urantian racial concepts even at this level of detail. Just recently, I read a piece about Eskimos. According to The World Book Encyclopedia, they are an offshoot of the Chinese, not an ancestral people. I have not researched it, but my guess is that this is just one more example of The Urantia Book repeating, as revelation, the fables of the eugenicists of the '30s.

It was interesting to reread all I wrote. Here are some of the things I see differently. I send my love,

Mary

INTELLECTUAL AND SPIRITUAL CAPACITY:

1. What does it mean to say that a race is inferior in “intellectual and spiritual capacity”? First of all, the two words are always used together, as if they went together, but if they really go together, then either they must be the same, or one must be the consequence of the other. How else could they be locked together and not get separated?

But *The Urantia Book* never defines the relationship, and indeed, it must be pretty much irrelevant, since the most intelligent of all was Lucifer, who sinned and thereby rejected the fulfillment of his capacity, whatever it was. Since the capacity is not necessarily fulfilled, and since spiritual capacity must mean capacity to love a transcendent God, I don't see how the size of that capacity can be discussed in any meaningful way. That is, how could we say that someone did or did not fulfill his capacity? How would we know what the capacity was?

2. In discussing these matters some years back, I stated that since “spiritual choices are made in the realm of mind” it follows that “less intellectual capacity means less spiritual capacity.” But this is not so. The number and intensity of choices may be the same in either case, and the choices are what bring spiritual maturity. The mind informs our choices, but the person makes them. It is precisely because *intellectual and spiritual capacity are not coupled* that the more intelligent have no spiritual advantage over the less intelligent. This is an extremely telling point, since having it muddled cannot but keep racial division alive. No assertion that racial differences are less than social prejudice makes them to be, will stand the pressure of coupling intelligence and spiritual capacity and then attaching those qualities to some races more than others. Since *The Urantia Book* never defines spiritual capacity, this is hard to pin down, of course. But it is verging on deceitful to make such massive-sounding claims first of difference between the races and then of equality among them if the words do not have specific meanings. It leaves the teachings open to entirely opposite and contrary interpretations, which is exactly what has turned up in the effort to compose the papers on race.

3. The one thing which is unambiguous in *The Urantia Book* is that the darker races are declared to be inferior in spiritual capacity, as well as somehow-associated intellectual capacity. This has profound ramifications. Spiritual capacity is the very quality that makes us human rather than animal. If the dark races are genetically inferior in this matter, then they are in exactly the same position they were in with the older eugenicists—a transitional race with a negative impact on racial progress. The unverifiable fiction of equal Sangik ancestry makes a bow to racial equality, but

what can we meaningfully say about racial equality before God if we are also saying that some races just don't know how to come close to him? Because surely that is what spiritual capacity means—the ability to have a spiritual life, a life lived close with God. This is absolutely devastating.

4. I stated in my earlier paper (“Race in *The Urantia Book*,” 5/92 unpublished) that racism means withholding certain human rights from people on the basis of race. I said it was different from racialism, which simply means acknowledging that racial differences are more than skin deep. I no longer believe the two can be separated. If racial differences are more than trivial, particularly if they involve differences in intellectual and spiritual capacity, then it makes perfect sense to withhold certain rights from those less endowed with these human qualities. You can't have it both ways: a) either the races are trivially different as races (differences in skin color and the shape of red blood cells) while cultural differences are only accidentally associated with race, in which case there are no grounds for racial prejudice; or, b) the races are seriously different in their humanity, in which case civil privileges may reasonably be diminished for the less human.

ARE THE RACES DIFFERENT?

There are cultural differences—even vast ones—between members of different races, but I no longer believe that they are more than just that; cultural differences. When the culture is the same, the racial difference becomes trivial. It is instructive to read, for example, the roster of the sailors on the ships that came here with Columbus. It was a multi-racial crew, but all were cultural Catholics who prayed the Psalms, even the Liturgy of the Hours, all across the ocean. There was no racial barrier.

Looking again at the racial differences that I found persuasive in the past, I no longer find them compelling:

1. Blacks have not advanced in this country, but they were long denied schools, and it was even forbidden (by civil law) to teach blacks to read. By the time schools were provided, the appropriate (phonetic) teaching of reading had been overwhelmed by the look-say method. Whites could still learn to read from their parents, but blacks with illiterate parents and broken homes could not. It is no racial mystery that blacks continue to lag 15 points behind whites as if they were foreigners.

2. That Americanization destroys the docility of Asians perfectly proves that their docility is a cultural rather than a racial characteristic.

3. I wonder what Barry Fell would say about the Amerinds not having a great civilization. He has done enormous research into prehistoric America, and

believes that the North Americans had a flourishing civilization, including trade across both oceans. In any case, there was certainly North American contact with Irish monks such as St. Brendan whose voyage was reproduced and reported in *National Geographic* in the late '70s or early '80s. Ordinarily, it is farming, not race, which allows the building of a great culture. At the time of the European contact, the Amerinds were hunter-gatherers.

But most importantly, it is the effect of the Gospel to uplift culture. When everyone is seriously equal, and when education is allowed to percolate through a society because those in power are genuinely committed to acting on the egalitarian implications of religious faith, things happen. In the tenth century, there were truly holy sovereigns on the thrones all over Europe—St. Stephen in Hungary, St. Edward the Confessor in England, St. Margaret in Scotland, Sts. Henry and Cunegunda in the Holy Roman Empire. The effect of their initiatives can in no way be forgotten while the supposed superiority of the “blue race uplifted by the Adamic seed...” is touted.

Western European man was a sorry barbarian before Christianity. I don't have the least idea whether he was ever naturally monogamous, as *The Urantia Book* suggests, but he was superstitious, opportunist, aggressive, and sexually abusive. The eighth century was a terrifying place to do missionary work.

I made the point in my paper that the very sin of Adam and Eve was the pursuit of eugenic goals outside of marriage. It's an odd sin for the wise, and saying it is more understandable if we know that Adam had been working on eugenics in the mansion worlds is little comfort. Was he not sent to teach us about marriage? How could he forget how basic chastity is to marriage? And how could he respond to Eve's sin by further and premeditated acts outside marriage, justifying them on eugenic grounds? And then, if this was not perceived as rebellion are we not being taught that eugenics is more

important than chastity? That adultery is okay as long as the purpose is eugenic? There are other peculiarities:

1. What is one to make of the finding the value of marriage decoupled from spirituality in *The Urantia Book*? In the description of the Andite peoples, we are told that they had so much spiritual capacity to offer, but were clumsy in the offering because they couldn't manage to be chaste. Well, what is spirituality if it does not include the ability to be chaste? Jesus said blessed are the pure of heart for they will see God. What is spiritual capacity if it is not the ability to see God? And who, seeing God, can look into his face and long remain unchaste? But *The Urantia Book* claims that a whole race did this and it was their genetic superiority that made it possible!

2. The confusion goes still further. *The Urantia Book* specifically teaches that monogamy is the ideal order of marriage, yet we are told that the red, yellow, and blue races were naturally monogamous while, for different reasons, the Andites and the dark races found it difficult. So what does that mean? Is monogamy a spiritual ideal and the subject of revelation or is it an orientation for which the dark races are genetically handicapped while the Andites are handicapped by lack of intelligent direction and stability?

Confusion about the concept of revelation and about the relationship between chastity and spirituality cannot but cause one to question *The Urantia Book* as a spiritual revelation. The race papers cannot be understood outside this context. I have said that the racial problem must be solved by good marriages, and I still maintain that specific teachings of *The Urantia Book* support my claim. But *The Urantia Book* subordinates marriage to eugenics and puts eugenics in a hostile stance towards some races. Therefore the problem cannot be solved my way in the context of this revelation, but neither can it be solved by any other means, according to *The Urantia Book* itself. ♦



MARY O'KEEFE DALY is the fourth of nine children in a highly intellectual Catholic family with a strong belief in the unity of truth. She finished a parish school, a private Catholic high school, and a secular college before entering the convent in 1968. She remained six years until deep turmoil in the convent, lack of prayer and undoubtedly God's precious will conspired to bring her out. She married two years later and has five beautiful children. Mary started reading *The Urantia Book* while still in the convent although her family disapproved. Although she still believes that portions of the book are true, beautiful, and nourishing of a spiritual life, she has rejected *The Urantia Book* as revelation because of its conflicts with her deeply held Catholic faith, especially the eucharistic presence of Jesus. As she entered more deeply into the heart of the Church, she found other books that powerfully presented the unity of truth. Her children are beginning to leave home and she has taken in her parents. Every day brings new insights and challenges. Mary finds increasingly deep opportunities to present the unity of truth, particularly in the Catholic homeschool movement.

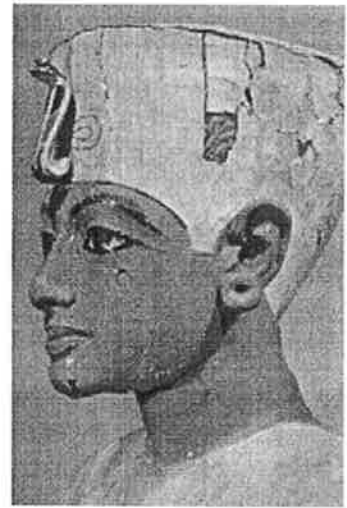
THE HUMAN FACE—*FAMOUS ANDITE TYPES*



Genghis Khan (Mongolia), UB 879



Babylonian (Mesopotamia), p. 10



Pharaoh (Egypt), p. 9



Constantine (Roman), p. 10



Viking (Scandinavia), p. 9



Caesar (Roman), p. 10



Persian, pp. 8, 9



Alexander the Great (Greece), p. 10



Phoenician, p. 10

THE SLINGSHOT EFFECT

by Richard Omura

I'm of Japanese ancestry. Genetically, the Japanese are a blend of the red and yellow races. I guess you could say I am of primary Sangik blood.

There are at least two ways of thinking about one's own race—positively and negatively, as superior or inferior. In the positive vein, I am glad that I have undiluted genetic stock that is of the superior evolutionary order. The people of my race are hard-working, intelligent, trustworthy and loyal, and have contributed much to planetary civilization.

Sometimes, for some reason, it is easier to look upon one's own race in a negative light, as being inferior, and at the other races as being superior. The white race has much of the Adamic inheritance and has probably contributed the most to global progress. It would be easy to consider them as being superior. But then, I consider the black race as being superior also, not in the same way as the white race, but from the viewpoint of eternity, from the standpoint of the Supreme and the Paradise ascension career.

Let me explain: In reading such a wellspring of wisdom and love as *The Urantia Book*, many people find it incongruous that the book suggests that God made some human races superior to others. It would seem more logical and consistent with the rest of the book that a good and just God would make all races equal.

Upon in-depth reading and studying of *The Urantia Book*, I believe that the book suggests that God *did* make all the races equal but in a very creative and practical way, by endowing them with strengths and weaknesses which complement each other.

The Urantia Book says:

“When the heights of perfection and eternity are attained, all the more honor to those who began at the bottom and joyfully climbed the ladder of life, round by round, and who, when they do reach the heights of glory, will have gained a personal experience which embodies an actual knowledge of every phase of life from the bottom to the top.”

UB:361; 32:3.10

“In all this is shown the wisdom of the Creators. It would be just as easy for the Universal Father to make all mortals perfect beings, to impart perfection by his divine word. But that would deprive them of the wonderful experience of the adventure and training associated with the long and gradual inward climb, an experience to be had only by those who are so fortunate as to begin at the very bottom of living existence.”

UB:361;32:3.1

The above paragraphs tell me that those who are the lowest have the most potential to experience the lessons which are learned from the climb up. Here's what *The Urantia Book* says about potential:

“...in the time universes, potential is always supreme over the actual. In the evolving cosmos the potential is what is to be, and what is to be is the unfolding of the purposive mandates of Deity.”

UB:1124;102;5.1

So if *The Urantia Book* says the black race is created inferior, you can make a strong case that the black race is actually superior. The lowest can learn the most since they have the farthest to climb. It's like a slingshot—the further you pull the rock back, the farther it goes. So, in a sense, the inferior is superior in the long run. Because *if* humans are the most inferior in the universe, and *if* the black race is the most inferior on this planet, then black people are potentially the most superior of evolutionary creatures in the universe. Can you imagine that?—in the universe!

Take this parable of two men, both multi-millionaires: One was born into money; the other was born dirt poor and had to struggle. Both were pretty smart, but the one who had to lift himself up by his bootstraps had something the other didn't—through experience he became wiser, more compassionate, and more self-assured. He made the climb and he gained by it. He who must crawl up rung by rung from a lower position has a better developed soul, as opposed to someone who has been handed everything on a platter.

The above parable, like all parables, is a generalization, but almost everyone would agree that life's struggles add many positive attributes to a person's character—although excessive burdens may sometimes cause a person to break, with counterproductive results.

So depending on the point of view—that is, from that of the evolving Supreme rather than from a static and fixed point in time—one can argue that the black race is the superior race. From that perspective, one can even say that if *The Urantia Book* is racist, it's racist against the white race. The white race has members that are superior (and inferior) from both the Supreme and genetic viewpoints. That is, the race has both superior and inferior strains of genetic material. According to *The Urantia Book* the blue men, whose genes make up a large portion of what we call the white race, at one time interbred with Neanderthals:

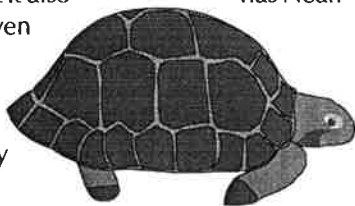
“The blue men were scattered all over Europe, but their better centers of culture were situated in the then fertile valleys of the Mediterranean basin and in northwestern Europe. Neanderthal absorption had greatly retarded the culture of the blue man, but he was otherwise the most aggressive, adventurous, and exploratory of all the evolutionary peoples of Eurasia.”

UB:869;78:1.7

“While the story of India is that of Andite conquest and eventual submergence in the older evolutionary peoples, the narrative of eastern Asia is more properly that of the primary Sangiks, particularly the red man and the yellow man. These two races largely escaped that admixture with the debased Neanderthal strain which so greatly retarded the blue man in Europe, thus preserving the superior potential of the primary Sangik type.

UB:883;

The Neanderthals were far more animallike than any of the six colored races. So the white race has large portions of Adamic blood but it also has Neanderthal heritage. I have even heard the opinion expressed that that is the reason the white race has given birth to not only



some of humanity's greatest geniuses but also some of its worst degenerates.

So there you have it: the black race is superior because it has the opportunity to fulfill the most evolutionary potential in the universe, and the white race is mostly superior because it received the bulk of Adamic blood. Compared to the cosmic importance of the above, my being of primary Sangik stock seems trivial and decidedly unworthy.

I WOULD LIKE TO ASK this question: Why did the celestial revelators give the nod to the white race? Didn't they see that this could bring about racial misunderstandings in the future?

I think they knew exactly what they were doing.

It is important to remember that the Urantia teachings were initially given to a group of white people back in the '20s and '30s, a group entrusted with the responsibility of seeing the book through to publication and distribution. At that time—as it still is today—the ruling powers in the United States lay with the white race. I don't think the revelators wanted to risk offending the first group of people who were to read this book by telling them they weren't necessarily the superior race—that from the viewpoint of eternity, they definitely were not superior. No matter how much Caucasians may deny their superiority, they may have within them years and years of subliminal conditioning that whisper to them that they really *are* superior. So rather than taking the chance of the Supreme viewpoint of race being rejected, the revelators placed it subtly in various parts of the book, knowing that later generations of readers would discover it.

The above is just conjecture. It may or may not be. It is something to think about. Given my understanding of human and celestial natures, it doesn't seem unlikely. There are, of course, more important things to consider. The superiority or inferiority of one's racial ancestry does not really reflect where one is now or where one is going in the future.



That's up to the individual. What we started from and what we are now is not quite as important as what we are becoming day by day and in eternity.◆

RICHARD OMURA has found life both confusing and enlightening: confusing in his youth, enlightening in his adulthood. A dedicated seeker of truth and a strong proponent of self development, he is a well-rounded generalist with a variety of experiences. Currently president of UBLA, a Fellowship society in Los Angeles, he is also a General Councilor of *The Urantia Book* Fellowship. Look for his new novel (based on *Urantia Book* concepts) entitled *The Seven Circles*, due out soon. Written in the science fiction genre, the book offers a personal perspective of the teachings of *The Urantia Book* as well as insights gained from his experience in the movement.

THE HUMAN FACE—*LEVANT TYPES*



Egyptian, pp. 8, 9



Egyptian, pp. 8, 9



Arab (Oman), pp. 8, 9



Arab (Saudi Arabia), pp. 8, 9



Arab (Oman), pp. 8, 9



Arab (Saudi Arabia), pp. 8, 9



Arab (Mauritania), pp. 8, 9



Arab (Israel), pp. 8, 9



Arab (North African), pp. 8, 9

THE HUMAN FACE—ANDITE/ARYAN INDIA TYPES



Dravidian, p. 8



Dravidian, p. 8



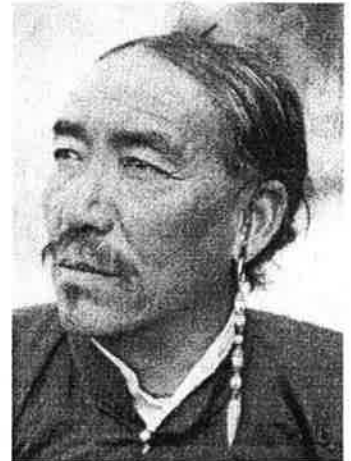
Dravidian, p. 8



Nepalese (northern India), p. 10



Sikh (N. India), p. 10



Tibetan nobleman (N. India), p. 10



Brahmin (India), p. 10



Aryan type (N. India), p. 10



Aryan type (N. India), p. 10



SOME THOUGHTS ABOUT HUMAN RELATIONS AND REVELATION

by Linda McNelly

To: Education Committee, Wrightwood Seminar on Race
From: Linda McNelly
Date: May 1, 1992. (Revised April, 1999.)

I am of the conviction that diversity is built into the divine plan because reflection upon the conflicts that result from it is the basis of growth and progress for the individual, the group, society, and civilization. Consider the following quotation:

"Mind can never hope to grasp the concept of an Absolute without attempting to break the unity of such a reality. Mind is unifying of all divergencies, but in the very absence of such divergencies, mind finds no basis upon which to attempt to formulate understanding concepts." UB: 1261; 115:3.2

This discovery has been confirmed in my life experiences and has had tremendous impact on the way that I learn, the way that I teach, and my understanding of social change. After years of hard thought about these issues, I have come to realize that the divine purpose of the essence of human differences is the progressive actualization of perfected beings, and perfected groups of interacting beings. The Father has created us differently and imperfectly so that we can begin to learn about mercy and love, and to motivate us to greater levels of service.

*It is my hope that group discussions of race will in some way influence consciousness, not just awareness of one another's ideas. It would be great to think we might discover a better way of being with one another. It is in this spirit that I offer the following questions and quotes for your consideration as you seek to understand the concepts of race as presented in *The Urantia Book*. Godspeed and God bless your efforts.*

QUESTIONS

1. To what extent do the statements about race represent outdated social concepts, more typical in language and content of prevailing beliefs of the first half of the twentieth century?
2. What would it mean to the accuracy of *The Urantia Book* text if the revelatory phenomenon was influenced by the social context in which it appeared? Or if it was filtered somehow through the perceptions and cognitive, symbolic mechanisms of the contact personality?
3. How did the questions of the Forumites invite and influence the revelatory commission's answers to questions about social issues? In what ways might *The Urantia Book* be different if the Forumites had been asking different questions? What would we ask now if invited to participate in the revelatory process?
4. Was the civil rights movement of the '60s a predicted and normal part of social progress, or does it represent a "sudden" evolutionary advancement in human thinking?
5. How have our concepts evolved and advanced since the '30s? What is the meaning of the difference between the "melting pot," the "salad bowl" and the "orchestra" concepts of human diversity?
6. Is the appearance of the Sangik races in one family on Urantia—an experimental planet—an implication of a destiny other than race blending?

7. Do concepts in *The Urantia Book* serve to support personal prejudices in some readers? What does *The Urantia Book* say about social justice?

8. What is the role of the religionist as a social change agent? Do enlightened readers have a responsibility to raise the consciousness of people? What is our duty to political, economic, and educational institutions?

9. If we conclude that *The Urantia Book's* statements on race are socially and spiritually inappropriate in the current era, do we as a group separate ourselves from those sections or seek to justify apparently inflammatory statements?

10. Must we interpret the concepts of *The Urantia Book* literally? What would be a more modern interpretation?

QUOTES

FAIRNESS

The High Commissioners begin their service on the planets as race commissioners. In this capacity they interpret the viewpoints and portray the needs of the various human races. They are supremely devoted to the welfare of the mortal races whose spokesmen they are, ever seeking to obtain for them mercy, justice, and fair treatment in all relationships with other peoples. Race commissioners function in an endless series of planetary crises and serve as the articulate expression of whole groups of struggling mortals.

UB: 411; 37:5.5



There is no error greater than that species of self-deception which leads intelligent beings to crave the exercise of power over other beings for the purpose of depriving these persons of their natural liberties. The golden rule of human fairness cries out against all such fraud, unfairness, selfishness, and unrighteousness. Only true and genuine liberty is compatible with the reign of love and the ministry of mercy.

UB: 614; 54:1.8



It is the business and duty of society to provide the child of nature with a fair and peaceful opportunity to pursue self-maintenance, participate in self-perpetuation, while at the same time enjoying some measure of self-gratification, the sum of all three constituting human happiness."

UB: 794; 70:9



Might does not make right, but it does enforce the commonly recognized rights of each succeeding generation. The prime mission of government is the definition of the right, the just and fair regulation of class differences, and the enforcement of equality of opportunity under the rules of law.

UB: 906; 81:5.6



The evolutionary soil in the mind of man in which the seed of revealed religion germinates is the moral nature that so early gives origin to a social consciousness. The first promptings of a child's moral nature have not to do with sex, guilt, or personal pride, but rather with impulses of justice, fairness, and urges to kindness—helpful ministry to one's fellows.

UB: 1131; 103:2.3



When in honest doubt about the equity and justice of material situations, let your decisions favor those who are in need, favor those who suffer the misfortune of undeserved hardships.

UB: 1463; 132:5.3



All things are sacred in the lives of those who are spirit led, that is, subordinated to truth, ennobled by love, dominated by mercy, and restrained by fairness—justice.

UB: 1732; 155:6.11



INTOLERANCE AND BIGOTRY

Spirit-fused survivors occupy the mansion worlds in common with the Adjuster-fused ascending mortals. While the various orders of celestial life differ, they are all friendly and fraternal. In all the worlds of ascension you will find nothing comparable to human intolerance and the discriminations of inconsiderate caste systems.

UB: 534; 47:4.2



But no state can attain ideal levels of functioning until every form of intolerance is mastered; it is everlastingly inimical to human progress. And intolerance is best combated by the co-ordination of science, commerce, play, and religion.

UB: 803; 71:3.2

In olden times the fetish word of authority was a fear-inspiring doctrine, the most terrible of all tyrants which enslave men. A doctrinal fetish will lead mortal man to betray himself into the clutches of bigotry, fanaticism, superstition, intolerance, and the most atrocious of barbarous cruelties. Modern respect for wisdom and truth is but the recent escape from the fetish-making tendency up to the higher levels of thinking and reasoning. Concerning the accumulated fetish writings which various religionists hold as sacred books, it is not only believed that what is in the book is true, but also that every truth is contained in the book. If one of these sacred books happens to speak of the earth as being flat, then, for long generations, otherwise sane men and women will refuse to accept positive evidence that the planet is round.

UB: 969; 88:2.7



Faith has falsified its trust when it presumes to deny realities and to confer upon its devotees assumed knowledge. Faith is a traitor when it fosters betrayal of intellectual integrity and belittles loyalty to supreme values and divine ideals. Faith never shuns the problem-solving duty of mortal living. Living faith does not foster bigotry, persecution, or intolerance.

UB: 1114; 101:8.3



There was another side to John that one would not expect to find in this quiet and introspective type. He was somewhat bigoted and inordinately intolerant. In this respect he and James were much alike—they both wanted to call down fire from heaven on the heads of the disrespectful Samaritans. When John encountered some strangers teaching in Jesus' name, he promptly forbade them. But he was not the only one of the twelve who was tainted with this kind of self-esteem and superiority consciousness.

UB: 1555; 139:4.8



But the greatest error of the teaching about the Scriptures is the doctrine of their being sealed books of mystery and wisdom which only the wise minds of the nation dare to interpret. The revelations of divine truth are not sealed except by human ignorance, bigotry, and narrow-minded intolerance. The light of the Scriptures is only dimmed by prejudice and darkened by superstition.

UB: 1768; 159:4.9



Once we called you and your brother sons of thunder. You started out with us strong-armed and intolerant, but

you have changed much since you wanted me to call fire down upon the heads of ignorant and thoughtless unbelievers. And you must change yet more. You should become the apostle of the new commandment which I have this night given you. Dedicate your life to teaching your brethren how to love one another, even as I have loved you.

UB: 1955; 181:2.4



BROTHERHOOD

The love of the Father absolutely individualizes each personality as a unique child of the Universal Father, a child without duplicate in infinity, a will creature irreplaceable in all eternity. The Father's love glorifies each child of God, illuminating each member of the celestial family, sharply silhouetting the unique nature of each personal being against the impersonal levels that lie outside the fraternal circuit of the Father of all. The love of God strikingly portrays the transcendent value of each will creature, unmistakably reveals the high value which the Universal Father has placed upon each and every one of his children from the highest creator personality of Paradise status to the lowest personality of will dignity among the savage tribes of men in the dawn of the human species on some evolutionary world of time and space.

UB: 138; 12:7.9



The epoch of philosophy and brotherhood. When mortals learn to think and begin to profit by experience, they become philosophical they start out to reason within themselves and to exercise discriminative judgment. The society of this age becomes ethical, and the mortals of such an era are truly becoming moral beings. Wise moral beings are capable of establishing human brotherhood on such a progressing world. Ethical and moral beings can learn how to live in accordance with the golden rule.

UB: 576; 50:5.8



While Jesus has shown the way to the immediate attainment of spiritual brotherhood, the realization of social brotherhood on your world depends much on the achievement of the following personal transformations and planetary adjustments:

1. Social fraternity. Multiplication of international and interracial social contacts and fraternal associations through travel, commerce, and competitive play. Development of a common language and the multiplication of multilinguists. The racial and national interchange of students, teachers, industrialists, and religious philosophers.

2. Intellectual cross-fertilization. Brotherhood is

impossible on a world whose inhabitants are so primitive that they fail to recognize the folly of unmitigated selfishness. There must occur an exchange of national and racial literature. Each race must become familiar with the thought of all races; each nation must know the feelings of all nations. Ignorance breeds suspicion, and suspicion is incompatible with the essential attitude of sympathy and love.

3. Ethical awakening. Only ethical consciousness can unmask the immortality of human intolerance and the sinfulness of fratricidal strife. Only a moral conscience can condemn the evils of national envy and racial jealousy. Only moral beings will ever seek for that spiritual insight which is essential to living the golden rule.

4. Political wisdom. Emotional maturity is essential to self-control. Only emotional maturity will insure the substitution of international techniques of civilized adjudication for the barbarous arbitrament of war. Wise statesmen will sometime work for the welfare of humanity even while they strive to promote the interest of their national or racial groups. Selfish political sagacity is ultimately suicidal—destructive of all those enduring qualities which insure planetary group survival.

5. Spiritual insight. The brotherhood of man is, after all, predicated on the recognition of the fatherhood of God. The quickest way to realize the brotherhood of man on Urantia is to effect the spiritual transformation of present-day humanity. The only technique for accelerating the natural trend of social evolution is that of applying spiritual pressure from above, thus augmenting moral insight while enhancing the soul capacity of every mortal to understand and love every other mortal. Mutual understanding and fraternal love are transcendent civilizers and mighty factors in the world-wide realization of the brotherhood of man. UB:597; 52:6.2



LIBERTY

True liberty is the associate of genuine self-respect; false liberty is the consort of self-admiration. True liberty is the fruit of self-control; false liberty, the assumption of self-assertion. Self-control leads to altruistic service; self-admiration tends towards the exploitation of others for the selfish aggrandizement of such a mistaken individual as is willing to sacrifice righteous attainment for the sake of possessing unjust power over his fellow beings. UB: 614; 54:1.6



Knowledge leads to placing men, to originating social strata and castes. Religion leads to serving men, thus creating ethics and altruism. Wisdom leads to the

higher and better fellowship of both ideas and one's fellows. Revelation liberates men and starts them out on the eternal adventure. UB:1122; 102:3.6



The Master made it clear that the kingdom of heaven must begin with, and be centered in, the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man. The acceptance of such a teaching, Jesus declared, would liberate man from the age-long bondage of animal fear and at the same time enrich human living with the following endowments of the new life of spiritual liberty:

1. The possession of new courage and augmented spiritual power. The gospel of the kingdom was to set man free and inspire him to dare to hope for eternal life.

2. The gospel carried a message of new confidence and true consolation for all men, even for the poor.

3. It was in itself a new standard of moral values, a new ethical yardstick wherewith to measure human conduct. It portrayed the ideal of a resultant new order of human society.

4. It taught the pre-eminence of the spiritual compared with the material; it glorified spiritual realities and exalted superhuman ideals.

5. This new gospel held up spiritual attainment as the true goal of living. Human life received a new endowment of moral value and divine dignity.

6. Jesus taught that eternal realities were the result (reward) of righteous earthly striving. Man's mortal sojourn on earth acquired new meanings consequent upon the recognition of a noble destiny.

7. The new gospel affirmed that human salvation is the revelation of a far-reaching divine purpose to be fulfilled and realized in the future destiny of the endless service of the salvaged sons of God. UB: 1859; 170:2.1



The courage required to effect the conquest of nature and to transcend one's self is a courage that might succumb to the temptations of self-pride. The mortal who can transcend self might yield to the temptation to deify his own self-consciousness. The mortal dilemma consists in the double fact that man is in bondage to nature while at the same time he possesses a unique liberty—freedom of spiritual choice and action. On material levels man finds himself subservient to nature, while on spiritual levels he is triumphant over nature and over all things temporal and finite. Such a paradox is inseparable from temptation, potential evil, decisional errors, and when self becomes proud and arrogant, sin may evolve. UB: 1222; 111:6.2

TRANSCENDENCE

But inherent in this capacity for achievement is the responsibility of ethics, the necessity for recognizing that the world and the universe are filled with a multitude of differing types of beings. All of this magnificent creation, including yourself, was not made just for you. This is not an egocentric universe. The Gods have decreed, "It is more blessed to give than to receive," and said your Master Son, "He who would be greatest among you let him be server of all."

UB: 316; 28:6.18



Belief is always limiting and binding; faith is expanding and releasing. Belief fixates, faith liberates. But living religious faith is more than the association of noble beliefs; it is more than an exalted system of philosophy; it is a living experience concerned with spiritual meanings, divine ideals, and supreme values; it is God-knowing and man-serving. Beliefs may become group possessions, but faith must be personal. Theologic beliefs can be suggested to a group, but faith can rise up only in the heart of the individual religionist.

UB: 1114; 101:8.2



What is human experience? It is simply any interplay between an active and questioning self and any other active and external reality. The mass of experience is determined by depth of concept plus totality of recognition of the reality of the external. The motion of experience equals the force of expectant imagination plus the keenness of the sensory discovery of the external qualities of contacted reality. The fact of experience is found in self-consciousness plus other-existences—other-thingness, other-mindness, and other-spiritness."

UB: 1123; 102:4.2

Organic evolution is a fact; purposive or progressive evolution is a truth which makes consistent the otherwise contradictory phenomena of the ever-ascending achievements of evolution. The higher any scientist progresses in his chosen science, the more will he abandon the theories of materialistic fact in favor of the cosmic truth of the dominance of the Supreme Mind. Materialism cheapens human life; the gospel of Jesus tremendously enhances and supernally exalts every mortal. Mortal existence must be visualized as consisting in the intriguing and fascinating experience of the realization of the reality of the meeting of the human upreach and the divine and saving downreach.

UB: 1125; 102:6.10



Mind can never hope to grasp the concept of an Absolute without attempting first to break the unity of such a reality. Mind is unifying of all divergencies, but in the very absence of such divergencies, mind finds no basis upon which to attempt to formulate understanding concepts.

UB: 1261; 115:3.2



Even the apostles were unable fully to comprehend his teaching as to the necessity for using spiritual force for the purpose of breaking through all material resistance and for surmounting every earthly obstacle which might chance to stand in the way of grasping the all-important spiritual values of the new life in the spirit as the liberated sons of God.

UB: 1829; 166:3.8



LINDA MCNELLY began reading *The Urantia Book* in 1972. She participated with study groups in Illinois, Colorado, Missouri, and Wisconsin. Linda has often been seen organizing the children's programs at Urantia conferences. Currently enjoying a breather from organized reader activities, she is living, teaching and studying in Minnesota with her husband Jim and two teenagers—daughter Lauren and son Jeff.



THE HUMAN FACE—CENTRAL/WESTERN ASIA TYPES



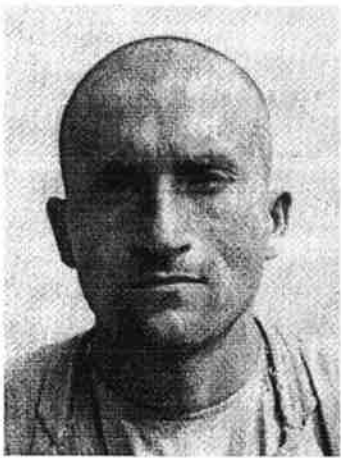
Tajik, pp. 7, 8



Turkoman, pp. 7, 8



Kirghiz, pp. 7, 8



Tajik, pp. 7, 8



Kirghiz, pp. 7, 8



Kurd (Lake Van), pp. 7, 8



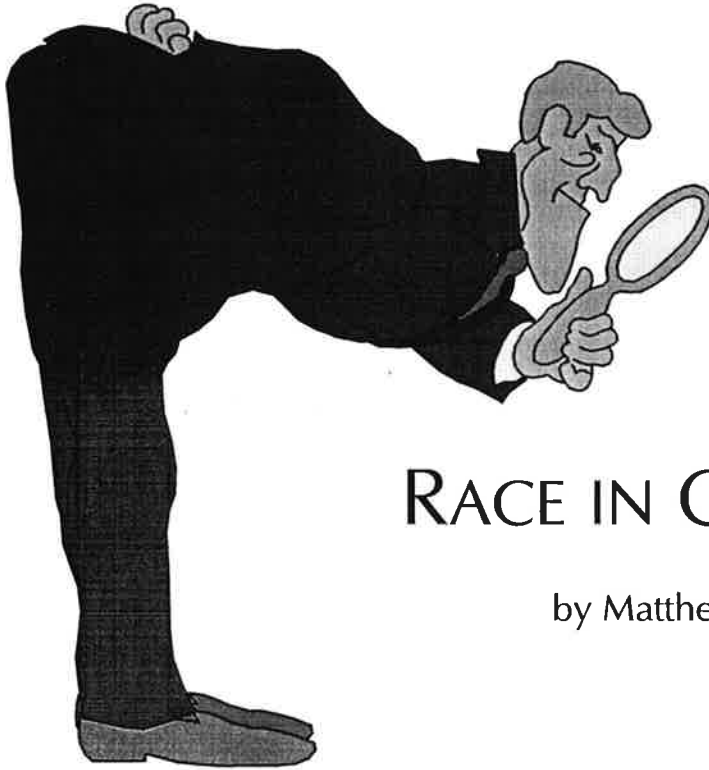
Turkoman, pp. 7, 8



Western Asian, pp. 7, 8



Georgian, pp. 7, 8



RACE IN CONTEXT

by Matthew Block

This paper has been prepared in the belief that an enhanced understanding of *The Urantia Book's* teachings on race can be gained by becoming familiar with two broader contexts: (1) the entire divine scheme of the creation, evolution, ascension and perfection of animal-origin will creatures, as it is portrayed in the Papers; and (2) the pre-existing literature in theology, Bible interpretation, the natural sciences and the social sciences, from which the revelators apparently drew in order to expound certain features of this scheme.

An understanding of the first area requires knowledge of: (1) the various personalities of the divine hierarchy who are involved in creating, designing, and bestowing the components of our being, and (2) the importance and longevity of these various components—physical, intellectual, and spiritual—as we progress from the material to the morontial and spiritual levels in our ascension career.

Parts I and II of *The Urantia Book*—especially Papers 1, 7, 8, 16, 21, 32, 34, 36, 40, 47, 49, 50, 51, 52, and 55—are the primary sources of information regarding the divine scheme of mortal creation and evolution and how it normally unfolds. Through some of these papers we learn that the differentiation of a planet's human stock into various colored races is one of several temporary diversifications designed by the Life Carriers, an order of local-universe-origin celestial beings. Race is thus an ephemeral factor of identity, and racial differences normally exist only in the early history of a planet and

in the earliest stages of the ascension career. In contrast to these temporary, material-based identity factors, we are told that the more fundamental and permanent components of our being derive from Paradise-origin personalities. These latter components underlie and, as the ascension career progresses, eventually override the handicaps and advantages of material heredity.

A study of the roles and functions of the superhuman personalities responsible for fostering the evolution and perfection of mortal creatures and the civilizations of our native planets, suggests that a clear distinction can be drawn between the agendas of the Paradise-origin personalities and those of the local-universe-origin personalities. Paradise-origin beings endow humans with capacities for infinite spiritual growth and, in their bestowals upon evolving planets, seek to engender in us the realization of our transcendent spiritual equality. The local-universe-origin beings, by contrast, work to advance a planet's civilization by maximizing the physical, intellectual and spiritual calibre of its inhabitants. Paradise Sons are concerned with our eternal essence and infinite destiny; local-universe-origin administrators focus on our hereditary substance and the finite destiny of our native planets. Paradise-origin beings ignore such material differentials as race; local-universe-origin beings design these differentials and seek to manipulate them in the most effective ways to advance a planet and its inhabitants towards the attainment of light and life.

Ordinarily, we are told, these differing agendas work harmoniously. The progress of an inhabited planet in its earlier epochs is directly fostered by administrators from the local universe—a Planetary Prince and a pair of Material Sons. These beings raise the planet's peoples to high physical and intellectual levels through a program of selective reproduction and racial amalgamation. Eventually, a highly ethical civilization emerges, which is characterized by a collective sense of brotherhood realized on both genetic and spiritual levels. A planet is then ripe for periodic visitations by Paradise Sons who come to further spiritualize the populace. Through the combined efforts of the Paradise Sons and the local universe Sons, a planet reaches the highest possible levels of civilization, thereby achieving its destiny of light and life.

We are told that while the Paradise Sons never fail in their missions, the planetary rulers of local universe origin are fallible and may derail the divine program of planetary evolution through the embrace of error and sin. Our former Planetary Prince and Material Sons succumbed respectively to rebellion and default, and our planet is suffering from a variety of biological, social and cultural ills as a consequence. Normally, a planet which has hosted a Paradise bestowal Son is one in which "[t]here are no race or color problems; literally all nations and races are of one blood" (UB 594; 52:4.1). Our planet's postbestowal age, however, has been marked by the persistence of racial, national, cultural, ideological, religious and linguistic divisions. Instead of having the advantage of experiencing our spiritual equality and brotherhood as a racially and culturally unified world population, we are forced to divide our consciousness into an awareness of our equal worth in the eyes of God and a recognition of vast differences among us in intelligence and other qualities which affect social and cultural performances.

More problematically, *The Urantia Book* suggests that race is the first and primary determiner of a people's collective potential for intellectual growth and spiritual development, and that the original races were not equally endowed by the Life Carriers with these culture-producing abilities. In the wake of the failure of our former world rulers to blend the races and upstep our capacities by widespread

amalgamation with the superevolutionary violet race, we are left with a world population made up of various racial combinations, none of which represent the ideal blend originally planned for in the divine program.

Some people, according to *The Urantia Book*, contain more favorable blends than others, and the revelators attribute the cultural achievements of the recent and

ancient past to societies containing a high proportion of individuals with these favorable blends. Since social and cultural progress partly depends on the hereditary endowments of a society's people, the writers of *The Urantia*

Book warn of the dangers of large-scale intermarriage between individuals of the more-favored and less-favored races, and decry the perpetuation of sociopaths and severely deficient individuals in all racial groups in each generation.

Yet, despite the failures of our former world rulers to fulfill their missions, and despite the fact that we are largely left to our own human devices to solve our biological, social, and cultural problems, the revelators are certain that the divine scheme of creation, evolution, and perfection will not fail on our planet. Says a Mighty Messenger:

"The great handicap confronting Urantia in the matter of attaining the high planetary destiny of light and life is embraced in the problems of disease, degeneracy, war, multicolored races, and multilingualism.

"No evolutionary world can hope to progress beyond the first stage of settledness in light until it has achieved one language, one religion, and one philosophy. Being of one race greatly facilitates such achievement, but the many peoples of Urantia do not preclude the attainment of higher stages."

UB 626; 53:5.14,15

And a Life Carrier states:

"There are, of course, certain compensations for tribulation, such as Michael's bestowal on Urantia. But irrespective of all such considerations, the later celestial supervisors of this planet express complete confidence in the ultimate evolutionary triumph of the human race and in the eventual vindication of our original plans and life patterns."

UB 736; 65:5.4

“Race is thus a temporary factor of identity, and racial differences normally exist only in the early history of a planet and in the earliest stages of the ascension career.”

THE URANTIA BOOK'S PRESENTATION of the divine scheme of finite creation, evolution, and perfection, with its detailed depictions of the persons, agencies and processes involved in carrying it out, phase by phase, on a myriad of inhabited worlds and architectural spheres, is probably the most fascinating, ingenious, illuminating and, at certain points, bewildering portrayal of theistic evolution ever written. It is safe to claim that no other book incorporates and interweaves such a rich and complex array of reconceptualized Biblical motifs, modern (i.e. early 20th century) biological themes and details, and stunningly original theological, angelological and cosmological constructs in its formulation of how God and his agents sponsor and foster the evolutionary process.

Indeed, the presentation of the spiritual and scientific dimensions of evolution in *The Urantia Book* is so rich and wide-ranging that it manages to combine what many people today believe to be two clashing and irreconcilable viewpoints: On the one hand the book repeatedly affirms with stirring eloquence the classic religious insight that God is no respecter of persons; on the other it repeatedly states with clinical detachment the typical racist and eugenicist observation that some racial groups are genetically less gifted, and therefore less socially desirable, than others. Several of the essays in this Wrightwood Series grapple with this perceived clash, and more than one contributor, including myself, have stated that the book's discussions of race must be seen in a larger context to be more fully appreciated. In this essay I have already outlined the first of the two contexts I wish to explore.

Unlike the first context, an understanding of which requires only a careful study of *The Urantia Book*, familiarity with the second requires a degree of exposure to a variety of thought trends—especially American and British—ranging from the theology and Bible scholarship of the mid and late 19th century, to the evolutionary biology and anthropology of the early 20th century, and the eugenics and race theories of both centuries. Books surveying the history of eugenics and race thinking, notably Mark Haller's *Eugenics: Hereditarian Attitudes in American Thought* (1984) and Thomas F. Gossett's *Race: The History of an Idea in America* (1963), provide information which would quickly awaken many *Urantia Book* readers to the fact that much of the book's teachings on race and eugenics, and the language in which it is expressed, was not new,

“ Paradise Sons are concerned with our eternal essence and infinite destiny; local-universe-origin administrators focus on our hereditary substance and the finite destiny of our native planets. ”

but reflected the contemporary views and voices of recognized authorities or exponents in these fields. The writers of *The Urantia Book* seem to have largely tailored their account of cosmic, human, and social evolution to fit the knowledge base and reference frames of educated and modern-minded Westerners of the early 20th century. Far from being ahead of its time, *The Urantia Book's* portrayal of the evolutionary process would have been more immediately accessible and acceptable to such people than to us, since they were both more conversant with the Bible and more comfortable with the racial view of history and civilization put forward in the book. Though *The Urantia Book* would have been considered remarkable even then for its simultaneous inclusion of extensive discussions of egalitarian religion and inegalitarian evolutionary biology, neither the religion nor the biology was foreign to many modern-minded Westerners of the early 20th century, nor were they seen as incompatible.

More intensive research into the literature of the 19th and early 20th centuries reveals that the authors of *The Urantia Book* not only drew in a general way on contemporary human concepts but systematically culled passages from published books and placed their paraphrased revisions into various parts of the Papers. My findings indicate that of the 197 papers in *The Urantia Book*, at least half appear to have been composed using this paraphrasing technique to a greater or less degree. Certain papers in Part III contain up to ninety per cent paraphrased material deriving from two or three particular source books.

The paraphrasing styles range from point-for-point correspondence with the original, to ingenious refiguring of a passage so that some of the original phraseology is retained but couched in a radically different context.

The fruits of my ongoing research will soon be shared in a series

of books which treat various parts of *The Urantia Book* paper by paper, identifying the source books used, and exhibiting the parallel passages sentence by sentence in a two-column format. I then try to determine whether the remaining unparalleled sentences reveal previously unexpressed information (in which case it is coded as “original”) or whether source parallels are yet to be found. Such determinations are, of course, provisional and apt to be overturned with new source-book discoveries. The discovery of the extent to which the writers of *The Urantia Book* drew upon previously published books has been a surprising, enlightening and disillusioning experience for

me, as I expect it will be for others who, like me, have tended to ignore or misinterpret the revelators' acknowledgments of indebtedness to over one thousand human concepts and two thousand God-knowing men and women. The best result is that I have lost the distorted perspective that arose from confusing what is revealed with what is not. And I no longer look at *The Urantia Book* with mystified eyes as an unchallengeable or unimprovable oracle.

A microanalysis of every statement in *The Urantia Book* pertaining to the divine scheme of creation, evolution, and perfection would of course be impossible to do (in this essay or anywhere else), nor would it be particularly profitable since so much of the scheme appears to be original, and even its unoriginal aspects seem not to have drawn from specific source texts in a copious, sentence-by-sentence manner. A case in point is the book's account of the six colored races, which lies at the heart of the race discussions: It is safe to say that neither the fact of their existence, their spectacular simultaneous emergence on our planet, nor their earliest dispersions has ever been posited outside of *The Urantia Book*.

Nonetheless, in the course of my research I have come upon a number of books containing material or concepts which the revelators appear to have adapted in expounding aspects of the divine scheme, including race and eugenics. The remainder of this essay is devoted to sharing a selection of my findings in areas involving *The Urantia Book's* discussions of race, eugenics and related subjects. Hopefully it will contribute to a more informed understanding of the book's teachings and reference points, and provoke further study and reflection.

I. THE PRE-HUMAN PERIOD

Sudden appearances of new orders of plant and animal life.

Although the evolution of vegetable life can be traced into animal life, and though there have been found graduated series of plants and animals which progressively lead up from the most simple to the most complex and advanced organisms, you will not be able to find such connecting links between the great divisions of the animal kingdom nor between the highest of the prehuman animal types and the dawn men of the human races. These so-called "missing links" will forever remain missing, for the simple reason that they never existed.

From era to era radically new species of animal life arise. They do not evolve as the result of the gradual accumulation of small variations; they appear as full-fledged and new orders of life, and they appear suddenly. UB: 669; 58:6.2,3

55,000,000 years ago the evolutionary march was marked by the sudden appearance of the first of the true birds, a small pigeonlike creature which was the ancestor of all bird life. This was the third type of flying creature to appear on earth, and it sprang directly from the reptilian group, not from the contemporary flying dinosaurs nor from the earlier types of toothed land birds. . . .

UB: 691; 60:3.22

From Henry Fairfield Osborn's *From the Greeks to Darwin*, on Geoffroy St. Hilaire, a distinguished naturalist of the early 19th century:

Another highly characteristic feature of Geoffroy's [pre-Darwinian evolutionist] theory was that he included in it what has recently been termed 'saltatory evolution,' and strongly opposed Lamarck's fundamental principle that all transformation is extremely slow. It is evident that this idea was suggested to him by the sudden transformations observed in his studies of congenital abnormalities. This enabled him to maintain the principle of Evolution without demonstrating the existence of intermediate stages. The absence of connecting links and intermediate forms had begun to be a stumbling-block to evolutionists; where, it was asked, was evidence of a transition between amphibians and reptiles, and between reptiles and birds? . . .

. . . As it involved rapid, as well as gradual, transformation, St. Hilaire's system did not always require the existence of intermediate links. For instance, he advanced as an hypothesis the fantastic suggestion that the first bird might have issued directly from the egg laid by a reptile, and, as a bird could not be fertilized or intercrossed by its reptilian relatives, the new characters could not be suppressed by intercrossing. . .

. . . Geoffroy thus anticipated the now famous 'mutation theory' of Hugo de Vries (1908: 260-262).

Comment: *The Urantia Book's* account of the speciation process is quite similar to St. Hilaire's. The sudden, spectacular appearances of new orders of plant and animal life run like a leitmotif through the book's narrative: trilobites appear *suddenly* among the first multicellular creatures; the first placental mammal springs *directly* from a leaping, carnivorous dinosaur, etc. Hugo De Vries's mutation theory also involved sudden (single-generational) speciations, but not nearly of the magnitude of *The Urantia Book's* or St. Hilaire's. St. Hilaire's theory of evolution was well-known in the early 20th century, as it was featured in various books dealing with the history of evolutionary theory. See Osborn's *From the Greeks to*

Darwin, Sadler's *The Truth About Heredity* (1927), or H. H. Newman's *Evolution, Genetics and Eugenics* (1925) for a description of St. Hilaire's theories and De Vries's more modest proposals.

* * *

The series of rapid-fire mutations resulting in the first humans (Andon and Fonta).

And now, after almost nine hundred generations of development, covering about twenty-one thousand years from the origin of the dawn mammals, the Primates suddenly gave birth to two remarkable creatures, the first true human beings.

Thus it was that the dawn mammals, springing from the North American lemur type, gave origin to the mid-mammals, and these mid-mammals in turn produced the superior Primates, who became the immediate ancestors of the primitive human race. UB: 707; 62:4.6,7

Comment: *The Urantia Book* appears to be striking completely new ground in this account. I find no anticipation of this scenario in any evolutionist or non-evolutionist thinker. The terms "dawn mammals," "mid-mammals," and the specialized use of "Primates" to denote the immediate pre-human progenitor appear to have been created for this portrayal. The consistently humanward trend of these successive species, and the astonishingly short time it took to produce the first humans from their lemur-like forebears, suggests divine engineering. But the Life Carriers' possible role in effecting this progression is not specified, nor is an attempt made to explain in scientific terms how these speciations came about. *The Urantia Book* maintains that "there is nothing supernatural connected with these genetic mutations" (669; 58:6.4); on the other hand, we are told that after the Life Carriers have implanted the initial life plasm, they are able to "manipulate the living units and maneuver the evolving organisms, even though they are shorn of all ability to organize—create—new patterns of living matter" (731; 65:1.4, italics added). Does "manipulating the living units" mean reconfiguring or reconstituting chromosomes?

Might affinities with *The Urantia Book's* story be found in the folklore of non-Western peoples?

* * *

7,000 simian strains with human-developmental potential.

Even the loss of Andon and Fonta before they had offspring, though delaying human evolution, would not have prevented it. Subsequent to the appearance of Andon

and Fonta and before the mutating human potentials of animal life were exhausted, there evolved no less than seven thousand favorable strains which could have achieved some sort of human type of development. And many of these better stocks were subsequently assimilated by the various branches of the expanding human species.

UB: 734; 65:3.4

From Hrdlicka's "The Human Races" essay in *Human Biology and Racial Welfare* (1930):

. . . Judging from the analogies among the existing anthropoid apes, it is safe to assume that there were distinct races already among the human precursors, and that more or less different races were present throughout the existence of man. It is not impossible, even, that more than one race of precursors were evolving simultaneously towards man, though only the most successful of such possible separate developments appears to have survived (Hrdlicka, 157-58).

Comment: In asserting the existence of thousands of pre-human strains at the time of Andon and Fonta, *The Urantia Book* touches base with more conventional evolutionary perspectives. Hrdlicka's surmise is not unique. Throughout the 19th and 20th centuries opinion has been divided as to whether the existing human races all derive from one root stock or whether each major race developed from its own root stock. The former opinion is known as monogenism; the latter, polygenism. Polygenism presupposes the existence of more than one pre-Homo sapiens strain that engendered the various human races.

But *The Urantia Book* is unique in positing the co-occurrence of the lemur/dawn-mammal/mid-mammal/Primate/human mutational sequence and of the apparently more gradual development of the other pre-human strains. No attempt is made to explain the baffling phenomenon of species with radically divergent developmental origins (i.e. the Andonites and the thousands of subhuman stocks that were not Primates) being so genetically similar as to be able to interbreed.

* * *

Asia as the site of Primate and human emergence.

To the east of the Badonan peoples, in the Siwalik Hills of northern India, may be found fossils that approach nearer to transition types between man and the various prehuman groups than any others on earth.

UB: 720; 64:4.4

From Osborn's *Men of the Old Stone Age*:

It is possible that within the next decade one or more of the Tertiary ancestors of man may be discovered in northern India among the foot-hills known as the Siwaliks. Such discoveries have been heralded, but none have thus far been actually made. Yet Asia will probably prove to be the centre of the human race. We have now discovered in southern Asia primitive representatives or relatives of the four existing types of anthropoid apes. . . . [I]t appears probable that southern Asia is near the centre of the evolution of the higher primates and that we may look there for the ancestors not only of prehuman stages like the Trinil race [the Java man] but of the higher and truly human types (1915: 511).

Comment: *The Urantia Book's* statement about the Siwalik Hills has been interpreted by some of us as a "tip-off" from the revelators. But as the passage from Osborn indicates, this site had already been targeted by early 20th-century palaeontologists. I don't know whether the Siwalik Hills have yielded the finds which the book and Osborn point to. But several years after *Men of the Old Stone Age* was published, Osborn prophesied that "the still undiscovered Dawn Man. . . will be found in the high Asiatic plateau region [i.e. in or near Mongolia] and not in the forested lowlands of Asia, but many decades may ensue before this prophecy is either verified or disproved" (1928: 188). The general opinion of today's researchers is that humans first appeared in Africa.

II. THE ANDONITE ERA

The story of Andon and Fonta is replete with fascinating details about the activities of the Life Carriers in the final phases of their work of fostering pre-human evolution; the co-ordinated operations of the seven adjutant mind-spirits; the bestowal of the Thought Adjusters; and the celestial recognition of the advent of a new type of mortal will creature—the "pre-colored" race of Andonites. All these elements are part of the book's brilliantly original portrayal of theistic evolution.

But the papers dealing with the Andonite era (Papers 62-64) as well as with later phases of European prehistory, draw liberally from Henry Fairfield Osborn's 1928 book, *Man Rises to Parnassus: Critical Epochs in the Prehistory of Man*. Dr. Sadler most likely read this book, since two of Osborn's other books (*Men of the Old Stone Age* and *From the Greeks to Darwin*) are cited by Sadler in the latter's own

books. Osborn was one of the leading palaeontologists in early 20th-century America. He led many fossil hunting exhibitions in the American West and was president of the American Museum of Natural History in New York. In 1921 he presided over the Second International Congress of Eugenics.

The following four sections present a sampling of Osborn-UB parallels, some obvious, some requiring a closer reading to be recognized.

Anatomical description of the Andon and Fonta's fully human features.

These two remarkable creatures [Andon and Fonta] were true human beings. They possessed perfect human thumbs, as had many of their ancestors, while they had just as perfect feet as the present-day human races. They were walkers and runners, not climbers; the grasping function of the big toe was absent, completely absent. When danger drove them to the treetops, they climbed just like the humans of today would. They would climb up the trunk of a tree like a bear and not as would a chimpanzee or a gorilla, swinging up by the branches. UB: 707; 62:5.2

[The human] has descended from cursorial or running ancestors. The Neanderthal man is descended from hundreds of thousands of generations of walkers, not of tree climbers. . . . [T]he human foot retains no traces of the grasping foot and big toe of the higher apes. . . . [W]hen man takes to the trees it is never in the manner of the chimpanzee or of the gorilla, but in the manner of the bear, i.e., of "shinning the tree". . . The ape [unlike the human] must rise into the tree not by the trunk route but by the branches. . . [with] a swinging action. . . . (Osborn, 1928: 212, 213, 214).

Description of the Andonites' character traits.

The [early Andonites] were a wonderful tribe. The males would fight heroically for the safety of their mates and their offspring; the females were affectionately devoted to their children. But their patriotism was wholly limited to the immediate clan. They were very loyal to their families; they would die without question in defense of their children. . . . These early men possessed a touching affection for their comrades and certainly had a real, although crude, idea of friendship. It was a common sight in later times, during their constantly recurring battles with the inferior tribes, to see one of these primitive men

valiantly fighting with one hand while he struggled on, trying to protect and save an injured fellow warrior. Many of the most noble and highly human traits of subsequent evolutionary development were touchingly foreshadowed in these primitive peoples. UB: 714; 63:4.4

Prolonged and sympathetic observation reveals many noble traits of character in all the higher members of the mammalian kingdom. . . [in which] we observe comradeship, mutual helpfulness, material and paternal devotion to the young, the sharing of danger, and willingness to sacrifice life for offspring or for a comrade. Such moral traits, if observed in ourselves, would rank high among the most desirable elements of human character (Osborn, 1928: viii).

Comment: The *UB* writer deftly collects all the elements of Osborn's description and enlarges upon them. Notice that Osborn is describing the noble and humanlike traits of "all the higher members of the mammalian kingdom."

Initial dispersion of the Andonites.

The Andonites were fearless and successful hunters. . . . At last a tool-creating mind was functioning in conjunction with an implement-using hand. . . . They traveled far and wide in search of flint, much as present-day humans journey to the ends of the earth in quest of gold, platinum, and diamonds. UB: 715; 63:4.6

[M]an almost from the beginning was a great traveler, hunter and explorer; . . . even in the inconceivably remote past man was a relatively superior being, walking erect, and with very capable tool-making hands guided and directed by a very superior order of brain. . . . The Stone Age man traveled far and wide in search of flints, just as our more recent ancestors sought deposits of copper and tin (Osborn, 1928: 23, 31).

The progressive nature of the original Andonites and the environmental conditions making for cultural progress or stagnation.

These Andonites avoided the forests in contrast with the habits of their nonhuman relatives. In the forests man has always deteriorated; human evolution has made progress only in the open and in the higher latitudes. The cold and hunger of the open lands stimulate action, invention, and resourcefulness. While these Andonic tribes were developing the pioneers of the present human race

amidst the hardships and privations of these rugged northern climes, their backward cousins were luxuriating in the southern tropical forests of the land of their early common origin. UB 718; 64:1.3

We observe that early man was not a forest-loving animal, for in forested lands the evolution of man is exceedingly slow, in fact there is retrogression, as plentifully evidenced in forest-living races of today. . . [A]ll precocious intelligence and early civilization in mankind were fostered in open regions where the food supply is scarce and impossible to obtain without individual effort and resourcefulness. . . . [W]hile. . . the Dawn Men were rising in the invigorating atmosphere of the relatively dry plateaus of central Asia [,] the anthropoid apes were luxuriating in the forested lowlands of Asia and Europe. . . (Osborn, 1928: 195, 197).

Degeneration of the human race caused by amalgamation with subhumans.

The decision of Andon and Fonta to flee from the Primates tribes implies a quality of mind far above the baser intelligence which characterized so many of their later descendants who stooped to mate with their retarded cousins of the simian tribes. UB: 711; 63:1.4

From Ellen G. White, in *The Spirit of Prophecy*, Vol. 1:

But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere (White, 1870: 69).

Comment: Until recently, I thought *The Urantia Book's* scenario of human/subhuman interbreeding had no precedent. All the evolutionists I have read postulate a generally progressive development from pre-humans to humans. The various hominid species discovered in the 19th and 20th centuries—the Java, Heidelberg and Neanderthal, etc.—are commonly understood to have arisen before the appearance of *Homo sapiens*. *The Urantia Book*, however, portrays these species as simianized devolutions from the original, "truly human" Andonite tribes. The Heidelbergs and Neanderthals are depicted as species struggling unsuccessfully to climb their way back up to the cultural and racial levels of the first Andonites.

The above passage from Ellen G. White comes close to anticipating *The UB's* account, though stemming from

a completely different frame of thought from that of evolutionary biology. White (1827-1915) was one of the founders of the theologically conservative Seventh-day Adventist Church and is recognized by most Seventh-day Adventists as a latter-day prophetess. She wrote voluminously on Biblical themes and Christian faith and ethics, and is probably the most widely translated female author in the world. Dr. Sadler was a devout member of the SDA church in his early years and was intimately familiar with White's writings.

White's account of the amalgamation of man and beast drew fire from non-SDA conservative Christians and caused confusion among SDA members. In her later writings about the causes of the Flood, White did not mention human/subhuman amalgamation.

The Foxhall, Heidelberg, Neanderthal peoples.

These times of the fourth and fifth glaciers witnessed the further spread of the crude culture of the Neanderthal races. But there was so little progress that it truly appeared as though the attempt to produce a new and modified type of intelligent life on Urantia was about to fail. For almost a quarter of a million years these primitive peoples drifted on, hunting and fighting, by spells improving in certain directions, but, on the whole, steadily retrogressing as compared with their superior Andonic ancestors.

UB: 721; 64:4.11

The Neanderthals present a unique instance of arrested and perhaps partly retrogressive human development. . . . The conditions of life did not become very severe until the approach of the intensely cold weather of the . . . final glaciation. . . [but] even these difficult conditions of life did not appear to stimulate new inventions in their flint implements. . . (Osborn, 1928: 89-90).

Comment: The Neanderthals represent, for both Osborn and *The Urantia Book*, the last in a succession of pre-modern-looking humans. *The UB's* account of the Java, Foxhall, Heidelberg and Neanderthal peoples is quite similar to Osborn's in chronology and racial characterizations. Both date the emergence of the Heidelberg man at 900,000 B.C. and portray the Neanderthals as being dominant in Europe for hundreds of thousands of years. One important difference between the two is that *The Urantia Book* does not mention the Piltdown man, whose existence Osborn enthusiastically champions.

III. THE PLANETARY PRINCE

The superhuman overseer of a worldwide, ages-long eugenics program.

One of *The Urantia Book's* major theological accomplishments is its systematic reconceptualization of biblical motifs and persons. Familiar and not-so-familiar names and themes from the Bible are redefined and re-presented in the Papers. The name "Planetary Prince" refers to the Bible's "prince of this world," and *The UB* tells us that our fallen Prince Caligastia—the devil—belonged to an order of local-universe personalities who are created and trained to rule on individual planets. On normal worlds a Planetary Prince serves loyally for many ages, directing planetary development. One of his many responsibilities is to devise the plan for the biological improvement of the mortal races and to oversee its execution by the Material Sons. The following *UB* passages describe this process of purification and upliftment through successive planetary ages.

2. POST-PLANETARY PRINCE MAN

. . . *The races are purified and brought up to a high state of physical perfection and intellectual strength before the end of this age. The early development of a normal world is greatly helped by the plan of promoting the increase of the higher types of mortals with proportionate curtailment of the lower. . . .*

One of the great achievements of the age of the prince is this restriction of the multiplication of mentally defective and socially unfit individuals. Long before the times of the arrival of the second Sons, the Adams, most worlds seriously address themselves to the tasks of race purification. . . .

UB 592; 52:2.9,10

3. POST-ADAMIC MAN

. . . *This age usually witnesses the completion of the elimination of the unfit and the still further purification of the racial strains; on normal worlds the defective bestial tendencies are very nearly eliminated from the reproducing stocks of the realm. . . .*

UB: 593; 52:3.4

7. POST-TEACHER SON MAN

. . . *Degeneracy and the antisocial end products of the long evolutionary struggle have been virtually obliterated. . . .*

UB: 599; 52:7.5

6. THE INDIVIDUAL MORTAL [in the ages of light and life]

. . . *On a normal world the biological fitness of the mortal race was long since brought up to a high level during the post-*

Adamic epochs; . . . The continued improvement of such a magnificent race throughout the era of light and life is largely a matter of the selective reproduction of those racial strains which exhibit superior qualities of a social, philosophic, cosmic, and spiritual nature. UB: 630; 55:6.3

. . . The Planetary Prince and the Material Son, with other suitable planetary authorities, pass upon the fitness of the reproducing strains. The difficulty of executing such a radical program on Urantia consists in the absence of competent judges to pass upon the biologic fitness or unfitness of the individuals of your world races. Notwithstanding this obstacle, it seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks. UB: 585; 51:4.8

From "The Purposive Improvement of the Human Race" (1930) by Princeton biologist Edwin G. Conklin:

The tremendous improvements that have been effected in almost all breeds of domestic animals and cultivated plants by the method of selective breeding have led certain enthusiastic eugenicists to predict that corresponding improvements in the human race could be made in a relatively short time by the same method, and many persons have looked forward to *a eugenic paradise in which all physical deformity, mental defect and moral delinquency would be abolished and "men like gods" would people the earth.* But a more careful and cautious appraisal of the difficulties involved has led many biologists to the conclusion that while the principles of good breeding apply to man as much as to any other organism, the practical difficulties in the way of utilizing these principles are so great that it is hopeless to expect any rapid improvement of the heredity of the race under existing social conditions or under any others that are likely to be realized within the next few centuries. . . .

If some wise and benevolent despot, *or if some superhuman intelligence and power, were to control the breeding of men as man controls his flocks and crops, the same sort of improvement could be brought about in the human race as has been accomplished in the case of domestic animals and cultivated plants.* In a certain sense, society has such power and it can impose all sorts of restrictions and inhibitions on individuals, but it is more than doubtful whether it has superhuman intelligence or benevolence. . . .

The difficulty, or rather the impossibility, of any more *radical program* than . . . the gradual reduction of the fecundity of the worst human types and the encouragement of greater fecundity in the best types, makes it extremely improbable that any great or rapid

improvement in the inherited nature of the human race can be produced by this method. . . .

[Nevertheless,] we may confidently look forward to the time in the near future when all civilized societies will prevent the propagation of the worst forms of bodily defect, mental disease and moral degeneracy that are known to be inherited. But even for the purpose of breeding a race of supermen mankind will probably never consent to abolish marriage and monogamy and adopt the morals of the farmyard and the breeding pen, for by such methods more of social value would be lost than could be gained biologically (Conklin, 1930: 574-76, italics added).

Comment: The parallelisms between the *UB* passages and Conklin's are remarkable. Conklin's musings about a benevolent superhuman power in charge of selective reproduction are squarely met by *The Urantia Book's* assertions that such superhuman beings do indeed exist and function on normal planets, and that their coordinated efforts do lead, after many thousands of years, to a "eugenic paradise" (a world settled in light and life) inhabited by "a magnificent race" of biologically upstepped mortals. *The UB* and Conklin further agree that, in the absence of such superhuman rulers on our planet, no "radical program" of eugenic purification can be undertaken. All that can be done is to agree democratically to prevent the reproduction of the most blatantly "defective" individuals.

* * *

The eugenics program hampered by the sentimentalism of the Church.

The church, because of overmuch false sentiment, has long ministered to the underprivileged and the unfortunate, and this has all been well, but this same sentiment has led to the unwise perpetuation of racially degenerate stocks which have tremendously retarded the progress of civilization. UB: 1088; 99:3.5

From Madison Grant's *The Passing of the Great Race* (1916):

The church assumes a serious responsibility toward the future of the race whenever it steps in and preserves a defective strain. The marriage of deaf mutes was hailed a generation ago as a triumph of humanity. Now it is recognized as an absolute crime against the race. A great injury is done to the community by the perpetuation of worthless types. These strains are apt to be meek and lowly, and as such make a strong appeal to the sympathies of the successful. Before eugenics were understood much

could be said from a Christian and humane viewpoint in favor of indiscriminate charity for the benefit of the individual. The societies for charity, altruism, or extension of rights, should have, however, in these days, in their management some small modicum of brains, otherwise they may continue to do, as they have sometimes done in the past, more injury to the race than black death or smallpox.

As long as such charitable organizations confine themselves to the relief of suffering individuals, no matter how criminal or diseased they may be, no harm is done except to our own generation, and if modern society recognizes a duty to the humblest malefactors or imbeciles, that duty can be harmlessly performed in full, provided they be deprived of the capacity to procreate their defective strain (46).

And from Conklin:

The mistake has been not in nullifying natural selection by preserving the weak and incompetent, for civilized men could not well do otherwise, but in failing to substitute intelligent artificial selection for natural selection in the propagation of the race. Instead of this there has been perpetuation of the worst lines through sentimental regard for personal rights, even when opposed to the welfare of society; and *both church and state* have cheerfully given consent and blessing to the marriage and propagation of idiots and of diseased, defective, insane and vicious persons (1922: 301, italics added).

Comment: The parallels in this and the preceding section are instructive in a number of ways. First, they indicate that *The Urantia Book's* terms, such as "defective strains" and "degenerate stocks," were used widely in the eugenics discourse of early 20th century America and Britain. Grant and Conklin would have recognized nothing foreign in *The Urantia Book's* eugenic terminology, assessments and recommendations. The authors of *The Urantia Book* meet these eugenicists on their own terms and on their level of scientific understanding as to the heritability of physical, mental and moral qualities.

Further, the passages from Grant and Conklin indicate how some eugenicists integrated the ethics of their science with Christianity. They made a distinction between sentimental and scientifically informed contributions to social welfare. But I have not found in the eugenics literature an extended discussion about how, or if, eugenicists were able to reconcile their stern perceptions of human inequalities with the spiritual consciousness of unity and brotherhood or, indeed, if they felt the need to.

Various histories and critiques of the eugenics

movement of the late 19th and early 20th centuries have been written; Mark Haller's *Eugenics* (1984) provides an overview which readers of *The UB* would find helpful in understanding *The Urantia Book's* reference frames. Dr. Sadler's hard-to-find *The Truth About Heredity* (1927) includes a chapter called "Application of Genetics to Man" which reveals his enthusiastic support of the eugenics cause as well as his familiarity with the writings of Galton, Popenoe, Conklin and all the other major American and British eugenicists.

The Planetary Prince's 300,000 years before the rebellion.

This problem of race improvement is not such an extensive undertaking when it is attacked at this early date in human evolution [i.e. during the Planetary Prince age].

UB: 592; 52:2.11

Comment: Curiously, no mention is made of any systematic attempt by the Planetary Prince to begin the race purification process during the 300,000 years of his reign before he rebelled. On the contrary, we are told that "the Prince's staff were limited to natural means and ordinary methods of race improvement" until the arrival of Adam and Eve (646: 66.5.16). This limitation seems all the more problematic when we consider that before the rebellion, the blue races were intermingling with the debased Neanderthal stocks as they entered Europe, thereby neutralizing their superior primary Sangik potentials. If the role of the Planetary Prince is to purify the races *before* the arrival of the Material Sons, it seems contradictory that nothing was done to avert the massive Neanderthalization of the blue races. Especially since we are told that before the rebellion, the Prince's regime—already more than halfway through the normal tenure of 500,000 years—was proceeding "most satisfactorily" (576; 50:4.6).

IV. THE SIX COLORED RACES

Essentialism vs. evolutionism.

There are six basic evolutionary races: three primary--red, yellow, and blue; and three secondary--orange, green, and indigo. Most inhabited worlds have all of these races, but many of the three-brained planets harbor only the three primary types. Some local systems also have only these three races.

UB: 564; 49:4.2

... There are six basic types or races of primitive men, and these early peoples successively appear in the order of the spectrum colors, beginning with the red.

UB: 589; 52:1.1

As mentioned in the introduction, I believe that *The Urantia Book's* thesis of six pre-designed racial types arising from prehuman species, either simultaneously or in succession, is radically new. It runs counter to a basic tenet of evolutionary biology, namely, that race is an incidental and environmentally determined variation of a species.

From biologist Ales Hrdlicka, on the origin of human races (1930):

The phenomenon of *raciation*, i.e. of differentiation into races, is common to all living organisms. It is an important, and in higher organic forms probably necessary, step towards *speciation*, or the formation of species.

The formation of races in any geographically extensive group is more or less continuous, according to circumstances such as environmental differences, isolation, in-breeding and mix-breeding. . . .

It may therefore legitimately be said that from the earliest times of its existence humankind was tending to differentiate into races; and that racial differentiation in man is a continuous, general life process, without sharply demarkable beginnings or end. Its causes are organic variability, adaptability to changed conditions, eventual heredity of the newly developed and sustained characters, and prolonged segregation of the new groups. . . .

Whenever a human group of some magnitude and geographical extent begins to assume lasting somatological characters that tend to differentiate it plainly from other groups of man, it may justly be regarded as a nascent race. Whether such a race becomes successful, i.e. prevails and becomes established, will depend on conditions. . . .

Races are more or less definite *hereditary* complexes. Their characters may be viewed as so many acquisitions in the course of the history of each race. These acquisitions, correlated and harmonized with the rest, have become "fixed" and hereditary. The older and more important they are to the system, the greater may, in general, be said to be their fixity. But none are absolutely permanent; so far as perceivable all can change, and probably even be lost, under new conditions favoring or demanding a change or a loss. *Races are therefore not permanent but changeable* (Hrdlicka: 157, 158, 163).

Biologically speaking, *The Urantia Book* sets forth the paradox of six *evolutionary* races whose natures are not evolved but rather implanted with predesigned configurations of physical, intellectual and spiritual traits. The following set of parallels illustrates the contrasting perspectives of *The Urantia Book* and an evolutionist on the question of how characteristics are derived:

All races of mortal beings are not alike. True, there is a planetary pattern running through the physical, mental, and spiritual natures and tendencies of the various races of a given world; but there are also distinct racial types, and very definite social tendencies characterize the offspring of these different basic types of human beings. On the worlds of time the seraphic racial interpreters further the efforts of the race commissioners to harmonize the varied viewpoints of the races, and they continue to function on the mansion worlds, where these same differences tend to persist in a measure.

UB: 553; 48:6.11

. . . Every race has a different kind of soul—by soul is meant the spiritual, intellectual and moral reaction to environment and to daily experience—and the soul of the race is reflected in the soul of the individual that belongs to it. *This racial soul is the product of thousands or hundreds of thousands of years of past experience and reaction*—it is the essence or distillation of the spiritual and moral life of the race. In Europe, for example, the soul of each of the three great races—the Alpine, the Mediterranean and the Nordic—is individualized, *it is the product and summation of its own racial experience in the long past of its development* (Osborn, 1928: 220).

Superior and inferior races: racism

Curiously, although *The Urantia Book* maintains that "very definite social tendencies characterize the offspring of these different basic types of human beings," its descriptions of these tendencies are extremely vague, in the rare cases in which they are made. The book's lack of specificity as to the precise nature of the qualitative and genetic differences between the six races is offset by its clear-cut and consistent description of the red, yellow and blue races as superior and the orange, green and indigo races as inferior in culture-producing potentials. Compare the following passages with the first definitions of "racism" cited below.

On those worlds having all six evolutionary races the superior peoples are the first, third, and fifth races—the red, the yellow, and the blue. The evolutionary races thus

alternate in capacity for intellectual growth and spiritual development, the second, fourth, and sixth being somewhat less endowed. These secondary races are the peoples that are missing on certain worlds; they are the ones that have been exterminated on many others. It is a misfortune on Urantia that you so largely lost your superior blue men, except as they persist in your amalgamated "white race." The loss of your orange and green stocks is not of such serious concern. UB: 584; 51:4.3

The more backward humans are usually employed as laborers by the more progressive races. This accounts for the origin of slavery on the planets during the early ages. The orange men are usually subdued by the red and reduced to the status of servants--sometimes exterminated. The yellow and red men often fraternize, but not always. The yellow race usually enslaves the green, while the blue man subdues the indigo. These races of primitive men think no more of utilizing the services of their backward fellows in compulsory labor than Urantians would of buying and selling horses and cattle. UB: 585; 51:4.6

From Webster's Third International Dictionary:

racism: (1) the assumption that psychocultural traits and capacities are determined by biological race and that races differ decisively from one another, which is usually coupled with a belief in the inherent superiority of a particular race and its right to dominion over others. (2) a doctrine or political program based on the assumptions of racism and designed to execute its principles. (3) a political or social system founded on racism.

From *The American Heritage Dictionary*:

racism: (1) a belief or doctrine that inherent differences among the various human races determine cultural or individual achievement, usually involving the idea that one's own race is superior and has the right to rule others. (2) a policy, system of government etc., based upon or fostering such a doctrine; discrimination. (3) hatred or intolerance of another race or races.

History of the races.

Since *The Urantia Book's* thesis of six colored races arising simultaneously in northwest India is probably original, I have not been able to trace much source material for the early dispersions of and interactions between these six races and the pre-existent Andonites. Here is an example of one of the few parallel passages I have found. Notice again the difference in perspective

between *The Urantia Book's* racial determinism and Osborn's adaptive evolutionism:

Between the times of the Planetary Prince and Adam, India became the home of the most cosmopolitan population ever to be found on the face of the earth. But it was unfortunate that this mixture came to contain so much of the green, orange, and indigo races. These secondary Sangik peoples found existence more easy and agreeable in the southlands, and many of them subsequently migrated to Africa. The primary Sangik peoples, the superior races, avoided the tropics, the red man going northeast to Asia, closely followed by the yellow man, while the blue race moved northwest into Europe. UB 726; 64:7.3

The superior races sought the northern or temperate climes, while the orange, green, and indigo races successively gravitated to Africa over the newly elevated land bridge which separated the westward retreating Mediterranean from the Indian Ocean. UB 728; 64; 7.13

From Osborn:

... Following the principle of adaptive radiation, man goes forth to seek and labor for food. He may go to the temperate regions, to the North Pole, or to the Equator. If he chooses the Equator the quest for food is very easy and requires relatively little intelligence; the environment is not conducive to rapid or varied organic selection; the struggle for mere existence is not very keen; the social and tribal evolution is very slow; intellectual and spiritual development is at a standstill. Here we have the environmental conditions which have kept many branches of the Negroid race in a state of arrested brain development.

... The Mongoloid races at a very early stage exhausted their animal food supply and were compelled to turn to agriculture. This explains the extraordinary industry, vitality, and working powers of this people, which are the result of ages of organic selection. A Chinese or Mongoloid workman has far greater endurance and is capable of more continued effort on less food and a lower energy (calorie) diet than the Caucasian, who, until the game supply began to be exhausted in the forests and plains of northern Eurasia, was chiefly a hunter and fisherman.

The prime cause of the rise of the specific [i.e., species] and subspecific [i.e., subspecies] characters of man prior to the New Stone Age was, therefore, the varied quest for food. This quest led man into certain new environments, the new environments compelled him to adopt new habits and modes of

motion, and the new habits and modes of locomotion produced new modifications and changes of form which are accumulated through organic selection and inborn predisposition or preference (1928: 205-06).

Throughout its history of the races, *The Urantia Book* articulates the overall theme of civilizational potentials rising and falling in accordance with a society's varying racial compositions. The following passage from Paper 79 exemplifies this theme.

The earliest race mixtures in India were a blending of the migrating red and yellow races with the aboriginal Andonites. This group was later weakened by absorbing the greater portion of the extinct eastern green peoples as well as large numbers of the orange race, was slightly improved through limited admixture with the blue man, but suffered exceedingly through assimilation of large numbers of the indigo race. But the so-called aborigines of India are hardly representative of these early people; they are rather the most inferior southern and eastern fringe, which was never fully absorbed by either the early Andites or their later appearing Aryan cousins.

UB: 879; 79:2.2

Readers who are interested in learning more about this way of conceiving history are advised to read Thomas F. Gossett's *Race: The History of an Idea in America*.

V. THE NODITES

But when the sixty rebels of the staff, the followers of Nod, actually engaged in sexual reproduction, their children proved to be far superior in almost every way to both the Andonite and the Sangik peoples. This unexpected excellence characterized not only physical and intellectual qualities but also spiritual capacities . . .

These two groups [the sixty rebels and forty-four modified Andonites], embracing 104 individuals who carried the modified Andonite germ plasm, constitute the ancestry of the Nodites, the eighth race to appear on Urantia. And this new feature of human life on Urantia represents another phase of the outworking of the original plan of utilizing this planet as a life-modification world, except that this was one of the unforeseen developments.

UB: 857; 77:2.4,8

The full story of the Nodites is undoubtedly original with *The Urantia Book*, but the following series of parallels show that ingredients of the story were anticipated by and/or derived from widely disparate lines of thought,

ranging from the writings of 19th century Bible interpreters to a 20th century biologist.

Nodite mutation compared to X-ray-induced gene modifications.

These mutant traits appearing in the first Nodite generation resulted from certain changes which had been wrought in the configuration and in the chemical constituents of the inheritance factors of the Andonic germ plasm. . . . The technique of this germ plasm metamorphosis by the action of the system life currents is not unlike those procedures whereby Urantia scientists modify the germ plasm of plants and animals by the use of X rays.

UB: 857; 77:2.5

Doubtless inheritance factors can be modified in rare instances by changes in environment. It has been shown that such modifications can be produced by x-rays, though these are almost always of a degenerative sort (Conklin, 1930: 572).

Comment: Notice the use of the term "inheritance factors" in the two passages.

The land of Nod and the existence of pre-Adamite civilization.

In his early teachings, Moses very wisely did not attempt to go back of Adam's time, and since Moses was the supreme teacher of the Hebrews, the stories of Adam became intimately associated with those of creation. That the earlier traditions recognized pre-Adamic civilization is clearly shown by the fact that later editors, intending to eradicate all reference to human affairs before Adam's time, neglected to remove the telltale reference to Cain's emigration to the "land of Nod," where he took himself a wife.

UB: 837; 74:8.8

"You are confused, Thomas, by the doctrines of the Greeks and the errors of the Persians. You do not understand the relationships of evil and sin because you view mankind as beginning on earth with a perfect Adam and rapidly degenerating, through sin, to man's present deplorable estate. But why do you refuse to comprehend the meaning of the record which discloses how Cain, the son of Adam, went over into the land of Nod and there got himself a wife? And why do you refuse to interpret the meaning of the record which portrays the sons of God finding wives for themselves among the daughters of men?"

UB: 1660; 148:4.7

From Winchell's *Preadamites* (1890):

When Cain, according to the biblical account, was convicted before Jehovah of the murder of his brother, he was banished as "a fugitive and a vagabond" from the land of his parents. The culprit, reflecting on the condition to which he had been doomed, exclaimed, "My punishment is greater than I can bear. . . . *Every one that findeth me shall slay me.* . . . And Jehovah set a mark upon Cain, lest *any finding him* should kill him. And Cain departed and dwelt in the land of Nod, on the east of Eden." It is next mentioned. . . . that Cain had *married a wife.* . . .

Following out, in another place, the line of the Adamites, and their contemporary annals, the sacred account informs us that "When men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair, and took them wives of all which they chose". . . .

Now, I think that a natural . . . interpretation of the foregoing biblical statements demonstrates that they imply the existence of preadamites (Winchell, 188-89).

Comment: Winchell's thesis is that Adam and Eve were the first Caucasians and that the Bible is the record of the Caucasian race alone. He and M'Causland were among a number of 19th century thinkers who felt that the disparities between the races were so vast that they could not have developed since the beginning of creation, which was commonly believed to have occurred in 4004 B.C. Winchell surmised that non-Caucasian peoples were already on earth by this date, and found confirmation for this notion in the Bible's reference to the land of Nod. Winchell assumes that these people of Nod were the various Mongoloid and Negroid races, along with Dravidians, who he conjectures to have been the immediate progenitors of the vastly superior Adamites. In much the same way as *The Urantia Book* describes the emergence of the mutant Sangik races, Winchell (without using the word mutation) says, "It is not unscientific to admit that he [Adam] may have represented a decided and even a sudden step in organic improvement. . . . Adam was a noble and superior specimen appearing in the midst of these Asiatic preadamites" (191,193). He does not surmise the existence of a separate race called the Nodites. Interestingly, *The Urantia Book* tells us that the "land of Nod"—Elam—had become "largely Sangik in nature" by the time Cain arrived there.

* * *

The Tower of Babel and the dispersion of the Nodites.

. . . [A]bout fifty thousand years after the death of Nod, when the offspring of the Prince's staff had become too numerous to find subsistence in the lands immediately surrounding their new city of Dilmun, and after they had reached out to intermarry with the Andonite and Sangik tribes adjoining their borders, it occurred to their leaders that something should be done to preserve their racial unity. . . .

Bablot proposed to erect a pretentious temple of racial glorification at the center of their then occupied territory. This temple was to have a tower the like of which the world had never seen. It was to be a monumental memorial to their passing greatness. . . .

But the Nodites were still somewhat divided in sentiment as to the plans and purposes of this undertaking. . . . After four and one-half years of work a great dispute arose about the object and motive for the erection of the tower. . . .

The largest group, almost one half, desired to see the tower built as a memorial of Nodite history and racial superiority. They thought it ought to be a great and imposing structure which would challenge the admiration of all future generations. . . .

The smallest and minority contingent held that the erection of the tower presented an opportunity for making atonement for the folly of their progenitors in participating in the Caligastia rebellion. They maintained that the tower should be devoted to the worship of the Father of all, that the whole purpose of the new city should be to take the place of Dalamatia—to function as the cultural and religious center for the surrounding barbarians.

The religious group were promptly voted down. The majority rejected the teaching that their ancestors had been guilty of rebellion; they resented such a racial stigma. Having disposed of one of the three angles to the dispute and failing to settle the other two by debate, they fell to fighting. The religionists, the noncombatants, fled to their homes in the south, while their fellows fought until well-nigh obliterated.

UB: 858-59; 77:3

From Ellen White's *Patriarchs and Prophets* (1890):

Here they decided to build a city, and in it a tower of such stupendous height as should render it the wonder of the world. These enterprises were designed to prevent the people from scattering abroad in colonies. God had directed men to disperse throughout the earth, to replenish and subdue it [after the Flood]; but these Babel builders *determined to keep their community united in one body*, and to found a monarchy that should eventually embrace the whole earth. Thus their city would become the metropolis of a universal empire; its glory would *command the*

admiration and homage of the world and render the founders illustrious. The magnificent tower, reaching to the heavens, was intended to stand as a monument of the power and wisdom of its builders, perpetuating their fame to the latest generation. . . .

The men of Babel had determined to establish a government that should be independent of God. *There were some among them, however, who feared the Lord. . . and labored to turn [the majority] from their purpose; but the people were fully united in their Heaven-daring undertaking* (White, 1890: 118, 123, italics added).

Comment: Ellen White's enlargement of the Tower of Babel story contains interpolations that are remarkably similar to those in *The Urantia Book's* version. The account in Genesis mentions nothing about a division of opinion among the men of Babel, nor about the Babel builders' determination to stick together. I have also found unique similarities in her and *The UB's* versions of the Lucifer rebellion and of the Adam and Eve story. These similarities are all the more intriguing since her adherence to biblical literalism contrasts so sharply with *The UB's* more iconoclastic approach. Dr. Sadler, his wife Lena, Wilfred Kellogg and his wife Anna—all former Seventh-day Adventists—must certainly have been aware of these correspondences.

The mystery of the Sumerians.

And all this explains how the Sumerians appeared so suddenly and mysteriously on the stage of action in Mesopotamia. Investigators will never be able to trace out and follow these tribes back to the beginning of the Sumerians, who had their origin two hundred thousand years ago after the submergence of Dalamatia. Without a trace of origin elsewhere in the world, these ancient tribes suddenly loom upon the horizon of civilization with a full-grown and superior culture, embracing temples, metalwork, agriculture, animals, pottery, weaving, commercial law, civil codes, religious ceremonial, and an old system of writing. . . .

The elaborate records left by the Sumerians describe the site of a remarkable settlement which was located on the Persian Gulf near the earlier city of Dilmun. . . . And already have archaeologists found these ancient Sumerian clay tablets which tell of this earthly paradise "where the Gods first blessed mankind with the example of civilized and cultured life."

UB: 860; 77:4.7,8

From Peake and Fleure's *Peasants and Potters* (1927):

Between 4000 and 3500 B.C. a new people arrived in Mesopotamia, almost certainly from the south. These were the Sumerians, who for long ruled in a number of city states near the head of the Persian Gulf. *Whence they came is uncertain*, but soon after their arrival we find them with a fully developed civilization. They grew wheat and barley, they made pottery and bricks and with the latter built temples of considerable size. They wove cloth, and kept milch kine; they were highly skilled in metal work, had a form of writing on clay tablets, which was long past its infancy, and evolved an elaborate system of commercial law (Peake and Fleure, 1927b: 143-44, italics added).

. . . . It still remains to decide whence the Sumerians came. . . . [Various proposed points of origin including central Asia, Anau, and the highlands north of Mesopotamia are discussed and dismissed.] The Sumerians from the beginning wore a loose robe like a petticoat, or more like a Malay sarong, which seems to indicate that they had come from a hot country, while mother-of-pearl inlay, found in their earliest decorations, points to the possibility that they came from the Persian Gulf.

Hall once suggested that they came from India, and Frankfort thinks this not impossible. . . . But need we go so far as India? Langdon has pointed out that 'the Sumerian legends locate the land of Paradise, where the gods first blessed mankind with manners of civilized life, in Dilmun on the shore of the Persian Gulf'. It is not quite clear on which side of the Gulf Dilmun lay, but the area between the foot of the Iranian plateau and the Gulf is a fertile region, well fitted for the rise of a settled civilization (Peake and Fleure, 1927b: 94-95).

Comment: It would be interesting to learn what the various opinions are among today's Sumerologists regarding the origin of the earliest Sumerians.

Nodites as early culture-bearers.

In the eastern trough of the Mediterranean the Nodites had established one of their most extensive cultures and from these centers had penetrated somewhat into southern Europe but more especially into northern Africa. The broad-headed Nodite-Andonite Syrians very early introduced pottery and agriculture in connection with their settlements on the slowly rising Nile delta. They also imported sheep, goats, cattle, and other domesticated animals and brought in greatly improved methods of metalworking, Syria then being the center of that industry.

UB: 889; 80:1.2

Again from Peake and Fleure:

At the very beginning of the Middle Predynastic Period, S.D. 40 or about 4475 B.C., we notice the appearance of another new ware of plain pottery with wavy handles, which comes ultimately, as Frankfort has shown, from North Syria. . . . Newberry . . . has shown that about this time a people from Palestine, but ultimately from North Syria, settled in the Delta, bringing with them the knowledge of grain, the worship of Isis and Osiris, and many other important cultural features. . . . We may think of these newcomers as first introducing the knowledge of metal-working into the Nile Valley.

We must, then, consider the intruders as men from North Syria, *perhaps broad-headed*, who were tillers of the soil and who introduced into Africa the cultivation of emmer and perhaps barley as well as cattle (1927b: 71-72, italics added).

Comment: Recall that the “Adamites and Nodites were long-headed; the Andonites were broad-headed” (UB: 904; 81:4.2).

* * *

VI. ADAM AND EVE AND THE VIOLET RACE

A Planetary Adam and Eve are, in potential, the full gift of physical grace to the mortal races. The chief business of such an imported pair is to multiply and to uplift the children of time. But there is no immediate interbreeding between the people of the garden and those of the world; for many generations Adam and Eve remain biologically segregated from the evolutionary mortals while they build up a strong race of their order. This is the origin of the violet race on the inhabited worlds. UB 583; 51:3.3

When this strain of the Material Sons is added to the evolving races of the worlds, a new and greater era of evolutionary progress is initiated. Following this procreative outpouring of imported ability and superevolutionary traits there ensues a succession of rapid strides in civilization and racial development; in one hundred thousand years more progress is made than in a million years of former struggle. In your world, even in the face of the miscarriage of the ordained plans, great progress has been made since the gift to your peoples of Adam’s life plasm.

UB: 586; 51:5.6

I have been unable to find any clear anticipation in previous literature of *The Urantia Book’s* “superhumanizing” of Adam and Eve, apart from the ambiguous statement in

the Bible regarding the sons of God mating with the daughters of men. (Interestingly, *The Urantia Book* variously interprets “the sons of God” to refer to the Adamites and the Nodites. See 856; 77:2.3 for the latter application.) In some types of mystical literature, Adam is metaphorized to represent a cosmic principle; but nowhere have I come across similar portrayals of Adam and Eve as members of a superhuman order whose purpose is to serve as biological uplifters of the evolutionary races. *The Urantia Book’s* account of the planetary missions of the Material Sons and its explanation of the facts surrounding the “fall” (default) of Adam and Eve on our world, appear to be completely original with the Papers.

Distinct parallelisms come into focus, however, when comparing *The Urantia Book’s* depiction of the violet race with certain 19th century conceptions of the Caucasian race. We recall that even on worlds where the Material Son and Daughter have not defaulted, their pureline progeny are mortal. After several generations, when these Adamic offspring number more than one million, they begin to venture out to the surrounding peoples to act as cultural and biological uplifters, living and dying among these various races.

The concept of a new and superior race arising in the midst of less gifted races, was put forward by both Dominick M’Causland and Alexander Winchell in connection with their attempts to harmonize “scripture and ethnology” and assert the superiority of the white race. The following passages illustrate phases of correspondence and divergence between Winchell’s and M’Causland’s conception of the Caucasian race and *The Urantia Book’s* presentation of the violet race and its progressively diluted embodiments in the Andite and modern-day white races.

Adam was not the first man, but specially created by God as a cultural uplifter.

From Randolph S. Foster’s *Studies in Theology* (1895), on M’Causland’s theory of Adam:

McCausland [Dominick M’Causland], so far as I know, was the inventor of the ingenious theory that the Adam of the Bible was not the first man, but a higher type of man—an improvement. He is bold enough to assume in effect that the [human] race had long existed when he was created, but that he was the first to receive moral or properly spiritual endowments; that he was in this respect a new and more complete man and the proper head of a new race, from whom descended a spiritual seed, by whom the descendants of the older and unspiritual stock were to be trained into moral and spiritual conditions. His seed were to be missionaries to the less favored but more ancient branches of the family. According to his view the Adam race was a true creation, not a descendant from a more

ancient stock. With him commenced the true moral and more intellectual race. He places his advent far along the line. . . . (Foster: 317-21).

From M'Causland's *Adam and the Adamite* (1864):

If the Mongol and Negro were inhabitants of the earth ages before the appearance of the first of the Caucasians—the Negro wholly uncivilized and incapable of self-civilization, and the Mongol either in the same position, or, if semicivilized, as at the present day, wholly incompetent and powerless to advance either himself or others to a higher position—under such circumstances the introduction of the Caucasian race, with their superior mental and physical endowments and the natural capacity which they have evinced, even in their fallen state, for the extension of civilization and the enlargement and application of useful knowledge, inaugurates a new and important era in the history of the world

Here was a work worthy of the Creator. To introduce missionaries endowed with a knowledge of himself, and with civilizing instincts, to a dark and stagnant world, was consistent with his progressing power and providence, as shown forth in all his works from the beginning. It is a work that has never been suspended since the first Caucasians tilled the ground and pastured their flocks to the eastward of Eden, and has been multiplying in intensity and effect as it advances. Ever encroaching on the territories of the inferior races, and seldom receding but to gather fresh strength, the apparent destiny of the Caucasian is to efface or absorb them all. But God is the ruler; and He who made and sent forth the Caucasian for his own good purposes, may, and, if we read the future rightly, will supersede him by the production of a still higher and more faithful race, to carry out his designs of perfecting mankind, without that admixture of physical and moral evil which too often accompanies and darkens the footsteps of the advancing Caucasian. . . . (M'Causland: 147-50).

Appearance of the violet race.

Adam and Eve were the founders of the violet race of men, the ninth human race to appear on Urantia. Adam and his offspring had blue eyes, and the violet peoples were characterized by fair complexions and light hair color--yellow, red, and brown. UB 850; 76:4.1

The three families of the WHITE or MEDITERRANEAN race [i.e., Japhetites, Semites and Hamites] have, from time immemorial, been

distinguished by their color. The Japhetites or Indo-Europeans constitute the *blonde* family. Typically, they possess brown, yellowish or reddish hair, blue eyes and a fair skin. The type is found in its greatest purity among the northern nations of Europe (Winchell: 53).

Comment: Notice that the violet race did not have violet complexions. They were not, in *The Urantia Books* parlance, a "colored" race.

Adamite/Andite incursions into Europe.

Slowly these migrating sons of Eden united with the higher types of the blue race, invigorating their cultural practices while ruthlessly exterminating the lingering strains of Neanderthal stock. UB 890; 80:1.7

When the tribal council of the Andite elders had adjudged an inferior captive to be unfit, he was, by elaborate ceremony, committed to the shaman priests, who escorted him to the river and administered the rites of initiation to the "happy hunting grounds"--lethal submergence. In this way the white invaders of Europe exterminated all peoples encountered who were not quickly absorbed into their own ranks, and thus did the blue man come to an end--and quickly. UB: 893; 80:5.6

From M'Causland's chapter on "The Adamite Dispersions":

That an aboriginal population inhabited Europe before the advent of the Caucasian Japhetites, who now possess the land, may . . . be considered to be a well-established and undoubted fact; and that they have long ceased to exist as a distinctive race is equally certain. As the Red Man of America is disappearing before the spreading waves of Anglo-Saxon civilization, so the aboriginal of the Old World melted away from the presence of the civilizing Caucasian. Absorption, by admixture of blood, may have done something, perhaps much, to produce the effect; but where the dominant race was, in all probability, inferior in numbers, less justifiable means were, no doubt, brought into operation, to wipe the weaker races out of the land, and transfer the possession to their superiors. *No moral considerations restrained the ruthless sons of Japhet in their work of replenishing the earth. The claims of humanity were trampled down; the evil inclinations of the Adamites dropped poison as they progressed* (M'Causland: 260-261, italics added).

. . . The Caucasoid—the Andite blend of the Nodite and Adamic stocks, further modified by primary and (some) secondary Sangik admixture and by considerable Andonic crossing. The Occidental white races, together with some Indian and Turanian peoples, are included in this group. The unifying factor in this division is the greater or lesser proportion of Andite inheritance. UB 905; 81:4.6

The Andite races were the primary blends of the pure-line violet race and the Nodites plus the evolutionary peoples. In general, Andites should be thought of as having a far greater percentage of Adamic blood than the modern races. In the main, the term Andite is used to designate those peoples whose racial inheritance was from one-eighth to one-sixth violet. Modern Urantians, even the northern white races, contain much less than this percentage of the blood of Adam. UB 871; 78:4.1

VII. THE ADAMSONITES

The Adamsonites, like the Nodites and Adamites, are a previously unknown race whose name is linked to *The Urantia Book's* reconstruction of the Adam and Eve story in Genesis, and whose early and superior cultural performances are accounted for by their superevolutionary bloodlines. As the following set of parallels shows, the revelators' account of the Adamsonites' existence and history is framed by Peake and Fleure's description of a recently found and little explored site of very early culture in Central Asia. *The UB* authors similarly appropriate and build upon Peake and Fleure's descriptions of other prehistoric cultures, identifying their producers as either Nodite, violet, or Andite and thereby accounting for the ancientness of these cultures. However, *The Urantia Book* repeatedly pushes back Peake and Fleure's chronology by thousands of years. Peake and Fleure's geological and cultural timescale is generally far more conservative than the one used by Henry Fairfield Osborn in *Man Rises to Parnassus*. When faced with a choice, the revelators use Osborn's dating scheme, though even his chronological estimates are often bypassed in favor of much earlier dates.

The Adamsonites maintained a high culture for almost seven thousand years from the times of Adamson and Ratta. . . .

This center of civilization was situated in the region east of the southern end of the Caspian Sea, near the Kopet Dagh. A short way up in the foothills of Turkestan are the vestiges of what was onetime the Adamsonite headquarters of the violet race. In these highland sites, situated in a

narrow and ancient fertile belt lying in the lower foothills of the Kopet range, there successively arose at various periods four diverse cultures respectively fostered by four different groups of Adamson's descendants. It was the second of these groups which migrated westward to Greece and the islands of the Mediterranean.

UB: 862; 77:5.9, 10

Adonia became the central Asian commercial metropolis, being located near the present city of Ashkhabad.

UB: 879; 79:1.4

To the east of the Caspian Sea lies the province of Russian Turkestan. . . . To the south the mountains of the Kopet Dagh range rise abruptly . . . and divide the steppe-land of Turkestan from the Iranian plateau. . . . Between the wooded mountain and the dry steppe or desert lies a very narrow fertile belt, on the lowest foot-hills of the range, watered by streams which rise in the heights but dry up and disappear after passing a few miles into the plain. . . .

Along this fertile belt may be seen a number of long, low mounds. . . . These mounds, known there as kurgans, may sometimes be large barrows or burial mounds, but the majority are much too big to have been erected for that purpose, and are thought to be the sites of villages that have long ago disappeared. . . .

The site of the abandoned city of Anau lies about twenty miles east-south-east of Askabad [sic], and about a mile west of these ruins lie two mounds or kurgans. . . . These mounds were first noticed and described by Mr. Raphael Pumpelly, a retired American engineer, who was exploring parts of Central Asia in 1903 on behalf of the Carnegie Institution of Washington. . . .

Pumpelly has endeavoured to date these cultures by calculations based on the time it must have taken for these mounds to accumulate, and the rate of the deposition of the loess on the plain around. *His figures are: Anau IV, about 500 B.C.; Anau III, about 5200-2200 B.C.; Anau II, 6000-5200 B.C.; Anau I, before 8000-6000 B.C.*

It is clear that the dates suggested by Pumpelly are greatly exaggerated, for were we to accept them we should be placing the whole of the civilization of the North Kurgan earlier than the first settlement at Susa. . . . (1927b: 110-115).

Comment: These four Anau mounds obviously correspond to the four successive Adamsonite cultures. "Adonia" appears to be none other than Anau.

Appearance of the Adamsonites.

The group which finally settled in Greece consisted of three hundred and seventy-five of the selected and superior people comprising the end of the second civilization of the Adamsonites. These later sons of Adamson carried the then most valuable strains of the emerging white races. They were of a high intellectual order and, physically regarded, the most beautiful of men since the days of the first Eden.

. . . all of the art and science of the Aegean world was derived from Mesopotamia except for the culture of the Adamsonite forerunners of the Greeks. All the art and genius of these latter people is a direct legacy of the posterity of Adamson, the first son of Adam and Eve, and his extraordinary second wife, a daughter descended in an unbroken line from the pure Nodite staff of Prince Caligastia.

UB: 895; 80:7,4,5

Continuing Peake and Fleure's description of the people of the Russo-Turkestan Steppe:

In the early type of kurgan are found skeletons of tall men. . . We think that these men were evolving towards the Nordic race type. . . (1927b: 20).

The people seem to have been fairly tall and long-headed, with a proportion of extremely long and high heads (1927b: 27).

Comment: Late 19th- and early 20th-century eugenicists extolled the beauty and superior intelligence of the ancient Greeks. Eugenics books often featured facial profiles of statues of Greek gods to illustrate their orthognathism (i.e. straight jaws) and high, straight foreheads. Francis Galton, the founder of eugenics, considered the ancient Greeks "the ablest race of whom history bears record, . . . partly because their master-pieces in the principal departments of intellectual activity are still unsurpassed, and in many respects unequalled, and partly because the population that gave birth to the creators of these master-pieces was very small" (*Hereditary Genius* [1869], 329).

Origin of the Aryan (Indo-European) Languages.

The civilization of Turkestan was constantly being revived and refreshed by the newcomers from Mesopotamia, especially by the later Andite cavalrymen. The so-called Aryan mother tongue was in process of formation in the highlands of Turkestan; it was a blend of the Andonic dialect of that region with the language of the Adamsonites and later Andites. Many modern languages are derived from this early speech of these

central Asian tribes who conquered Europe, India, and the upper stretches of the Mesopotamian plains. This ancient language gave the Occidental tongues all of that similarity which is called Aryan.

UB: 872; 78:5.3

This chapter must not close without a word on the language problems connected with the early peoples of South Russia. During the greater part of the nineteenth century a considerable section of the learned world was engaged in studying the origins and history of the languages of Europe. They discovered that nearly all the European tongues were allied, and, together with certain languages of Asia, formed a well-defined group. . . . As the speakers of these tongues distinguished themselves from others as Aryas, the group of languages was at first called Aryan. . . .

The earlier students of language were intent on discovering where these languages originated or on determining what they called the Aryan cradle. . . .

We have seen that Childe has produced evidence for his belief that some early people of South Russia [the tall longheads] spoke a primitive Indo-European tongue, which they carried to most of those parts of Europe and Asia in which it or its derivatives have subsequently been spoken. We should be inclined, for the reasons we have stated, to consider the grass-land of South Russia and Turkestan together as the area in which these tongues developed, and from which they spread (1928: 34-37).

VIII. ANDITES AND ARYANS

And to every nation to which they [the Andites] journeyed, they contributed humor, art, adventure, music, and manufacture. They were skillful domesticators of animals and expert agriculturists. For the time being, at least, their presence usually improved the religious beliefs and moral practices of the older races. And so the culture of Mesopotamia quietly spread out over Europe, India, China, northern Africa, and the Pacific Islands.

UB: 873, 78:5.8

Below are a few examples illustrating how *The Urantia Book* cleverly reworks pre-existent literature so as to feature the Andites as formative influences in various early civilizations.

Crete.

About 12,000 B.C. a brilliant tribe of Andites migrated to Crete. This was the only island settled so early by such a

superior group, and it was almost two thousand years before the descendants of these mariners spread to the neighboring isles. This group were the narrow-headed, smaller-statured Andites who had intermarried with the Vanite division of the northern Nodites. They were all under six feet in height and had been literally driven off the mainland by their larger and inferior fellows. These emigrants to Crete were highly skilled in textiles, metals, pottery, plumbing, and the use of stone for building material. They engaged in writing and carried on as herders and agriculturists. UB: 895; 80:7.2

From Peake and Fleure:

... At present it seems best to offer no suggestions as to the date of the earliest settlement [in Crete], beyond saying that it must have begun before 4000 B.C. and may well have been in existence as early as 5000 B.C. (1927b: 99). [Note: Osborn estimates that Crete was settled in 12,000 B.C., matching *The Urantia Book's* figure. (1928: 125)]

We have no direct evidence of their racial type, but since graves of the subsequent period contain with one exception skeletons of short men, averaging 5 ft. 4 in. in height, with long narrow skulls, and since the proportion of men with broad skulls increases in subsequent periods, we may conjecture that the majority of these earliest inhabitants of Crete were small slender dark-skinned people with long and narrow heads. On the other hand, since the majority of the cultural elements that we have described seem to have come from Anatolia, where the people are taller but with broader and shorter heads, we can well imagine that folk of the Anatolian type formed a part of the population (1927b: 108-09).

We have seen that of the various items that went to make up primitive civilization the people of Crete knew the potter's art and had developed some skill in the textile industry. On the other hand, we lack evidence of their knowledge of metal and the art of writing. Nothing has yet been found to tell us whether or no they were accustomed to cultivate grain or whether they kept any domesticated animals. On the latter point we may conjecture that they kept goats, for these animals are probably native to the island; perhaps they kept sheep also, for a wild sheep, the moufflon, ran wild in the island (1927b: 109).

Though few remains of dwellings of this period have yet been found, we know that sometimes the early Cretans built houses of stone (1927b: 106).

* * *

China.

7. THE ANDITES ENTER CHINA

About fifteen thousand years ago the Andites, in considerable numbers, were traversing the pass of Ti Tao and spreading out over the upper valley of the Yellow River among the Chinese settlements of Kansu. Presently they penetrated eastward to Honan, where the most progressive settlements were situated. This infiltration from the west was about half Andonite and half Andite. . . .

The later waves of Andites brought with them certain of the cultural advances of Mesopotamia; . . . and while their influence upon the religious culture of the yellow race was short-lived, their later descendants contributed much to a subsequent spiritual awakening. But the Andite traditions of the beauty of Eden and Dalamatia did influence Chinese traditions; early Chinese legends place "the land of the gods" in the west.

The Chinese people did not begin to build cities and engage in manufacture until after 10,000 B.C., subsequent to the climatic changes in Turkestan and the arrival of the later Andite immigrants. The infusion of this new blood did not add so much to the civilization of the yellow man as it stimulated the further and rapid development of the latent tendencies of the superior Chinese stocks. From Honan to Shensi the potentials of an advanced civilization were coming to fruit. Metalworking and all the arts of manufacture date from these days.

UB: 886; 79:7.1,4,5

From M'Causland's *Adam and the Adamite* (1864):

"The Adamite Dispersion"

... According to Prichard, the present Chinese race descended from the north-western mountains upwards of four thousand years ago; and they point to the countries beyond their western frontier as the cradle of mankind, and the abodes of gods and heroes (M'Causland: 250-51).

And from Peake and Fleure, writing over fifty years later:

It is agreed by all that civilization reached China from the west, down the Wei Valley. The empire of Yao had its centre in that valley near its junction with the Hoang-Ho [the Yellow River]. The sites in Kansu, where the painted pottery and copper were found, are connected with the upper reaches of the Wei Valley by an easy pass [the Ti Tao?], so it is not impossible that these settlements date from between 2500 and 2400 B.C. Dr. Arne would place them 500 years earlier. . . . (1928: 43, 44).

... The wealth of the folk on the South Russian steppes [i.e. the Adamsonite/Andite peoples] was

the theme of our last chapter, and an increase of drought, or an increase in the mobility of the steppe-men, or both together, would inevitably disturb the settled folk on their borders. If it is reasonable to suppose that the flow of civilization to India and to China was part of this disturbance, it is interesting to gather that *the idea of cities* spread in this direction, to India at least and it may be to China as well (1928: 50, italics added).

Comment: Notice the great chronological disparity between *The Urantia Book's* and Peake and Fleure's accounts.

India.

About 15,000 B.C. increasing population pressure throughout Turkestan and Iran occasioned the first really extensive Andite movement toward India. For over fifteen centuries these superior peoples poured in through the highlands of Baluchistan, spreading out over the valleys of the Indus and Ganges and slowly moving southward into the Deccan. This Andite pressure from the northwest drove many of the southern and eastern inferiors into Burma and southern China but not sufficiently to save the invaders from racial obliteration . . . but the whole mass of the people had been markedly improved by this absorption.

The blending of the Andite conquerors of India with the native stock eventually resulted in that mixed people which has been called Dravidian. The earlier and purer Dravidians possessed a great capacity for cultural achievement, which was continuously weakened as their Andite inheritance became progressively attenuated. And this is what doomed the budding civilization of India almost twelve thousand years ago. But the infusion of even this small amount of the blood of Adam produced a marked acceleration in social development. This composite stock immediately produced the most versatile civilization then on earth. . . .

The Dravidians were among the earliest peoples to build cities and to engage in an extensive export and import business, both by land and sea. By 7000 B.C. camel trains were making regular trips to distant Mesopotamia; Dravidian shipping was pushing coastwise across the Arabian Sea to the Sumerian cities of the Persian Gulf and was venturing on the waters of the Bay of Bengal as far as the East Indies. An alphabet, together with the art of writing, was imported from Sumeria by these seafarers and merchants.

These commercial relationships greatly contributed to the further diversification of a cosmopolitan culture, resulting in the early appearance of many of the refinements

and even luxuries of urban life. When the later appearing Aryans entered India, they did not recognize in the Dravidians their Andite cousins submerged in the Sangik races, but they did find a well-advanced civilization. . . .

The second Andite penetration of India was the Aryan invasion during a period of almost five hundred years in the middle of the third millennium before Christ. This migration marked the terminal exodus of the Andites from their homelands in Turkestan. . . .

In India many types of social organizations flourished from time to time, from the semidemocratic systems of the Aryans to despotic and monarchial forms of government. . . .

When the Aryans entered India, they brought with them their concepts of Deity as they had been preserved in the lingering traditions of the religion of the second garden. But the Brahman priests were never able to withstand the pagan momentum built up by the sudden contact with the inferior religions of the Deccan after the racial obliteration of the Aryans. Thus the vast majority of the population fell into the bondage of the enslaving superstitions of inferior religions; and so it was that India failed to produce the high civilization which had been foreshadowed in earlier times.

UB: 880; 79:3,4

From the 1929 edition of the *Encyclopaedia Britannica*, on "India":

Earliest Civilizations.— . . . There seems good reason to assume that, in the dim past, [India] was widely occupied by an ancient pre-Dravidian race, of unknown origin but with Austric affinities; and that they were driven into the scattered hilly tracts . . . by another ancient race of a higher type which came in from outer Asia, *probably through Baluchistan*. The latter, popularly called the Dravidians, would seem to have developed a civilization of their own over a lengthened period, and in varying measure to have blended with, especially in south India, and to have absorbed or been absorbed by, the older inhabitants. Discoveries in the Indus valley indicate the existence of *great cities, with traces of luxury and refinement* which suggest affinities with the Sumerian, or even an earlier, culture. . . . Some revision therefore is needed of the old conception of the Indo-Aryans finding themselves in a land of primitive savagery when they first descended through the passes of the north-west frontier, and started those long waves of immigration that flowed between 2400 and 1500 B.C. With the arrogance of a young and virile people, *they may, as passages in the Vedas suggest, have scorned the older and complex civilization of a darker race*; but that they were slowly drawn into it is clear, *and the Dravidian reaction on the faith and life of the Indo-Aryans still awaits*

adequate judgment. . . .

Of the political development of the country after the Indo-Aryans settled into their new homes, we know little: but before Buddhist times, the country between the Himalaya mountains and the Nerbuda river was divided into sixteen independent states, *some monarchies and some tribal republics. . . .*

It is supposed that sea-going merchants, mostly Dravidians, and not Aryans, availing themselves of the monsoons, traded in the 7th century B.C. from the south-west ports of India to Babylon, and that there they became acquainted with a Semitic alphabet, which they brought back with them, and from which all the alphabets now used in India, Burma, Siam and Ceylon have gradually evolved (181-82).

Comment: The Dravidian cities of Mohenjo-Daro and Harappa had recently been discovered, resulting in a re-envisioning of Indian history. Notice the anachronistic parallelism regarding the Dravidians' acquisition of an alphabet: *The Urantia Book* fixes the date at which this occurred at 7000 B.C. and identifies the alphabet as Sumerian; Peake and Fleure assign it to the 7th century B.C. and identify the alphabet as Semitic. Of course, both sets of events might have occurred.

* * *

Andite/Aryan traces in central Asia.

But even in the twentieth century after Christ there are traces of Andite blood among the Turanian and Tibetan peoples, as is witnessed by the blond types occasionally found in these regions. The early Chinese annals record the presence of the red-haired nomads to the north of the peaceful settlements of the Yellow River, and there still remain paintings which faithfully record the presence of both the blond-Andite and the brunet-Mongolian types in the Tarim basin of long ago.

UB: 879; 79:1.8

From Childe's *The Aryans: A Study of Indo-European Origins*:

. . . Chinese writers describe ruddy complexioned, blue-eyed, fair-haired peoples in Central Asia at the time of the maximum dispersion of Iranian speech just before the beginning of our era, and ancient paintings from the buried cities of the Tarim basin depict distinctively European blonde types beside the native Mongoloids (Childe: 160).

* * *

IX. RACIAL MIXTURES

The Urantia Book's section on racial mixtures (920-21; 82:6), appearing after the series of papers narrating the racial history of Urantia, approaches the subject somewhat differently from the former papers. Though one or two mentions are made there about the benefits of hybridization between differently endowed races (e.g., 880; 79:2.7), the prevailing theme is that historically, the infusion of large amounts of secondary Sangik blood, whether into the populations of India, southern China, Egypt, or elsewhere, impacted negatively on cultural potentials. But the "Racial Mixtures" section leaves aside the racial history of civilization and confronts the issue from a more specifically biological and social perspective. Its warnings against widescale racial mixing are tempered by the recognition that most of the objections to interbreeding are based more on social prejudice than on biological considerations. A rare, explicit acknowledgment of the desirable biological qualities of the secondary Sangik peoples is made. As well, a more modern scientific vocabulary is used to describe the process of inheritance: for the first and only time in the Papers, the word "genes" is used rather than the archaic "inheritance factors" and "germ plasm" favored elsewhere.

For years I was unable to find much in pre-1935 race thinking that paralleled *The Urantia Book's* observations in this section. But after extending my search to books published after 1935, I came across one published in 1942—and still in print after several revisions—called *Man's Most Dangerous Myth: The Fallacy of Race*, by M. F. Ashley Montagu. Its title, so antithetical to *The Urantia Book's* premise about the reality of race, did not indicate that it would be a source book. But flipping through the pages I came across a chapter entitled "The Creative Power of 'Race' Mixture," which caught my eye. A careful reading of it persuaded me that it was indeed a source, despite the fact that it was first published in 1942. Though Montagu's book is a vigorous attack on the very type of race and eugenics thinking expounded by such authors as Henry Fairfield Osborn and Madison Grant and endorsed in the Urantia Papers, the author of the section on "Racial Mixing" manages to cull from Montagu's chapter while still upholding *The Urantia Book's* general teachings about the nature of race and the reality of innate racial inequalities.

Further research has turned up other probable source material for this section. Apparently, the section is itself a hybrid of various streams of thought regarding the dangers and benefits of race mixing. A full UB/source comparison of this section will be published separately; for this present essay I will isolate several parallelisms

with Montagu's chapter as well as with passages from Frank H. Hankins's *The Racial Basis of Civilization* (1926), E. G. Conklin's *The Direction of Human Development* (1921), Popenoe and Johnson's *Applied Eugenics* (1918), and A. Hrdlicka's essay on "The Human Races" (1930).

6. RACIAL MIXTURES UB: 920-21; 82:6

Present-day prejudice against "half-castes," "hybrids," and "mongrels" . . .

...half-castes often impress those who are not disposed to judge them sympathetically as mentally and morally inferior to their parental stocks... That, indeed, is the precise significance implied in the term "half-caste" (Montagu: 101, italics added).

Mongrels and *hybrids* are not always inferior to their parents nor are these terms necessarily ones of reproach, as popular usage would indicate (Conklin, 1921: 48, italics added).

. . . arises because modern racial crossbreeding is, for the greater part, between the grossly inferior strains of the races concerned.

In many cases affecting the whites and negroes in the United States, moreover, the union has been a clandestine one, between inferiors of both sides, and frequently aggravated by intoxication... (Hrdlicka: 177).

As Castle has written: "...when such crossing does occur, it is in disregard of social conventions, race pride and race prejudice. Naturally therefore it occurs between *antisocial and outcast specimens* of the respective races..." (Montagu: 101, italics added).

You also get unsatisfactory offspring when the degenerate strains of the same race intermarry.

The same results follow the marriages of low-grade stocks within the same homogeneous racial group. . . (Hankins: 338).

Hybridization of superior and dissimilar stocks is the secret of the creation of new and more vigorous strains. And this is true of plants, animals, and the human species.

...crossing is one of nature's principal devices for the uninterrupted production of *ever new and more vigorous* types of life.... Darwin was probably the first biologist to suggest that it was the bringing together of *dissimilar* germinal substances... which produced an increase in size and vigor in hybrid plants and animals

Hybridization of plants in nature is a continuous phenomenon, in lower animals it is also continually proceeding, while in man it is an age-old process which was unquestionably operative among his protohuman ancestors (Montagu: 102: italics added).

Hybridization augments vigor and increases fertility.

In general outbreeding serves to increase physical vigor and vitality.... As early as 1859 Darwin wrote: "...crosses between the males and females of the same species,... which have slightly varied give vigour and fertility to the offspring" (Montagu: 103, 104).

Race mixtures of the average or superior strata of various peoples greatly increase creative potential, . . .

THE CREATIVE POWER OF "RACE" MIXTURE (Montagu: 100 [chapter title])

. . . as is shown in the present population of the United States of North America.

One may add that the blending of the racial elements contained in the original [American] settlers was distinctly good; but it would appear that the addition of new racial elements by recent immigration . . . will also make us more versatile in creative genius (Hankins: 285).

When such matings take place between the lower or inferior strata, creativity is diminished, . . .

It might well appear that the crosses at the top gave rise to a large proportion of... society's genius while the crossing at the bottom gave rise to much of its degeneracy (Hankins: 339).

Race blending greatly contributes to the sudden appearance of new characteristics, . . .

The new types which emerge . . . show some characters and qualities which are in their way somewhat novel, characters not originally possessed by although potentially present in the groups from which the parents have been derived (Montagu: 105).

. . . and if such hybridization is the union of superior strains, then these new characteristics will also be superior traits.

Among the mixtures that thus arise the superior variations of both races will occasionally be brought together and thus give rise to individuals with a more extraordinary combination of gifts than could arise in either race alone (Hankins: 333).

As long as present-day races are so overloaded with inferior and degenerate strains, race intermingling on a large scale would be most detrimental, but most of the objections to such experiments rest on social and cultural prejudices rather than on biological considerations.

There can be little doubt that those who deliver themselves of unfavorable judgments concerning "race-crossing" are merely expressing their *prejudices*. For within the framework which encloses the half-caste we are dealing with a conspicuous example of the action of *socially* depressing factors, not with the effects of *biological* ones (Montagu: 102, italics added).

Hybridization makes for species improvement because of the role of the dominant genes.

The evidence indicates that hybrid vigor results because each parent supplies dominant genes for which the other parent is recessive (Montagu: 105).

Racial intermixture increases the likelihood of a larger number of the desirable dominants being present in the hybrid.

The more unlike two human mating groups are genetically, *the more likely* it is that for many characters the hybrid offspring will be superior to either of the parental groups. . . (Montagu: 132, italics added).

. . . hybrid vigor . . . frequently manifests itself in the F_1 or hybrid generation . . . Its appearance is doubtless a consequence of the combination of an unusual *number* of dominant factors for growth and vigor in the first cross. . . (Hankins: 331, italics added).

For the past hundred years more racial hybridization has been taking place on Urantia than has occurred in thousands of years.

Today over the greater part of the earth human hybridization is proceeding at vastly more rapid rates than at any previous period in the history of man. . . (Montagu: 109).

The danger of gross disharmonies as a result of crossbreeding of human stocks has been greatly exaggerated.

Davenport has made the claim that hybridization sometimes produces disharmonies. . . [O]ne is not surprised to discover that the findings upon which this assertion rests have been most strangely exaggerated (Montagu: 118).

Interbreeding between the highest types of the white, red, and yellow races would immediately bring into existence many new and biologically effective characteristics.

. . . it is clear that the combining of the different genetic potentialities of the more highly endowed strains of two well-endowed races will increase the likelihood of those rare combinations which represent the genius of the human race (Hankins: 372).

Mixtures of the white and black races are not so desirable in their immediate results, . . .

Heterosis [i.e. increased vigor and fertility in first-generation hybrids] is not known to occur in White-Negro crosses. . . (Hankins, *Introduction to the Study of Society*: 126)

. . . neither are such offspring so objectionable as social and racial prejudice would seek to make them appear. Physically, such white-black hybrids are excellent specimens of humanity, notwithstanding their slight inferiority in some other respects.

AUSTRALIAN-WHITE CROSSES

Social conditions could not be more unfavorable for the offspring of aboriginal [called "black" in Australia]-white crosses than they are in Australia, . . . yet all unprejudiced observers agree that the offspring of such crosses represent an excellent physical type. . . . "The majority are of a mediocre type, often but little inferior to the inhabitants of small white communities..." (Montagu: 111-14).

When a primary Sangik race amalgamates with a secondary Sangik race, the latter is considerably improved at the expense of the former.

The general effect of the hybridization of races cannot fail to lead to a lowering of the qualities of the higher race and a raising of the qualities of the lower one (Conklin, 51).

If such a union occurs between two mentally unequal races, such as the white and black, the children are generally an improvement on the belated parent, though not equaling the more gifted one (Hrdlicka, 177).

And on a small scale -- extending over long periods of time -- there can be little serious objection to such a sacrificial contribution by the primary races to the betterment of the secondary groups.

But there are those who declare this it is small and mean to [take the authors' position condemning racial mixing]. They would have America open its doors indiscriminately to immigration, holding it a virtue to sacrifice one's self permanently for someone else's temporary happiness; they would equally have *the white race sacrifice itself for the Negro, by allowing a mingling of the two blood-streams*" (Popenoe and Johnson: 292, italics added).

After all, the real jeopardy of the human species is to be found in the unrestrained multiplication of the inferior and degenerate strains of the various civilized peoples rather than in any supposed danger of their racial interbreeding.

The evils, however, flowing from *the multiplication of inferior strains* are certainly little affected by the consequences of race mixture. . . . We may here join hands with Stoddard, McDougall, East, Holmes, and many others in the opinion that the relative super-fertility of inferior stocks in our population is a *threatening herald* of population deterioration (Hankins, 346: italics added).

X. JESUS, AND THE SUPREMACY OF THE SPIRITUAL OVER THE MATERIAL

After doing an intensive study of *The Urantia Book's* teachings on race, it is easy to exaggerate their importance. In fact, these teachings are a minor aspect of the revelation's grand picture. Parts I and IV of the book give scant mention to the topic, though in "The Life and Teachings of Jesus" we are told that Jesus, a keen student of human nature and a lover of humanity, was intrigued by the many diverse peoples he met in his travels:

He made intimate and personal contact with every one of the surviving races of Urantia excepting the red. He equally enjoyed his personal ministry to each of these varied races and blended peoples, and all of them were receptive to the living truth which he brought them.

UB: 1485; 134:2.3

The following passage eloquently states how unimportant temporal inequalities are when seen in the light of divine reality.

One day while resting at lunch, about halfway to Tarentum, Ganid asked Jesus a direct question as to what

he thought of India's caste system. Said Jesus: "Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not. Those who cannot know God are reckoned among the animals of any given realm. Mankind can appropriately be divided into many classes in accordance with differing qualifications, as they may be viewed physically, mentally, socially, vocationally, or morally, but as these different classes of mortals appear before the judgment bar of God, they stand on an equal footing; God is truly no respecter of persons. Although you cannot escape the recognition of differential human abilities and endowments in matters intellectual, social, and moral, you should make no such distinctions in the spiritual brotherhood of men when assembled for worship in the presence of God."

UB: 1468; 133:0.3

Ellen G. White was surely one of the two thousand human beings from whom the midwayer collected "thought gems and superior concepts of Jesus' teachings," for the above passage appears to incorporate a variety of her writings. Many of these statements were made in connection with her plan to widen the Seventh-day Adventist Church's outreach efforts to include people of color.

Caste and rank are not recognized by God and should not be by his workers ("Work Among the Colored People," *Advent Review and Sabbath Herald*, April 2, 1895: n.p.).

High and low, rich and poor, stand upon an equal footing, and none need seek in vain. . . (*The Spirit of Prophecy*, Vol. 2 [1870]: 252).

There are two distinct classes: One is loyal to God, keeping his commandments, while the other talks and acts like the world, casting away the word of God, which is truth, and accepting the words of the apostate, who rejected Jesus (*Special Testimony to Battle Creek Church*, n.d.: 37).

There are two distinct classes,—those who are saved through faith in Christ and through obedience to his law, and those who refuse the truth as it is in Jesus. . . ("Work Among the Colored People," *Advent Review and Sabbath Herald*, April 2, 1895: n.p.).

At the judgment bar of God we shall be called to account for every word we might have spoken but did

not ("Christ's Ambassadors," *Advent Review and Sabbath Herald*, May 29, 1900: n.p.).

How will it be with me in the Judgment? . . . This is a question for us to decide each for himself. All stand on an equal footing. We are all free moral agents; we may accept God's terms—keep his commandments and believe on Christ—and live; or we may disbelieve, pursue our own course, and perish ("Christ Our Life," *Bible Echo and Signs of the Times*, January 15, 1889: n.p.).

What marvelous condescension the Saviour showed in His work. How graciously, without

prejudice or partiality, He received all who came to Him, rich or poor, white or black. With Him there is no caste. "God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him" ("The Foundation of All True Godliness," *The Signs of the Times*, May 22, 1901: n.p.).

. . . In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood. . . . ("Our Example," *Advent Review and Sabbath Herald*, October 24, 1899: n.p.).◆

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THE HUMAN FACE—THE *THREE WHITE RACES*



Cro-Magnon blue man, p. 7
(pre-white biological foundation)



Swede (Nordic), pp. 9, 10



Norwegian (Nordic), pp. 9, 10



Ukrainian (Central), p. 10



Russian (Central), p. 10



Hungarian (Central), p. 10



Frenchman (Mediterranean), p. 10



Spaniard (Mediterranean), p. 10



Italian (Mediterranean), p. 10

THE HUMAN FACE—ANDITE INFLUENCE ABROAD



white/Australian aborigine mix



northern Chinese



Ethiopian



Japanese nobleman



Easter Islander



Samoa chief



Hawaiian queen



Polynesian



Inca type

GOD'S ORCHESTRA

by Saskia Raevouri

Picture an orchestra. God is the conductor. God has composed a beautiful symphony, but unless there are instruments there will be no music. So, he gets a piano. Now he hears a strain, but it sounds rather monotonous. He adds a violin, bass, and drums; they learn to get in tune with each other and produce a sound that is pleasant but limited. He adds more and more instruments—cellos, harps, guitars, oboes, flutes, trumpets, trombones, saxophones, horns, clarinets, cymbals, and xylophones. At first they all hit wrong notes, but as each finds his key and learns to harmonize with the others together they produce a much richer, deeper and more beautiful sound than the four basic instruments alone. Now God really has something to conduct!

Each instrument alone falls short compared with how it sounds in concert with all the others. Each instrument is unique; an oboe can never sound like a flute, a trumpet will never be an xylophone. And how dull to have an orchestra composed entirely of pianos, all playing the same note at the same time!

And so it is with race on our planet. We have all the components of the orchestra but we have not yet learned how to play together, let alone to allow God in as the conductor. The violin complains that he is not a piano; the oboe believes he is inferior to the harp. Yet if each individual in each race took the time to find his unique form of expression, to discover where he fits into the whole, the world would soon be making beautiful music.

When *The Urantia Book* talks about race, many are offended that it casually mentions superior versus inferior races. A person falling into the latter category may feel he has gotten a bad deal. "I just don't understand why God wouldn't create everyone equal," he grumbles. Or, "Why do I have to be green, or orange, or indigo, and go through life in a secondary Sangik body?" When we read that on some worlds there are *only* primary Sangiks, we might say, "Then why would God *purposely* create—or permit the creation of—inferior people, and why do I have to be one of them?"

"The evolution of six or of three colored races provides certain very desirable variations in mortal types and affords an otherwise unattainable expression of diverse human potentials. These modifications are beneficial to the

progress of mankind as a whole provided they are subsequently upstepped by the imported Adamic or violet race." UB: 584; 51:4.4

"Of the six colored Sangik races, three were primary and three were secondary. Though the primary races—blue, red, and yellow—were in many respects superior to the three secondary peoples, it should be remembered that these secondary races had many desirable traits which would have considerably enhanced the primary peoples if their better strains could have been absorbed." UB: 919; 82:6.2

Here is one example of how this might work: The book tells us that the outstanding characteristic of the orange race was "their peculiar urge to build, to build anything and everything, even to the piling up of vast mounds of stone just to see which tribe could build the largest mound." It also says that "a blend of the blue man with the Andon stock produced an artistically gifted type." So, let's pair up an orange woman with a blue/Andonite man—their descendants might produce vast, artistic mounds of stone. Now if we inject these people with a dose of violet blood, which would accelerate their creative imaginations, they could very well build the pyramids of Giza, or cities such as the Inca Macchu Picchu in Peru.

In tracing the racial migrations I have concluded that it was exactly this racial blend that produced these great stone-structure-based civilizations. The violets on their own could not have achieved it, neither could the blues nor the oranges—they needed their particular inherent traits and essences to be bought together. It's like the ingredients in a recipe: depending on what you combine you will wind up with either a fruitcake or a meatloaf.

The plan was for the different qualities of each race to be mingled for more versatility, well in advance of Adam and Eve's mission as biologic uplifters. By then the races would have reached "the apex of biologic evolution," and would have been ready for upstepping. Due to the failure of the Planetary Prince to execute his mission, thereby causing widespread chaos among the evolutionary races, the plans for blending the races went awry, leaving some individuals with comparatively high

doses of “superior” genes and others with little or none, stranded in a secondary Sangik body. And the subsequent default of Adam and Eve left some pockets of humanity abundantly upstepped, while others not at all.

“Having failed to achieve race harmonization by the Adamic technique, you must now work out your planetary problem of race improvement by other and largely human methods of adaptation and control.”

UB: 586; 51:5.7

The above statement is a fact. While for some, race is a touchy subject that they would rather the book had not gone into, these Politically Incorrect Papers are extremely informative as they clearly show us how we got into today’s global mess. We are not advised to weed out the “inferior” races but the “defectives and degenerates”—those who can never know God—that are to be found in *all* the races. We can’t bury our heads in the sand to hide the problem—it is with us whether we like it or not, and eventually it must be dealt with.

Our bodies are all different, but the spirit within is the same—our bodies are merely vehicles to give that spirit a way to express itself. If God wanted us all alike he would have created us so. Part of our mission in life is to discover who we are and how we can contribute to the whole. The colors of our skins have nothing to do with it. One day the world will awaken to the fact that *we are not our bodies*—we are what is *inside* our bodies. When that day comes, we will finally begin to take our first baby steps out of the darkness and start edging our way into light and life.

One might say, “What does all this have to do with my search for God, with my spiritual growth?” We can look for God and find him anyway. However, as the universe is not only spiritual but also physical and morontial, the more diverse qualities we can assimilate and incorporate into our beings the more interesting we will be to the Father when we finally stand before him billions of years from now, as well as to the fellow travelers we meet along the way.

And while we are still on this planet, learning to deal with those who are different teaches us spiritual realities—tolerance, patience, acceptance, love, kindness, compassion, altruism. If we can’t learn those things here, just imagine what awaits us on the mansion worlds and beyond when we are confronted with beings from other planets and universes! I say, let’s at least become brothers and sisters under the skin while we are on Urantia so we can face those *really* strange critters from other planets as one united family. What would they think of us if we were divided against each other?

“Though human beings differ in many ways, the one from another, before God and in the spiritual world all mortals stand on an equal footing. There are only two groups of mortals in the eyes of God: those who desire to do his will and those who do not. As the universe looks upon an inhabited world, it likewise discerns two great classes: those who know God and those who do not.” UB: 1468; 133:0.3

So, let’s all tune up our instruments and learn to play in God’s symphony orchestra! ♦



