



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

a m a l g a m a t i o n .
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*

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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

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,

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

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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.

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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.

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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?

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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.

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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.

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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.

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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 biologic 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 monarchical 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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