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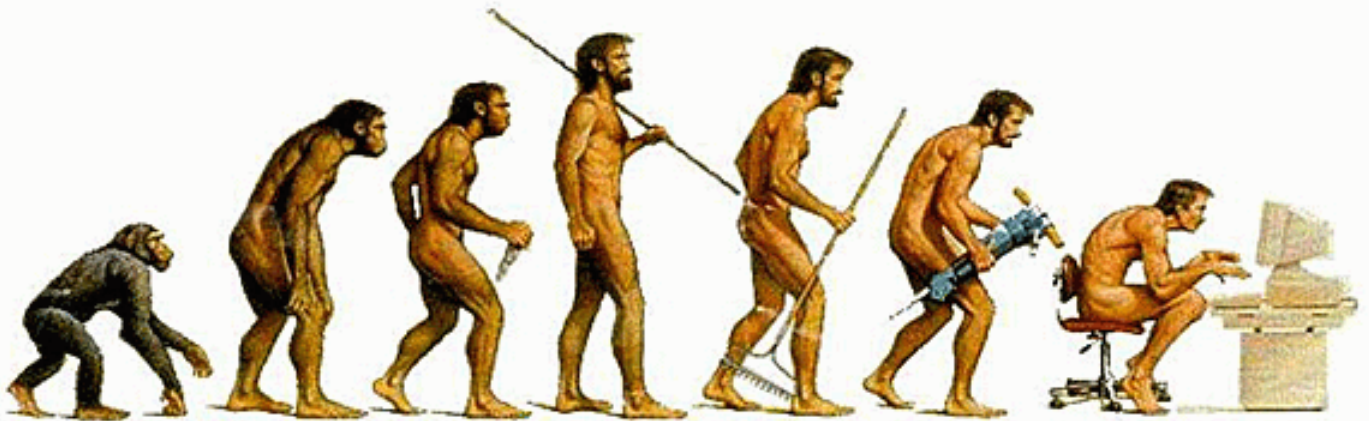
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Eugenics, Race, and *The Urantia Book*

by Halbert Katzen, J.D.

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Chapter 1: Purpose and Parameters

The primary purpose of this paper is to provide a comprehensive review of statements in *The Urantia Book* related to eugenics and race and, in particular, to focus on aspects of this topic that are more likely to be misinterpreted and/or cause concern.

The UBtheNEWS project documents how new discoveries and scientific advances increasingly support *The Urantia Book's* account of planetary history as well as some of its other statements. Some UBtheNEWS reports involve sections from *The Urantia Book* that address eugenics and race. As the field of genetics continues to make advances, reports in this category also continue to increase. UBtheNEWS is primarily for people who are unfamiliar with *The Urantia Book*. For people unfamiliar with the fuller context of the book's statements about eugenics and race, the limited selections quoted in UBtheNEWS reports, naturally, raise more questions about *The Urantia Book* than provide answers. This problem led to the preparation of this paper.

People, of course, have legitimate concerns and strongly held beliefs and opinions on eugenics and race. Perhaps because of the size and complexity of the undertaking, this is the first effort in over fifty years to create a comprehensive review of what *The Urantia Book* says about eugenics and race. Because UBtheNEWS is responsible for leading people to these easily misunderstood sections of the book, the importance of creating the *Eugenics, Race, and The Urantia Book* paper became self-evident.

The authors of *The Urantia Book* integrate the material on eugenics and race with theological and cosmological statements that are outside the scope of this paper. However, in order to provide readers with the benefit of reading direct quotes, to a certain extent, some of this material needs to be explained.

Even among those who consider themselves scholars of *The Urantia Book* and accept it as an authentic revelation, there is ongoing debate and a wide variety of opinion on the book's statements about eugenics and race.¹ Because this subject is controversial within the community of Urantia Book "reader-believers," a secondary purpose of this paper is to contribute to progressive appreciation of the topic amongst reader-believers.

The following wisdom from *The Urantia Book* guided the preparation of the paper:

True and genuine inward certainty does not in the least fear outward analysis, nor does truth resent honest criticism. You should never forget that intolerance is the

¹ *The Urantia Book* describes many orders of "angels" that exist "between" mortals and God and asserts that various orders of these celestial beings contributed to the authorship the book. No human being claims to have written the book. The process of getting the text from them to us apparently involved animating a person while he was asleep. Little information was revealed about this process and the person involved chose to remain anonymous. All persons directly associated with this process are now deceased. The generally accepted wisdom for the secrecy is to allow this revelatory gift to humanity to be as unencumbered as possible by association with any particular individual(s).

mask covering up the entertainment of secret doubts as to the trueness of one's belief. No man is at any time disturbed by his neighbor's attitude when he has perfect confidence in the truth of that which he wholeheartedly believes. Courage is the confidence of thoroughgoing honesty about those things which one professes to believe. Sincere men are unafraid of the critical examination of their true convictions and noble ideals.²

But logic can never succeed in harmonizing the findings of science and the insights of religion unless both the scientific and the religious aspects of a personality are truth dominated, sincerely desirous of following the truth wherever it may lead regardless of the conclusions which it may reach.

...

What both developing science and religion need is more searching and fearless self-criticism, a greater awareness of incompleteness in evolutionary status. The teachers of both science and religion are often altogether too self-confident and dogmatic. Science and religion can only be self-critical of their *facts*. The moment departure is made from the stage of facts, reason abdicates or else rapidly degenerates into a consort of false logic.³

Organization of the paper

Jumping ahead to the later chapters is discouraged because issues about race are in many ways a subcategory of eugenic. After all, many issues involving eugenics arise even if everyone had the same color skin. Additionally, quotes from *The Urantia Book* used in later chapters presume familiarity with concepts that were explained in earlier chapters.

Chapter 2, "Setting the Standard," presents the moral and ethical framework of *The Urantia Book* along with its commentary on the integration of an individual's personal beliefs and values with social and political activities. Chapter 3: "Terminology" addresses issues related to semantics and physiology, how the word *eugenics* is used (and avoided) in contemporary culture, and how it is used in *The Urantia Book*. And Chapter 4 reviews what the authors say about human rights.

Collectively, Chapters 2, 3, and 4 provide a general context for the review of *The Urantia Book's* depiction of our genetic history. This history necessarily involves quoting sections from the book that contain theological and cosmological statements. This general perspective on *The Urantia Book's* moral and philosophical foundation allows for a more efficient presentation of the theological and cosmological references that are integrated into its statements about eugenics and race.

Chapter 5: "When Genetic Differences Occurred" presents *The Urantia Book's* account of humanity's genetic history. When selecting quotes for this chapter, preference was given to descriptions that also mention that there are no pure races left.

² [The Urantia Book 146:3.2](#)

³ [The Urantia Book 103:7.5.7](#)

The next three chapters present some of the overarching issues related to eugenics and race. Chapter 6: “The Value of Variety and Racial Vitality” explains why life is intentionally designed to evolve into various colored races that eventually blend into a superior hybrid, ideally including a balanced mixture. Chapter 7: “Cultural Progress, Overpopulation, and Subnormal Human Beings” explores the eugenics issues faced by humanity independent of race. Chapter 8: “Modern Peoples and Slavery” provides a perspective on the implications of going through all the steps in a gradual evolutionary process—from barely being more than animals to perfecting an advanced civilization.

The next two chapters focus on inherent difficulties involved with deciphering the fossil records and some of the problems scholars have created by misinterpreting these records. Chapter 9: “Skull Shapes and Skeletal Types” reviews *The Urantia Book*’s statements about our physical evolution; it shows how the authors are trying to provide us with a better set of initial assumptions as we try to piece together the fossil record and integrate these discoveries with insights gleaned from other fields, like genetics. Chapter 10: “Aryans and Whites” focuses on how *The Urantia Book* uses these terms.

Chapter 11: “Differences Between the Colored Races” and Chapter 12: “Racial Blending” review *The Urantia Book*’s statements about racial differences and its commentary about blending of the various races.

The final chapter, “Eugenics, Race, and Morality,” reviews *The Urantia Book*’s statements about eugenics and race covered in the later chapters and integrates this with the philosophic foundation and moral standards covered in the earlier chapters.

Chapter 2: Setting the Standard

Interpreting written work with a mature and positive attitude is especially crucial with subjects that are controversial and complex. In *The Urantia Book* this issue is addressed directly in a section titled *The Rule Of Living*:

On the evening of this same Sabbath day, at Bethany, while Jesus, the twelve, and a group of believers were assembled about the fire in Lazarus's garden, Nathaniel asked Jesus this question: "Master, although you have taught us the positive version of the old rule of life, instructing us that we should do to others as we wish them to do to us, I do not fully discern how we can always abide by such an injunction. Let me illustrate my contention by citing the example of a lustful man who thus wickedly looks upon his intended consort in sin. How can we teach that this evil-intending man should do to others as he would they should do to him?"

When Jesus heard Nathaniel's question, he immediately stood upon his feet and, pointing his finger at the apostle, said: "Nathaniel, Nathaniel! What manner of thinking is going on in your heart? Do you not receive my teachings as one who has been born of the spirit? Do you not hear the truth as men of wisdom and spiritual understanding? When I admonished you to do to others as you would have them do to you, I spoke to men of high ideals, not to those who would be tempted to distort my teaching into a license for the encouragement of evildoing."

When the Master had spoken, Nathaniel stood up and said: "But, Master, you should not think that I approve of such an interpretation of your teaching. I asked the question because I conjectured that many such men might thus misjudge your admonition, and I hoped you would give us further instruction regarding these matters." And then when Nathaniel had sat down, Jesus continued speaking: "I well know, Nathaniel, that no such idea of evil is approved in your mind, but I am disappointed in that you all so often fail to put a genuinely spiritual interpretation upon my commonplace teachings, instruction which must be given you in human language and as men must speak. Let me now teach you concerning the differing levels of meaning attached to the interpretation of this rule of living, this admonition to 'do to others that which you desire others to do to you':

"1. *The level of the flesh.* Such a purely selfish and lustful interpretation would be well exemplified by the supposition of your question.

"2. *The level of the feelings.* This plane is one level higher than that of the flesh and implies that sympathy and pity would enhance one's interpretation of this rule of living.

"3. *The level of mind.* Now come into action the reason of mind and the intelligence of experience. Good judgment dictates that such a rule of living should be interpreted in consonance with the highest idealism embodied in the nobility of profound self-respect.

“4. *The level of brotherly love.* Still higher is discovered the level of unselfish devotion to the welfare of one's fellows. On this higher plane of wholehearted social service growing out of the consciousness of the fatherhood of God and the consequent recognition of the brotherhood of man, there is discovered a new and far more beautiful interpretation of this basic rule of life.

“5. *The moral level.* And then when you attain true philosophic levels of interpretation, when you have real insight into the *rightness* and *wrongness* of things, when you perceive the eternal fitness of human relationships, you will begin to view such a problem of interpretation as you would imagine a high-minded, idealistic, wise, and impartial third person would so view and interpret such an injunction as applied to your personal problems of adjustment to your life situations.

“6. *The spiritual level.* And then last, but greatest of all, we attain the level of spirit insight and spiritual interpretation which impels us to recognize in this rule of life the divine command to treat all men as we conceive God would treat them. That is the universe ideal of human relationships. And this is your attitude toward all such problems when your supreme desire is ever to do the Father's will. I would, therefore, that you should do to all men that which you know I would do to them in like circumstances.”

Nothing Jesus had said to the apostles up to this time had ever more astonished them. They continued to discuss the Master's words long after he had retired. While Nathaniel was slow to recover from his supposition that Jesus had misunderstood the spirit of his question, the others were more than thankful that their philosophic fellow apostle had had the courage to ask such a thought-provoking question.⁴

The Urantia Book encourages embracing a moral model that has gained near universal acceptance amongst religious leaders and humanitarian secularists, alike—treat people like family.

Human families must balance group and individual interests; wise and loving parents appropriately prioritize group interests over individual interests in carrying out their family responsibilities. Similarly, as responsible citizens and civil leaders, we must also prioritize group interests over individual interests. Just as families need to be respected for striking this balance in a variety of ways, on the macro level we also need to respect that reasonably minded people differ on how to strike a balance between our prioritized, but ever competing, group and individual interests.

The Urantia Book can do no more, concerning eugenics and race, than demand the highest moral and ethical standards. And this is exactly what it does by putting the entire discussion within the context of family relations:

⁴ [Urantia Book 147:4.1-10](#)

Sonship in the kingdom, from the standpoint of advancing civilization, should assist you in becoming the ideal citizens of the kingdoms of this world since brotherhood and service are the cornerstones of the gospel of the kingdom. The love call of the spiritual kingdom should prove to be the effective destroyer of the hate urge of the unbelieving and war-minded citizens of the earthly kingdoms. But these material-minded sons in darkness will never know of your spiritual light of truth unless you draw very near them with that unselfish social service which is the natural outgrowth of the bearing of the fruits of the spirit in the life experience of each individual believer.

...

You should be made all the better citizens of the secular government as a result of becoming enlightened sons of the kingdom; so should the rulers of earthly governments become all the better rulers in civil affairs as a result of believing this gospel of the heavenly kingdom. The attitude of unselfish service of man and intelligent worship of God should make all kingdom believers better world citizens, while the attitude of honest citizenship and sincere devotion to one's temporal duty should help to make such a citizen the more easily reached by the spirit call to sonship in the heavenly kingdom.

...

When a kingdom believer is called upon to serve the civil government, let him render such service as a temporal citizen of such a government, albeit such a believer should display in his civil service all of the ordinary traits of citizenship as these have been enhanced by the spiritual enlightenment of the ennobling association of the mind of mortal man with the indwelling spirit of the eternal God. If the unbeliever can qualify as a superior civil servant, you should seriously question whether the roots of truth in your heart have not died from the lack of the living waters of combined spiritual communion and social service. The consciousness of sonship with God should quicken the entire life service of every man, woman, and child who has become the possessor of such a mighty stimulus to all the inherent powers of a human personality.⁵

The principles employed for wisely balancing group, subgroup, and individual interests are fundamentally the same on the micro level as on the macro level, for family members and for citizens, for parents and for civil leaders.

Regarding the role of religions and religionists in politics and culture, *The Urantia Book* teaches:

Religionists must function in society, in industry, and in politics as individuals, not as groups, parties, or institutions. A religious group which presumes to function as such, apart from religious activities, immediately becomes a political party, an economic organization, or a social institution. Religious collectivism must confine its efforts to the furtherance of religious causes.

⁵ [Urantia Book 178:1.4,8,13](#)

Religionists are of no more value in the tasks of social reconstruction than nonreligionists except in so far as their religion has conferred upon them enhanced cosmic foresight and endowed them with that superior social wisdom which is born of the sincere desire to love God supremely and to love every man as a brother in the heavenly kingdom. An ideal social order is that in which every man loves his neighbor as he loves himself.⁶

The religionist is not unsympathetic with social suffering, not unmindful of civil injustice, not insulated from economic thinking, neither insensible to political tyranny. Religion influences social reconstruction directly because it spiritualizes and idealizes the individual citizen. Indirectly, cultural civilization is influenced by the attitude of these individual religionists as they become active and influential members of various social, moral, economic, and political groups.

The attainment of a high cultural civilization demands, first, the ideal type of citizen and, then, ideal and adequate social mechanisms wherewith such a citizenry may control the economic and political institutions of such an advanced human society.

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.

Many individual social reconstructionists, while vehemently repudiating institutionalized religion, are, after all, zealously religious in the propagation of their social reforms. And so it is that religious motivation, personal and more or less unrecognized, is playing a great part in the present-day program of social reconstruction.

The great weakness of all this unrecognized and unconscious type of religious activity is that it is unable to profit from open religious criticism and thereby attain to profitable levels of self-correction. It is a fact that religion does not grow unless it is disciplined by constructive criticism, amplified by philosophy, purified by science, and nourished by loyal fellowship. (emphasis added)

There is always the great danger that religion will become distorted and perverted into the pursuit of false goals, as when in times of war each contending nation prostitutes its religion into military propaganda. Loveless zeal is always harmful to religion, while persecution diverts the activities of religion into the achievement of some sociologic or theologic drive.

Religion can be kept free from unholy secular alliances only by:

1. A critically corrective philosophy.

⁶ [Urantia Book 99:2.3.4](#)

2. Freedom from all social, economic, and political alliances
3. Creative, comforting, and love-expanding fellowships.
4. Progressive enhancement of spiritual insight and the appreciation of cosmic values.
5. Prevention of fanaticism by the compensations of the scientific mental attitude.

Religionists, as a group, must never concern themselves with anything but religion, albeit any one such religionist, as an individual citizen, may become the outstanding leader of some social, economic, or political reconstruction movement.

It is the business of religion to create, sustain, and inspire such a cosmic loyalty in the individual citizen as will direct him to the achievement of success in the advancement of all these difficult but desirable social services.⁷

The institutionalized church may have appeared to serve society in the past by glorifying the established political and economic orders, but it must speedily cease such action if it is to survive. Its only proper attitude consists in the teaching of nonviolence, the doctrine of peaceful evolution in the place of violent revolution—peace on earth and good will among all men.⁸

[R]eligion should not be directly concerned either with the creation of new social orders or with the preservation of old ones. True religion does oppose violence as a technique of social evolution, but it does not oppose the intelligent efforts of society to adapt its usages and adjust its institutions to new economic conditions and cultural requirements.⁹

As a text that integrates theology, cosmology, history, and philosophy, *The Urantia Book* is direct in addressing the role that religious institutions and religious individuals should play with respect to social and political institutions. The basic principles and values that have become known as “the separation of church and state,” are expanded on and advanced in *The Urantia Book*. And placing them in the larger context of social service and family relations further uplifts these teachings.

Parental love loves each child the same; parental wisdom treats each child with respect to their individuality. Wise parents give due consideration to the inherent capacities of their children both for the good of the individual child and for the good of the family as a whole. Just as parents have a duty to consider both the individual and the group interests, and to do so with equal love for all their children irrespective of their differences, the authors encourage us, as citizens, to similarly embrace moral and ethical obligations both to individuals as well as to humanity as a whole (and its various subdivisions.) According to *The Urantia Book*, “The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience,

⁷ [Urantia Book 99:3.3-11](#)

⁸ [Urantia Book 99:2.5](#)

⁹ [Urantia Book 99:0.2](#)

altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men.”¹⁰

Parents—because they know that they love their children—can speak plainly about the variety of inherent and environmental gifts and challenges that effect the lives of their children. When, as wise and loving parents, we speak about the strengths and weaknesses of our children, this is not a reflection of favoritism. Considering what is best for one’s family collectively does not mean we love our children any less as individuals. Similarly, the authors of *The Urantia Book* and our civil leaders deserve the same consideration when addressing issues that are critical to our collective wellbeing, like eugenics and race.

As with children, human culture has growth stages, stages that mark major turning points and transitions. We grow both individually and collectively; our cultures are as diverse in their dispositions and maturity levels as are our children. Having an opinion about what it means for children to develop and progress over time is just as important and valid for parents in relationship to children as it is for citizens in relationship to humanity. Having objective standards that are equally applied to all of humanity is just as important and valid for our civil leaders as it is for parents.

¹⁰ [Urantia Book 84:7.28](#)

Chapter 3: Terminology

The Word Eugenics and Its Use in *The Urantia Book*

In his book *War Against the Weak*, Edwin Black explains, “The word eugenics derives from the Greek word eu (good or well) and the suffix -genēs (born), and was coined by Sir Francis Galton in 1883, who defined it as ‘the study of all agencies under human control which can improve or impair the racial quality of future generations’.”¹¹ An example of a contemporary dictionary definition of *eugenics* is: “noun (used with a singular verb); the study of or belief in the possibility of improving the qualities of the human species or a human population, esp. by such means as discouraging reproduction by persons having genetic defects or presumed to have inheritable undesirable traits (negative eugenics) or encouraging reproduction by persons presumed to have inheritable desirable traits (positive eugenics).”¹²

The issue is whether a gene is well or ill, not whether a person is good or evil.

Notwithstanding that *The Urantia Book* has extensive commentary on issues related to eugenics, genetics, and race, **the authors only use the word *eugenics* one time**. For a subject as controversial as eugenics, this literary technique of using the word once reflects a noteworthy degree to foresight, creativity, and attention to detail. Drawing all those who would consider *The Urantia Book*’s position on eugenics into an awareness of its overarching perspective on this subject, the word appears in a chapter about the nature of the soul in a subsection called *The Inner Life*.

It is only the inner life that is truly creative. Civilization can hardly progress when the majority of the youth of any generation devote their interests and energies to the materialistic pursuits of the sensory or outer world.

The inner and the outer worlds have a different set of values. Any civilization is in jeopardy when three quarters of its youth enter materialistic professions and devote themselves to the pursuit of the sensory activities of the outer world. Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion, and cosmology.

...

Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative

¹¹ Edwin Black, *War Against the Weak, Eugenics and America's Campaign to Create a Master Race*. Page 18.

¹² Dictionary.com Unabridged; Based on the Random House Dictionary, © Random House, Inc. 2010.

imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries? Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world. Today the nations of the world are directed by men who have a superabundance of ideas, but they are poverty-stricken in ideals. That is the explanation of poverty, divorce, war, and racial hatreds.

This is the problem: If freewill man is endowed with the powers of creativity in the inner man, then must we recognize that freewill creativity embraces the potential of freewill destructivity. And when creativity is turned to destructivity, you are face to face with the devastation of evil and sin—oppression, war, and destruction.¹³

Emphasizing issues related to young adulthood makes the one use of the word *eugenics* all the more poignant. But this is not the main context in which the word is used. The authors of *The Urantia Book* placed their single use of *eugenics* near the end of five chapters that focus on the broader context of how our relationship to God impacts the growth of our soul. They contrast the creative and socially serviceable consideration of eugenics with our uncivilized, destructive, and inappropriate attachments to “prejudice, hate, fears, resentments, revenge, and bigotries.” Its commentary not only affirms the potential for human progress, but also emphasizes the personal responsibility that we each have to wisely participate in the process of making cultural progress. In the same section that encourages applying ourselves to the issue of eugenics, “oppression, war, and destruction” are rejected as mechanism for social change.

The Urantia Book emphasizes how eugenics effects our soul, how eugenics expresses the willingness to work towards our ideals of service as earthly citizens. None of the physical aspects of eugenics are addressed in this section of the book. The authors simply make it clear that, whatever the physical facts may be regarding this subject, eugenics is *not* to be turned into an excuse for the mistreatment or hatred of others.

The Use of the Word Eugenics in Contemporary Culture

For some people the word eugenics is a *bad* word. Horrified by how humanity has acted in the past, they attempt to redefine the word in a manner that is inconsistent with its original meaning and dictionary definition; they demand that the word *eugenics* be transformed into something that is inappropriate and evil *by definition*. Other people may nominally accept the “technical” definition, but exhibit such a low opinion of humanity that the word becomes “guilty by association” no matter who uses it or how.

However well intentioned a person may be in their attempt to redefine the word *eugenics*, the wisdom of such an effort warrants scrutiny. The first casualty in linguistic wars over the definition of terms all too often is not only the death of ideas, but even worse, it is the death of *creative and progressive thinking*. Turning eugenics into a bad word, redefining it in a manner contrary to its original and dictionary definition, is nothing more than a transparent attempt, based on fear and a low opinion about humanity, to make certain thoughts “unthinkable” and to eliminate progressive and creative thinking. Typically the next step in killing off the

¹³ [Urantia Book 111:4.3,4,9-11](#)

conversation is to pretend the new “politically correct” definition is the correct or only definition of eugenics. Such assertions become the justification for misinterpreting anything written that uses the original, dictionary definition of eugenics. Such tactics are, of course, intellectually dishonest and indicate either the inability to think outside of one’s own belief system or the intentional misrepresentation of someone else’s perspective.

If such atrocities are allowed to become the justification for rejecting eugenics, then we become complicit in destroying our ability to think and communicate clearly.

If someone intentionally uses a hammer to attack another person without cause, does this make the hammer bad? Does a hammer become a bad thing once a certain number of people get hurt by it—intentionally or unintentionally, with good or bad intentions? Would a large enough group of people using hammers with hateful motivations and for destructive purposes make the hammer bad and justify the outlawing of hammers?

What if people rejected the word democracy and its etymological meaning because governments have disallowed political enfranchisement based on race and gender? Would we be better off if the underlying and inherent principles of democracy were not progressively developed because the initial expressions are found to be lacking (by today’s standards)? Why would we allow democracy to evolve in a positive direction but not eugenics?

Semantics and Physiology

Writing about immediate circumstances for a contemporary audience is easier than writing for multiple generations of readers about issues that are ongoing. Certain challenges exist for authors who chose to address a broader audience regarding issues that can change considerably from generation to generation. With sensitive subjects, even when one is only addressing contemporaries, intended meanings are often misinterpreted. And what passes for tact in one generation may be completely misunderstood by future generations.

The Urantia Book is intended for a multigenerational audience. It claims to be an epochal *revelation*, intended “to reveal truth and co-ordinate essential knowledge” for generations to come.¹⁴ It is not only here to affirm our best thinking, but also to advance it. As an *epochal* revelation it is designed to stimulate better thinking across a wide spectrum of disciplines and for an extended period of time.

Speaking from this type of authoritative perspective may be very off putting for some people. Nonetheless, the authors write in a manner consistent with their revelatory assertions and place their credibility on the line by stating “the historic facts . . . will stand on the records of the ages to come.” Documenting support for this statement is, of course, the focus of the UBtheNEWS project. Because the audience for *The Urantia Book* is multigenerational and eugenics issues are multigenerational, the authors appropriately speak to us in plain language.

When it comes to eugenics, we need to get comfortable with using the same terminology for humans that we would use with other animals. However well intentioned it may be, the disinclination to use terminology consistently invites ambiguity and misinterpretation. The last

¹⁴ [Urantia Book 0:12.10](#)

thing this topic needs is a whole new set of words to say exactly the same things about human physiology that would otherwise be perfectly acceptable to say about non human animals.

The factual basis for eugenics is well established and acknowledged whenever the discussion is reserved for nonhuman animals. According to *The Urantia Book*, even primitive man had enough common sense to note the nature and importance of eugenics. In the *Endogamy and Exogamy* section of a chapter titled “The Evolution of Marriage,” it states:

Very early the savage observed that race mixture improved the quality of the offspring. It was not that inbreeding was always bad, but that outbreeding was always comparatively better; therefore the mores tended to crystallize in restriction of sex relations among near relatives. It was recognized that outbreeding greatly increased the selective opportunity for evolutionary variation and advancement. The outbred individuals were more versatile and had greater ability to survive in a hostile world; the inbreeders, together with their mores, gradually disappeared. This was all a slow development; the savage did not consciously reason about such problems. But the later and advancing peoples did, and they also made the observation that general weakness sometimes resulted from excessive inbreeding.

While the inbreeding of good stock sometimes resulted in the upbuilding of strong tribes, the spectacular cases of the bad results of the inbreeding of hereditary defectives more forcibly impressed the mind of man, with the result that the advancing mores increasingly formulated taboos against all marriages among near relatives.¹⁵

The Urantia Book teaches, “The normal man should be fostered; he is the backbone of civilization and the source of the mutant geniuses of the race.”¹⁶ Quotes provided later in this paper will lend additional support to this clear theme—*The Urantia Book*’s statements about eugenics are incompatible with a “master race” agenda. It simply affirms what every breeder of domesticated animals discovered long ago: excessive inbreeding tends to undermine the general health of an animal and, in some cases, produces absolutely terrible results. Crossbreeding of average or above average stocks supports the robust development of various and desirable traits. The human animal is no different in this regard.

We now know that these hereditary issues have to do with the nature of genes and how they are transmitted from one generation to the next. And while *The Urantia Book*’s assertion that “the savage” figured this out a long time ago may be something that is not provable, clearly, practitioners of animal husbandry recognized these obvious issues long before the scientific age.

Progressive values cannot truly be progressive if they lead to the denial of facts. Denying the facts of science retards our personal growth as well as our collective development. It is an ironic tragedy that those who work to combat racial bigotry also often work against the implementation of humane, just, fair, and democratically established eugenics practices that would in all

¹⁵ [Urantia Book 82:5.1.2](#)

¹⁶ [Urantia Book 68:6.11](#)

likelihood help curtail, if not eliminate, the bigoted, violent, coercive, and non democratic eugenics practices that have been implemented in the past and continue to go on today.

If we want to put an end to racial bigotry, we need to acknowledge the difference between eugenics and racial bigotry. The failure to honor this distinction is counterproductive.

The Urantia Book teaches, “Only those who face facts and adjust them to ideals can achieve wisdom. Wisdom embraces both the fact and the ideal and therefore saves its devotees from both of those barren extremes of philosophy—the man whose idealism excludes facts and the materialist who is devoid of spiritual outlook.”¹⁷

¹⁷ [Urantia Book 160:4.8](#)

Chapter 4: Human Rights

Some people reject eugenics as a fundamental attack on “human rights,” specifically, procreation and related issues. Elevating the issue to this degree is an attack on government and the creation of a civilized society; governments necessarily curtail individual freedoms when they threaten the fundamental wellbeing of the group or other individuals. Procreation can hardly be considered something that is *only* a private matter.

If procreation were truly a private matter, justifiable concerns about overpopulation would never be a topic of conversation. Even without considering eugenics, the issue of overpopulation bears testament to the fact that personal procreation affects everyone. *The Urantia Book* offers a perspective on the subject of human rights and how this relates to eugenics and overpopulation.

Nature confers no rights on man, only life and a world in which to live it. Nature does not even confer the right to live, as might be deduced by considering what would likely happen if an unarmed man met a hungry tiger face to face in the primitive forest. Society's prime gift to man is security.

...

When rights are old beyond knowledge of origin, they are often called natural rights. But human rights are not really natural; they are entirely social. They are relative and ever changing, being no more than the rules of the game—recognized adjustments of relations governing the ever-changing phenomena of human competition.

What may be regarded as right in one age may not be so regarded in another. The survival of large numbers of defectives and degenerates is not because they have any natural right thus to encumber twentieth-century civilization, but simply because the society of the age, the mores, thus decrees.

Few human rights were recognized in the European Middle Ages; then every man belonged to someone else, and rights were only privileges or favors granted by state or church. And the revolt from this error was equally erroneous in that it led to the belief that all men are born equal.

The weak and the inferior have always contended for equal rights; they have always insisted that the state compel the strong and superior to supply their wants and otherwise make good those deficiencies which all too often are the natural result of their own indifference and indolence.

But this equality ideal is the child of civilization; it is not found in nature. Even culture itself demonstrates conclusively the inherent inequality of men by their very unequal capacity therefor. The sudden and nonevolutionary realization of supposed natural equality would quickly throw civilized man back to the crude usages of primitive ages. Society cannot offer equal rights to all, but it can

promise to administer the varying rights of each with fairness and equity. It is the business and duty of society to provide the child of nature with a fair and peaceful opportunity to pursue self-maintenance, participate in self-perpetuation, while at the same time enjoying some measure of self-gratification, the sum of all three constituting human happiness.¹⁸

Here *The Urantia Book* distinguishes between the ethical obligation of those involved with civil government to provide a fair and peaceful *opportunity* to participate in self-perpetuation from the actuality thereof. It is the opportunity that needs to be ethically administered in a civil society. The foundation that supports this viewpoint is built upon teachings that are intended for service-minded individuals, people willing to temper the value of individual freedoms when such would undermine what is best for the family of humanity. What *The Urantia Book* has to say cannot be expected to appeal to those who prioritize self-interest over what is best for the group.

Nonetheless, neither *The Urantia Book's* appeal to the best in humanity nor its assertions about humanity's progressive destiny directly addresses valid concerns for how eugenics practices might be (mis)used. Designing a good hammer, no matter how much it may be intended for nails, can be used to hit a lot of other things as well and it is altogether reasonable to bring up such potential problems.

History is filled with examples of how well intentioned efforts have sometimes produced terrible results. History also reveals that none of these problems ever occurred with a culture that identified itself with the teachings of *The Urantia Book*. The suggestion that in the future *The Urantia Book* might add fuel to such misdirected individuals or groups is purely speculative, disregards what the book actually teaches, and reflects cynicism about the human potential for progress. Conceivably, this text might be misused in spite of what it teaches. But the much more likely outcome is that *The Urantia Book* will help put an end to coercive violence and wars motivated by racial bigotry. This is, after all, what it is designed to do, at least in part.

The Urantia Book is an extraordinary text because it comprehensively and in plain modern language addresses spirituality, cosmology, history, science, and philosophy AND ALSO uniquely exhibits an emerging quality of credibility with respect to its history. There simply is no other text like this one; nothing even comes close. Therefore, the presumption that the explicit teachings of *The Urantia Book* will be used for racially bigoted agendas carried out violently, coercively, or in some other objectionable manner is not only baseless but also radically cynical . . . except for one potential problem.

“Evil” is being strategic when it associates itself with the “good.” In a political context, the classic example of this truism is the role of the provocateur. Therefore, it is possible, perhaps even likely, that some misguided individuals would want to associate themselves with *The Urantia Book* in order to discredit it. Such is life. The authors of *The Urantia Book* did what they could to minimize the opportunity for and effects of this type of abuse.

The one place that the word *eugenics* is found in *The Urantia Book* reveals:

¹⁸ [Urantia Book 70:9.1.2-7](#)

- 1) the authors use this word in a manner consistent with its original use and current dictionary definition,
- 2) they contextualize eugenics issues—along with ethics, sociology, philosophy, the fine arts, religion, and cosmology—as a noble pursuit that not only is socially valuable but also is directly related to the wellbeing of our souls, and
- 3) they admonish us that eugenics issues are not an excuse for “prejudice, hate, fears, resentments, revenge, and bigotries” or “oppression, war, and destruction.”

The authors of *The Urantia Book* indicate an obvious interest in making sure that this text cannot be easily manipulated to support “prejudice, hate, fears, resentments, revenge, and bigotries,” and “oppression, war, and destruction.” If people try to use it that way anyway, this is a reflection on them, not *The Urantia Book* or its adherents.

Chapter 5: History and Destiny

There are a number of unique assertions in *The Urantia Book* regarding the genetic history of humanity. Developing an understanding of its statements about eugenics and race requires a degree of familiarity with its version of our genetic history. *The history is not being offered as a justification for anything*. The book makes statements about our current circumstances that need to be understood within the historical context that it provides. Assessing the merits of *The Urantia Book* to a certain extent needs to be done on its own terms, even if one does not buy into the belief system. The historical perspective provides the necessary context for understanding the statements and recommendations that are made about our current circumstances—the problems we are facing, how we should think about them, and what we should do about them.

Providing the relevant sections on history requires presenting material that is intertwined with theological and cosmological aspects of *The Urantia Book*. When the later chapters cover material that directly addresses eugenics and race issues, the relevance of this information will become apparent.

Considering whether *The Urantia Book*'s statements regarding eugenics and race are morally consistent with the parallel standards of a loving parent and service-minded citizen discussed in Chapter 2 must be done independently of its theological and historical assertions. But there is a difference between *not believing* and *disbelieving*. The rejection of *The Urantia Book*'s authenticity is not a reasonable pretext for disparaging its position on eugenics and race any more than belief in its authenticity provides support for its position on these subjects. Hopefully, the ongoing nature of the UBtheNEWS project sufficiently encourages open-mindedness and helps readers avoid the bias of disbelief.

While the cosmological context of *The Urantia Book* may not be a *justification* for anything, it nonetheless reflects the *sensitivity* that this particular paradigm has to the issues at hand and merits consideration on this level. Because the topic of eugenics covers when and how it might be best to governmentally promote, restrict, or prohibit reproduction, a review of some of *The Urantia Book*'s statements about the relationship between procreation and the afterlife warrant some consideration.

Details about the afterlife provided in *The Urantia Book* exhibit a notable sensitivity to the value and importance of experiencing family life. Its cosmology asserts that there is a process for “equaling things out” in the afterlife with respect to parental experience. In referring to the last step in this first stage of the afterlife experience, *The Urantia Book* states, “Here you will be purged of all the remnants of unfortunate heredity, unwholesome environment, and unspiritual planetary tendencies. The last remnants of the "mark of the beast" are here eradicated.”¹⁹

The Urantia Book also provides a more detailed description of this process:

[Immediately upon resurrecting] . . . ascending mortals are afforded ample opportunities for compensating any and all experiential deprivations suffered on

¹⁹ [Urantia Book 47:9.1](#)

their worlds of origin, whether due to inheritance, environment, or unfortunate premature termination of the career in the flesh. This is in every sense true except in the mortal sex life and its attendant adjustments. Thousands of mortals . . . [begin their post-mortal experience] without having benefited particularly from the disciplines derived from fairly average sex relations on their native spheres. The mansion world experience [the first stage of the resurrection experience] can provide little opportunity for compensating these very personal deprivations. Sex experience in a physical sense is past for these ascenders, but in close association with . . . [an order of celestial beings (referred to as “Adamic”) whose families provide the necessary environment], both individually and as members of their families, these sex-deficient mortals are enabled to compensate the social, intellectual, emotional, and spiritual aspects of their deficiency. Thus are all those humans whom circumstances or bad judgment deprived of the benefits of advantageous sex association on the evolutionary worlds, . . . afforded full opportunity to acquire these essential mortal experiences in close and loving association with the supernal Adamic sex creatures . . .

[The relationship of this order of beings to our world is the subject of three of the most impressive reports published by UBtheNEWS: the Adam and Eve Report, the Garden of Eden Report, and the Gobekli Tepe Report.]

No surviving mortal . . . may ascend to Paradise . . . without having passed through that sublime experience of achieving parental relationship to an evolving child of the worlds or some other experience analogous and equivalent thereto. The relationship of child and parent is fundamental to the essential concept of the Universal Father and his universe children. Therefore does such an experience become indispensable to the experiential training of all ascenders [resurrected mortals].

. . . Thus do such . . . ascenders obtain the experience of parenthood by assisting the . . . Adams and Eves in rearing and training their progeny [on a world we visit after being resurrected].

All mortal survivors who have not experienced parenthood on the evolutionary worlds must . . . obtain this necessary training while sojourning in the homes of . . . Material Sons [and Daughters] and as parental associates of these superb fathers and mothers.²⁰

Overview of our human genetics

The Urantia Book asserts that humanity began about one million years ago, initially as one race. This, it says, occurred as the result of a series of progressive evolutionary mutations. According to *The Urantia Book*, the various colored races did not appear for another 500,000 years.²¹ (Eskimos are said to have a general appearance and skin color that most resembles the first humans.) The following describes this transition:

²⁰ [Urantia Book 45:6.3-6](#)

²¹ [Urantia Book 63:4.1](#)

850,000 years ago the superior Badonan tribes [a Urantia Book designation] began a warfare of extermination directed against their inferior and animalistic neighbors. In less than one thousand years most of the borderland animal groups of these regions had been either destroyed or driven back to the southern forests. This campaign for the extermination of inferiors brought about a slight improvement in the hill tribes of that age. And the mixed descendants of this improved Badonite stock appeared on the stage of action as an apparently new people—the *Neanderthal race*.²²

500,000 years ago the Badonan tribes of the northwestern highlands of India became involved in another great racial struggle. For more than one hundred years this relentless warfare raged, and when the long fight was finished, only about one hundred families were left. But these survivors were the most intelligent and desirable of all the then living descendants of Andon and Fonta [the first two human beings].

And now, among these highland Badonites there was a new and strange occurrence. A man and woman living in the northeastern part of the then inhabited highland region began suddenly to produce a family of unusually intelligent children. This was the Sangik family, the ancestors of all of the six colored races of Urantia. [*Sangik* is a coined term in *The Urantia Book* with the etymological meaning: blood-building or blood-foundation.]

These Sangik children, nineteen in number, were not only intelligent above their fellows, but their skins manifested a unique tendency to turn various colors upon exposure to sunlight. Among these nineteen children were five red, two orange, four yellow, two green, four blue, and two indigo. These colors became more pronounced as the children grew older, and when these youths later mated with their fellow tribesmen, all of their offspring tended toward the skin color of the Sangik parent.²³

The Urantia Book provides details about the migratory history and interrelationships between these six races. The following passages are examples of its extensive coverage of this topic and have been chosen to emphasize the point that there are no longer pure examples of the original Sangik races.

The red men early began to migrate to the northeast, on the heels of the retreating ice, passing around the highlands of India and occupying all of northeastern Asia. They were closely followed by the yellow tribes, who subsequently drove them out of Asia into North America.

When the relatively pure-line remnants of the red race forsook Asia, there were eleven tribes, and they numbered a little over seven thousand men, women, and children. These tribes were accompanied by three small groups of mixed ancestry,

²² [Urantia Book 64:3.5](#), also see Appendix 1: Urantia Book-based Taxonomy

²³ [Urantia Book 64:5.2](#)

the largest of these being a combination of the orange and blue races. These three groups never fully fraternized with the red man and early journeyed southward to Mexico and Central America, where they were later joined by a small group of mixed yellows and reds. These peoples all intermarried and founded a new and amalgamated race, one which was much less warlike than the pure-line red men. Within five thousand years this amalgamated race broke up into three groups, establishing the civilizations respectively of Mexico, Central America, and South America. The South American offshoot did receive a faint touch of the blood of Adam [The Adamic race—"the blood of Adam"—is discussed later in this chapter].

To a certain extent the early red and yellow men mingled in Asia, and the offspring of this union journeyed on to the east and along the southern seacoast and, eventually, were driven by the rapidly increasing yellow race onto the peninsulas and near-by islands of the sea. They are the present-day brown men.

The yellow race has continued to occupy the central regions of eastern Asia. Of all the six colored races they have survived in greatest numbers. While the yellow men now and then engaged in racial war, they did not carry on such incessant and relentless wars of extermination as were waged by the red, green, and orange men. These three races virtually destroyed themselves before they were finally all but annihilated by their enemies of other races.²⁴

The last of the Sangik peoples to migrate from their center of race origin was the indigo man. About the time the green man was killing off the orange race in Egypt and greatly weakening himself in so doing, the great black exodus started south through Palestine along the coast; and later, when these physically strong indigo peoples overran Egypt, they wiped the green man out of existence by sheer force of numbers. These indigo races absorbed the remnants of the orange man and much of the stock of the green man, and certain of the indigo tribes were considerably improved by this racial amalgamation.

And so it appears that Egypt was first dominated by the orange man, then by the green, followed by the indigo (black) man, and still later by a mongrel race of indigo, blue, and modified green men. . . .

As the Sangik migrations draw to a close, the green and orange races are gone, the red man holds North America, the yellow man eastern Asia, the blue man Europe, and the indigo race has gravitated to Africa. India harbors a blend of the secondary Sangik races [orange, green, and indigo], and the brown man, a blend of the red and yellow, holds the islands off the Asiatic coast. An amalgamated race of rather superior potential occupies the highlands of South America. The purer Andonites live in the extreme northern regions of Europe and in Iceland, Greenland, and northeastern North America.²⁵

²⁴ [Urantia Book 64:7.4-7](#)

²⁵ [Urantia Book 64:7.14-16](#)

There are no pure races in the world today. The early and original evolutionary peoples of color have only two representative races persisting in the world, the yellow man and the black man; and even these two races are much admixed with the extinct colored peoples [orange and green]. While the so-called white race is predominantly descended from the ancient blue man, it is admixed more or less with all other races much as is the red man of the Americas.²⁶

In addition to stating that there are no pure races left, *The Urantia Book* also teaches that an intelligent blending of the races will produce the best foundation for the future of our human gene pool. Along with being antithetical to “master race” beliefs, philosophies, and agendas, it also provides a perspective on the origin and history of this unfortunate aspect of human history.

According to *The Urantia Book*, we also had two extra-planetary genetic infusions. This aspect of *The Urantia Book* provides a unique view on what gave rise to such a wide range of traditions and unexplained mysteries ranging from the development of the white/“Aryan” supremacists beliefs to Greek mythology about the Gods coming down from heaven and mating with humans to speculations about the facts that gave rise to the our various creation stories to the beliefs people have about aliens and UFOs.

As with the historical assertions, which are provided as a necessary context for understanding *The Urantia Book*’s statements about eugenics and race, again it is important to bear in mind that a bias against (or in favor of) its theology and cosmology, if not kept in check, can easily be turned into a misdirected criticism (or support) for its statements about eugenics and race.

Overview of our superhuman genetics

The Urantia Book says that beings—referred to as “Life Carriers”—design and implant life on worlds that can provide suitable habitation for a variety of mortal types similar to human beings. The Life Carriers are said to work in cooperation with a host of other celestial personalities entrusted with the administration (care) of worlds like ours. At a certain maturation point in the evolutionary process, a pair of immortal beings arrives on the planet to initiate a new phase of biologic uplift and start a new dispensation of planetary affairs.

And there came a time in the planetary history, almost forty thousand years ago, when the Life Carriers on duty took note that, from a purely biologic standpoint, the developmental progress of the Urantia races was nearing its apex. . . . [The] Life Carriers . . . petition[ed] to the . . . [appropriate celestial administrators] asking that Urantia be inspected with a view to authorizing the dispatch of biologic uplifters, a Material Son and Daughter [Adam and Eve].²⁷

This ancient, extra-planetary, genetic infusion, along with a previous one from 200,000 years ago, gave rise to the beliefs about restoring a “master race.” The authors of *The Urantia Book* explain how these two events have become both genetically and culturally interwoven over tens of thousands of years. *The Urantia Book* teaches that Adam and Eve’s mission was to be of

²⁶ [Urantia Book 82:6.1](#)

²⁷ [Urantia Book 73:0.1](#)

genetic service to humanity and support the evolution of human civilization, not to supplant human genetics or deny us the opportunity to develop our own civilization.

The . . . [celestial administrators] counseled Adam not to initiate the program of racial uplift and blending until his own family had numbered one-half million. It was never intended that the Garden should be the permanent home of the Adamites. They were to become emissaries of a new life to all the world; they were to mobilize for unselfish bestowal upon the needy races of earth.²⁸

The Urantia Book explains that many lower orders of celestial administrators are imperfect and, though they rarely lose faith in the belief that God exists, this does happen on rare occasions—such is the nature of freewill. When immortal, imperfect personalities lose faith in God, this is considered a spiritual rebellion against God. *The Urantia Book* teaches that our world continues to suffer the consequences of a rebellion by some of our senior celestial administrators. The religious traditions regarding Lucifer, Satan, and the Devil preserve a confused and limited account of these occurrences; *The Urantia Book*'s portrayal of these events is quite detailed. Additionally, we suffered a default by our Material Son and Daughter, Adam and Eve—deviance from the ordained plan with which they were entrusted. According to *The Urantia Book*, both the Lucifer rebellion and the Adamic default led to the introduction of superhuman genetics that were in various ways inappropriate, premature, incomplete, and outside the intended plan for the planet's biologic evolution.

The story in the Old Testament of Adam and Eve doing what they were forbidden to do, becoming mortal, and having to leave the Garden of Eden is connected to statements made in *The Urantia Book* regarding problems associated with Adam and Eve's bestowal to our planet. This information provides some of the foundation needed to appreciate other statements, made elsewhere, regarding the concerns the authors have for the genetic wellbeing of humanity.

It was a source of regret to the Life Carriers that our special efforts to modify intelligent life on Urantia should have been so handicapped by tragic perversions beyond our control: the . . . [Lucifer rebellion] and the Adamic default.

But throughout all of this biologic adventure our greatest disappointment grew out of the reversion of certain primitive plant life to the prechlorophyll levels of parasitic bacteria on such an extensive and unexpected scale. This eventuality in plant-life evolution caused many distressful diseases in the higher mammals, particularly in the more vulnerable human species. When we were confronted with this perplexing situation, we somewhat discounted the difficulties involved because we knew that the subsequent admixture of the Adamic life plasm would so reinforce the resisting powers of the resulting blended race as to make it practically immune to all diseases produced by the vegetable type of organism. But our hopes were doomed to disappointment owing to the misfortune of the Adamic default.²⁹

²⁸ [Urantia Book 73:7.3](#)

²⁹ [Urantia Book 65:5.1.2](#)

The body cells of the Material Sons and their progeny are far more resistant to disease than are those of the evolutionary beings indigenous to the planet. The body cells of the native races are akin to the living disease-producing microscopic and ultramicroscopic organisms of the realm. These facts explain why the Urantia peoples must do so much by way of scientific effort to withstand so many physical disorders. You would be far more disease resistant if your races carried more of the Adamic life.³⁰

According to *The Urantia Book*, both an intended biological uplift and the inherent spiritual receptivity that attends improved genetic qualities are now compromised. The authors explain the interconnection between the quality of our genetic foundation, our spiritual potentials (moral progress), and the development of civilization:

Biologic evolution and cultural civilization are not necessarily correlated; organic evolution in any age may proceed unhindered in the very midst of cultural decadence. But when lengthy periods of human history are surveyed, it will be observed that eventually evolution and culture become related as cause and effect. Evolution may advance in the absence of culture, but cultural civilization does not flourish without an adequate background of antecedent racial progression. Adam and Eve introduced no art of civilization foreign to the progress of human society, but the Adamic blood did augment the inherent ability of the races and did accelerate the pace of economic development and industrial progression. Adam's bestowal improved the brain power of the races, thereby greatly hastening the processes of natural evolution.³¹

On most of the inhabited worlds [that have received a Material Son and Daughter] the Gardens of Eden remain as superb cultural centers and continue to function as the social patterns of planetary conduct and usage age after age. Even in early times when the violet peoples are relatively segregated, their schools receive suitable candidates from among the world races, while the industrial developments of the garden open up new channels of commercial intercourse. Thus do the Adams and Eves and their progeny contribute to the sudden expansion of culture and to the rapid improvement of the evolutionary races of their worlds. And all of these relationships are augmented and sealed by the amalgamation of the evolutionary races and the sons of Adam, resulting in the immediate upstepping of biologic status, the quickening of intellectual potential, and the enhancement of spiritual receptivity.³²

The result of the gift of the Adamic life plasm to the mortal races is an immediate upstepping of intellectual capacity and an acceleration of spiritual progress. There is usually some physical improvement also. On an average world the post-Adamic dispensation is an age of great invention, energy control, and mechanical development. This is the era of the appearance of multiform manufacture and the control of natural forces; it is the golden age of exploration and the final subduing

³⁰ [Urantia Book 76:4.7](#)

³¹ [Urantia Book 81:5.1](#)

³² [Urantia Book 51:6.1](#)

of the planet. Much of the material progress of a world occurs during this time of the inauguration of the development of the physical sciences, just such an epoch as Urantia is now experiencing. Your world is a full dispensation and more behind the average planetary schedule [due to the Lucifer rebellion and the Adamic default].³³

This is the fuller context for appreciating why the authors of *The Urantia Book* use the word eugenics only one time and in a section about our souls. This is why it is identified as being in the same category with other crucial cultural pillars like ethics, sociology, philosophy, the fine arts, religion, and cosmology.

³³ [Urantia Book 52:3.6](#)

Chapter 6: The Value of Variety and Racial Vitality

The Urantia Book directly addresses issues related to the long-term value of racial diversity, the interrelationship between cultural development and racial vitality, and the specific challenges we face because of the Lucifer rebellion and the Adamic default.

The inclusion of the theological and cosmological material is not offered as a justification or support for anything *The Urantia Book* says about eugenics. It is included here because of the importance of providing direct quotes and to demonstrate the internal consistency, logic, and values that can only come with this broadened perspective.

The Urantia Book lists in Chapter 64: “The Evolutionary Races of Color” some of the inherent values that come from racial diversity:

There are many good and sufficient reasons for the plan of evolving . . . six colored races. . . Though Urantia mortals may not be in a position fully to appreciate all of these reasons, we would call attention to the following:

1. Variety is indispensable to opportunity for the wide functioning of natural selection, differential survival of superior strains.
2. Stronger and better races are to be had from the interbreeding of diverse peoples when these different races are carriers of superior inheritance factors. And the Urantia races would have benefited by such an early amalgamation provided such a conjoint people could have been subsequently effectively upstepped by a thoroughgoing admixture with the superior Adamic stock. The attempt to execute such an experiment on Urantia under present racial conditions would be highly disastrous.
3. Competition is healthfully stimulated by diversification of races.
4. Differences in status of the races and of groups within each race are essential to the development of human tolerance and altruism.³⁴

The above statements are better understood in context with other statements made about the variously colored races. But, in order to understand this complementary quote, the context needs to be explained.

The quote below is found in a section that generally describes the way most mortal worlds develop. *The Urantia Book* explains that our world falls into the category of an “experimental” planet. The Life Carriers are, among other things, entrusted with the task of making improvements to the basic biological design for evolving mortals. They are allowed to make certain adjustments to the design on ten percent of the planets. Life Carriers are said to get the

³⁴ [Urantia Book 64:6.30-34](#)

life process started by implanting a single-celled evolutionary life form, designed to evolve both gradually and by periodic mutations.

All planets are said to evolve life with either three or six colored races. The ones with three have red, yellow, and blue. The ones with six also have orange, green, and indigo. (Our orange and green race fought to the extinction of both races.) Usually, the various colored races mutate one at time, going through the color spectrum from red to indigo. On our experimental world, they mutated in one generation *and* from one mother. According to *The Urantia Book*:

The evolution of six—or of three—colored races, while seeming to deteriorate the original endowment of the red man, provides certain very desirable variations in mortal types and affords an otherwise unattainable expression of diverse human potentials. These modifications are beneficial to the progress of mankind as a whole provided they are subsequently upstepped by the imported Adamic or violet race. [Adam and Eve are said to have had skin with a violet hue.] On Urantia this usual plan of amalgamation was not extensively carried out, and this failure to execute the plan of race evolution makes it impossible for you to understand very much about the status of these peoples on an average inhabited planet by observing the remnants of these early races on your world.³⁵

There are no pure races in the world today. The early and original evolutionary peoples of color have only two representative races persisting in the world, the yellow man and the black man; and even these two races are much admixed with the extinct colored peoples. While the so-called white race is predominantly descended from the ancient blue man, it is admixed more or less with all other races much as is the red man of the Americas.

Of the six colored Sangik races, three were primary and three were secondary. Though the primary races—blue, red, and yellow—were in many respects superior to the three secondary peoples, it should be remembered that these secondary races had many desirable traits which would have considerably enhanced the primary peoples if their better strains could have been absorbed.

...

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

Race blending greatly contributes to the sudden appearance of *new* characteristics, and if such hybridization is the union of *superior* strains, then these new characteristics will also be superior traits.

³⁵ [Urantia Book 51:4.4](#)

...

Biologically considered, the secondary Sangiks [orange, green, and indigo] were in some respects superior to the primary races [red, yellow, and blue].³⁶

The process of planetary evolution is orderly and controlled. The development of higher organisms from lower groupings of life is not accidental. Sometimes evolutionary progress is temporarily delayed by the destruction of certain favorable lines of life plasm carried in a selected species. It often requires ages upon ages to recoup the damage occasioned by the loss of a single superior strain of human heredity. These selected and superior strains of living protoplasm should be jealously and intelligently guarded when once they make their appearance. And on most of the inhabited worlds these superior potentials of life are valued much more highly than on Urantia.³⁷

The Urantia Book uses the word “strains” to refer to the genetic underpinning that creates “traits.” “Race blending greatly contributes to the sudden appearance of *new* characteristics, and if such hybridization is the union of *superior* strains, then these new characteristics will also be superior traits.” The authors specifically mention, “Biologically considered, the secondary Sangiks were in some respects superior to the primary races.” And then they provide a perspective followed by a recommendation. “It often requires ages upon ages to recoup the damage occasioned by the loss of a single superior strain of human heredity. These selected and superior strains of living protoplasm should be jealously and intelligently guarded when once they make their appearance.”

The authors of book teach that we all have moral and ethical obligations to humanity and that working for the benefit of one’s race needs to be attenuated by the prioritization of our common spiritual heritage; humanity as a whole comes first. By asserting that inherently superior genetic traits exist in all of the races and that these should be “intelligently guarded,” the authors effectively confound any attempts to distort the teachings of *The Urantia Book* into bigoted racism.

The spiritual importance of this issue is interwoven into “The Life and Teachings of Jesus” section of *The Urantia Book*.

They [a particular group of gentiles listening to Jesus] grasped the teaching that God is no respecter of persons, races, or nations; that there is no favoritism with the Universal Father . . . These gentiles were not afraid of Jesus; they dared to accept his message. All down through the ages men have not been unable to comprehend Jesus; they have been afraid to.³⁸

Additionally, the authors definitively point us in the right direction for social evolution by basing the foundation for human relations on “mortal kinship and brotherhood.”

³⁶ [Urantia Book 82:6.1,2,5,10](#)

³⁷ [Urantia Book 49:1.7](#)

³⁸ [Urantia Book 156:2.4](#)

Flexible and shifting social classes are indispensable to an evolving civilization, but when class becomes caste, when social levels petrify, the enhancement of social stability is purchased by diminishment of personal initiative. Social caste solves the problem of finding one's place in industry, but it also sharply curtails individual development and virtually prevents social co-operation.

Classes in society, having naturally formed, will persist until man gradually achieves their evolutionary obliteration through intelligent manipulation of the biologic, intellectual, and spiritual resources of a progressing civilization, such as:

1. Biologic renovation of the racial stocks—the selective elimination of inferior human strains. This will tend to eradicate many mortal inequalities.
2. Educational training of the increased brain power which will arise out of such biologic improvement.
3. Religious quickening of the feelings of mortal kinship and brotherhood.

But these measures can bear their true fruits only in the distant millenniums of the future, although much social improvement will immediately result from the intelligent, wise, and patient manipulation of these acceleration factors of cultural progress. Religion is the mighty lever that lifts civilization from chaos, but it is powerless apart from the fulcrum of sound and normal mind resting securely on sound and normal heredity.³⁹

While a good environment cannot contribute much toward really overcoming the character handicaps of a base heredity, a bad environment can very effectively spoil an excellent inheritance, at least during the younger years of life. Good social environment and proper education are indispensable soil and atmosphere for getting the most out of a good inheritance.⁴⁰

The next selection comes from a section that explains the normal development of mortal worlds. The authors reference the time period when an “Adam and Eve” arrive, providing additional genetic benefits on that world. And they also interweave comments about our unusual circumstances in relationship to our Adam and Eve, who are said to have lived about 38,000 years ago.

The races are purified and brought up to a high state of physical perfection and intellectual strength before the end of this era [before Adam and Eve arrive]. The early development of a normal world is greatly helped by the plan of promoting the increase of the higher types of mortals with proportionate curtailment of the lower. And it is the failure of your early peoples to thus discriminate between

³⁹ [Urantia Book 70:8.13-18](#)

⁴⁰ [Urantia Book 76:2.6](#)

these types that accounts for the presence of so many defective and degenerate individuals among the present-day Urantia races.

One of the great achievements of the [pre Adam and Eve] age . . . is this restriction of the multiplication of mentally defective and socially unfit individuals. Long before the times of the arrival of . . . [Adam and Eve] most worlds seriously address themselves to the tasks of race purification, something which the Urantia peoples have not even yet seriously undertaken.

This problem of race improvement is not such an extensive undertaking when it is attacked at this early date in human evolution. The preceding period of tribal struggles and rugged competition in race survival has weeded out most of the abnormal and defective strains. An idiot does not have much chance of survival in a primitive and warring tribal social organization. It is the false sentiment of your partially perfected civilizations that fosters, protects, and perpetuates the hopelessly defective strains of evolutionary human stocks.

It is neither tenderness nor altruism to bestow futile sympathy upon degenerated human beings, unsalvable abnormal and inferior mortals. There exist on even the most normal of the evolutionary worlds sufficient differences between individuals and between numerous social groups to provide for the full exercise of all those noble traits of altruistic sentiment and unselfish mortal ministry without perpetuating the socially unfit and the morally degenerate strains of evolving humanity. There is abundant opportunity for the exercise of tolerance and the function of altruism in behalf of those unfortunate and needy individuals who have not irretrievably lost their moral heritage and forever destroyed their spiritual birthright.⁴¹

According to *The Urantia Book*, specific beliefs are not required in order for our soul to develop, only that we are making moral choices—choosing good over evil. This standard is fundamentally similar to the legal requirement of knowing the difference between right and wrong in order to be held accountable for a crime. When legal systems are confronted with the issue, the spectrum generally starts with various forms and degrees of mental retardation and then goes into sociopathic disorders and temporary forms of insanity. When *The Urantia Book* uses the word “unsalvable” in this context, this is similar to what is done on a legal level when courts require a determination of whether someone truly possesses human sensibilities (or otherwise has a good enough excuse for having these sensibilities overridden by circumstances).

The Urantia Book ties the dignity that comes with being human, “spiritual birthright,” to the ability (or in some cases, the potential ability) to make moral choices—to know the difference between right and wrong. It indicates that we need to seriously consider the dangers associated with not applying this distinction consistently throughout our culture. In other words, what sense does it make to allow people to procreate, if we would not hold them accountable for a crime?

Civilization rests upon a genetic foundation. And just because we make a distinction for legal or other reasons about knowing the difference between right and wrong, this does not mean that

⁴¹ [Urantia Book 52:2.9-12](#)

there are no more variations left that need to be considered. Knowing the difference between right and wrong simply demarcates one end of a spectrum. For the purpose of establishing spiritual or interpersonal or legal relationships, no more distinctions are necessary. If you know the difference between right and wrong, then “Welcome to the human family.”

This does not mean, however, that everyone is equally cut out to be a rocket scientist or an artist or a professional athlete, etc. We not only have a range of capacities, we also have varying dispositions.

The distinction between the spiritual and mental/material aspects of our lives are reflected in the statement, “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.”⁴² It “has all been well” because people have meant well and this has real and eternal spiritual value. A secular interpretation would be something like, “tenderheartedness is a positive quality that promotes respecting people as persons.” But such good intentions do not equate to a positive effect on our gene pool. These are separate issues. We need to both mean well and do well if we are *actually* going to live well.

We have been undoing an important check and balance that nature otherwise provides. “An idiot does not have much chance of survival in a primitive and warring tribal social organization. It is the false sentiment of your partially perfected civilizations that fosters, protects, and perpetuates the hopelessly defective strains of evolutionary human stocks.” Doing things that are antithetical to eugenics is dangerous and especially unintelligent. We do dangerous and unintelligent things because, in the name of spirituality, we let our sentiments dominate our intellect.

The Urantia Book suggests we adopt a higher standard of morality, one that is more philosophical, more intellectually and spiritually integrated. “It is neither tenderness nor altruism to bestow futile sympathy upon degenerated human beings, unsalvable abnormal and inferior mortals.” Sympathy is “futile” sympathy when the mind of the individual receiving it cannot support a truly human level of consciousness. When we do this in a way that “fosters, protects, and perpetuates the hopelessly defective strains of evolutionary human stocks,” it diminishes the quality of life for those of us who do know the difference between right and wrong by making the world a worse place to live. In order to progress we need to acknowledge this for what it is. There is a difference between wanting to be serviceable and *actually* being serviceable. The former reflects having a positive inner spiritual experience or intention; the latter reflects having a positive external influence or effect on others.

We face an enormous challenge, of course, because of the many gradations of genetic quality present throughout the world’s population. When exactly this gradation reaches a level of degradation that renders an individual incapable of making normal life decisions and moral choices is very difficult to say. Wanting to avoid such difficult decisions leads us directly to being charitable in ways that undermine the important benefits of natural selection.

The authors are as reserved as they can be in offering advice, while at the same time saying what is necessary to say—that we are proactively doing things to make a serious situation worse. *The*

⁴² [Urantia Book 99:3.5](#)

Urantia Book's cosmology asserts that our religious traditions regarding Lucifer, Satan, and the Devil do have elements of historic truth to them. Our world is said to suffer the loss of spiritual administrators, who would have otherwise been with us in a material form to help us handle these issues. The loss is said to be temporary, pending the full adjudication of those who went into rebellion.

While the truth of this cosmological assertion, of course, is not at the issue, this paradigm does reflect the book's sympathetic regard for the moral and ethical challenges we face and provides perspective for its conservative recommendation.

The difficulty of executing such a radical program on Urantia [referring to the eugenics program that would have been carried out by our celestial administrators] 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.⁴³

All the races of humanity face this problem to some degree; it is a common problem. "Biologic disfellowshipping" is all that is being discussed here and only in regard to those who are "more markedly unfit, defective, degenerate, and antisocial." "Unfit, defective, degenerate, and antisocial" are qualified by the words "*more markedly*." Not "a little bit," or "somewhat."

The authors of *The Urantia Book* assert that we are developing serious problems regarding the vitality of our gene pool and that civilization cannot be maintained on the platform of an increasingly degenerating gene pool. It takes a requisite degree of biologic health among the general population to maintain the brainpower necessary for the maintenance and development of an increasingly advanced and complex civilization.

If we want to be truly altruistic, then we must face the real challenges associated with mature expressions of altruism. How mature is an expression of altruism that sacrifices the long term biologic, mental, and spiritual welfare of humanity as a whole? If people are unconsciously acting in unwise ways, then they need to be educated. If people are consciously acting in unwise ways, this also needs to be addressed.

By getting us to reflect on early human history, the authors of *The Urantia Book* remind us that nature has a way of dealing with these issues. And in the long run, nature's way actually minimizes human suffering a lot more than a well-intentioned but misdirected humanitarian effort that "fosters, protects, and perpetuates the hopelessly defective strains of evolutionary human stocks." By pointing out that "An idiot does not have much chance of survival in a primitive and warring tribal social organization," the authors help us appreciate what the benchmark for progress needs to look like. Nature provided a mechanism for the progressive betterment of humanity's gene pool; our efforts should improve upon this essential element of the evolutionary process. If we are not improving upon nature, then it is not truly humanitarian.

⁴³ [Urantia Book 51:4.1-8](#)

The Urantia Book's suggestion that we “ought to be able to agree upon the biologic disfellowshipping of” our “more markedly unfit, defective, degenerate, and antisocial stocks” does not relate to vast segments of society or a particular racial group. “Sound and normal mind resting securely on sound and normal heredity” is contrasted with “abnormal and defective strains,” “hopelessly defective strains,” and “mentally defective and socially unfit individuals.”

To make progress we need to keep our hearts open, our common sense intact AND muster the moral courage to be responsible stewards of our human gene pool. The authors of *The Urantia Book* are helping us learn how to develop a good and healthy *conversation* on the subject. *The Urantia Book* is not telling us *how* to do what we need to do. There is nothing in the text that is prescriptive about methodologies, *except that it is the proper place of religions and religionists to advocate for nonviolent social change!*

Chapter 7: Cultural Progress, Overpopulation, and Subnormal Human Beings

Reviewing *The Urantia Book's* genetic history of humanity was necessary for creating a baseline understanding. However, racial differences are better addressed after considering more general eugenics issues.

The problem with jumping to issues that affect the colored races before addressing the ones that affect humanity in general is that race issues are a subset of eugenics. As a practical matter, eugenics issues affect race, of course, and so in this sense it is not a subset. But philosophically it is a subset because the issues that are fundamental to eugenics exist independent of race. A conversation that starts with collective issues reveals the degree to which we are aligned with fundamental principles that are necessary for the health and well being of humanity as a whole.

In presenting the life and teachings of Jesus, *The Urantia Book* provides a yardstick for measuring moral and ethical progress:

Jesus never taught that it was wrong to have wealth. He required only the twelve and the seventy [evangelists] to dedicate all of their worldly possessions to the common cause. . . . Jesus never personally had anything to do with the apostolic finances except in the disbursement of alms. But there was one economic abuse which he many times condemned, and that was the unfair exploitation of the weak, unlearned, and less fortunate of men by their strong, keen, and more intelligent fellows. Jesus declared that such inhuman treatment of men, women, and children was incompatible with the ideals of the brotherhood of the kingdom of heaven.⁴⁴

The authors challenge us to wisely and logically apply this moral standard. How do we apply this standard so that “the weak, unlearned, and less fortunate” are not heartlessly cast into deregulated, economically competitive environments that financially incentivize taking advantage of the most disadvantaged?

As this chapter unfolds, *The Urantia Book's* use of the term “subnormal” human beings will become increasingly clear and is roughly synonymous with “feeble-minded.”

The lower end of subnormal is much easier to define than the upper end. The lower end of subnormal can be thought of in terms of the legal standard commonly applied in criminal cases and competency hearings. Whether someone is entitled to rights and held accountable for their actions is a question that our court systems have to answer on a daily basis.

Moving up from the lower boundary of subnormal toward normal, we pass through gradations to where an individual is no longer considered “disadvantaged.” At this point the moral standard articulated above no longer applies. This upper boundary is more challenging to define precisely and may not necessarily be stable over time. Though precisely defining the category of subnormals may be difficult, the authors of *The Urantia Book*, nonetheless, give a specific moral

⁴⁴ [Urantia Book 163:2.11](#)

standard to apply in our economic relationships with disadvantaged people. Across the spectrum, from governmentally regulated and controlled environments to governmentally deregulated and uncontrolled environments, when it comes to subnormal individuals, taking advantage of these disadvantaged individuals is condemnable.

Unfortunately, the interrelationship between overpopulation, cultural progress, and subnormal human beings exposes moral issues that are rarely discussed. *The Urantia Book* intertwines these topics because the authors are encouraging us to reflect on what it means to have consistent and progressive moral standards.

While reading through this chapter, reflect on the following questions:

- 1) If a human being is subnormal, what impact does this have on moral standards?
- 2) If our gene pool improves over time, how might this effect the spectrum of what is considered subnormal?
- 3) When it comes to “the lower levels of industry, those tasks requiring intelligence above the animal level but making such low-grade demands as to prove veritable slavery and bondage for the higher types of mankind [higher than subnormal]” does society have a moral obligation to prefer that such work be done by those who would not experience it as “veritable slavery and bondage?”
- 4) By classifying work as making such “low-grade demands as to prove veritable slavery and bondage for the higher types of mankind,” the authors beg the question, “What types of work are they referring to?” And how do we progressively evolve our relationship to these areas of industry?
- 5) To what degree do we want to be tolerant of lifestyle choices that increase the need for subnormal human beings?
- 6) What kind of work were slaves generally asked to do?
- 7) How does slavery compare to the worst “jobs” that exist for the “weak, unlearned, and less fortunate” in a non-slave society?
- 8) What are the moral issues associated with allowing “the free market” to profit by taking advantage of the most disadvantaged members of our society?

From the “Evolution Of Culture” section of *The Urantia Book*:

Man is a creature of the soil, a child of nature; no matter how earnestly he may try to escape from the land, in the last reckoning he is certain to fail. “Dust you are and to dust shall you return” is literally true of all mankind. The basic struggle of man was, and is, and ever shall be, for land. The first social associations of primitive human beings were for the purpose of winning these land struggles. The land-man ratio underlies all social civilization.

Man's intelligence, by means of the arts and sciences, increased the land yield; at the same time the natural increase in offspring was somewhat brought under control, and thus was provided the sustenance and leisure to build a cultural civilization.

Human society is controlled by a law which decrees that the population must vary directly in accordance with the land arts and inversely with a given standard of living. Throughout these early ages, even more than at present, the law of supply and demand as concerned men and land determined the estimated value of both. During the times of plentiful land—unoccupied territory—the need for men was great, and therefore the value of human life was much enhanced; hence the loss of life was more horrifying. During periods of land scarcity and associated overpopulation, human life became comparatively cheapened so that war, famine, and pestilence were regarded with less concern.

When the land yield is reduced or the population is increased, the inevitable struggle is renewed; the very worst traits of human nature are brought to the surface. The improvement of the land yield, the extension of the mechanical arts, and the reduction of population all tend to foster the development of the better side of human nature.

Frontier society develops the unskilled side of humanity; the fine arts and true scientific progress, together with spiritual culture, have all thrived best in the larger centers of life when supported by an agricultural and industrial population slightly under the land-man ratio. Cities always multiply the power of their inhabitants for either good or evil.

The size of the family has always been influenced by the standards of living. The higher the standard the smaller the family, up to the point of established status or gradual extinction.

All down through the ages the standards of living have determined the quality of a surviving population in contrast with mere quantity. Local class standards of living give origin to new social castes, new mores. When standards of living become too complicated or too highly luxurious, they speedily become suicidal. Caste is the direct result of the high social pressure of keen competition produced by dense populations.

...

From a world standpoint, overpopulation has never been a serious problem in the past, but if war is lessened and science increasingly controls human diseases, it may become a serious problem in the near future. [*The Urantia Book* was published in 1955 and claims to have been provided twenty years before its publication.] At such a time the great test of the wisdom of world leadership will present itself. Will Urantia rulers have the insight and courage to foster the multiplication of the average or stabilized human being instead of the extremes of the supernormal and the enormously increasing groups of the subnormal? The

normal man should be fostered; he is the backbone of civilization and the source of the mutant geniuses of the race. The subnormal man should be kept under society's control; no more should be produced than are required to administer the lower levels of industry, those tasks requiring intelligence above the animal level but making such low-grade demands as to prove veritable slavery and bondage for the higher types of mankind.⁴⁵

The above quote indicates that these classifications are not to be used as a justification for treating supernormal people as the primary focus of a eugenics program. Individuals may be classified as *supernormal*. But the group of supernormal individuals is not a superior genetic “race” within humanity, according to *The Urantia Book*. Quite to the contrary, they assert that a certain type of extraordinary intelligence—mutant genius—comes from normal hereditary stock.

In contrast to supernormal individuals, *The Urantia Book* teaches that subnormal individuals are a group that we should focus on regarding eugenics policies. It specifically encourages controlling the reproduction of the subnormal population and to use (not unfairly exploit) them as a labor pool for “the lower levels of industry, those tasks requiring intelligence above the animal level but making such low-grade demands as to prove veritable slavery and bondage for the higher types of mankind.” This group is “above the animal level,” but cannot effectively participate in the work of helping civilization make progress from generation to generation.

These statements about subnormal individuals run parallel to the one other use of the word in this context. The chapter titled “Government on a Neighboring Planet” includes a section about an island nation on another world. The factualness of this information is, of course, totally irrelevant. But it is good food for thought and directly helps us get a better understanding of what *The Urantia Book*’s authors mean by a subnormal individual. (Information about this other world is said to be included because they have experienced problems similar to our own regarding the rebellion of celestial administrators and the default of their Adam and Eve.) Regarding this island nation, it says:

The feeble-minded are trained only in agriculture and animal husbandry, and are committed for life to special custodial colonies where they are segregated by sex to prevent parenthood, which is denied all subnormals. These restrictive measures have been in operation for seventy-five years; the commitment decrees are handed down by the parental courts.⁴⁶

Here we have “feeble-minded” used in a sentence with “subnormal.” It indicates that feeble-minded people are part of the group of subnormals and that subnormals are not allowed to procreate. However one defines feeble-mindedness as distinct from other subnormal individuals, the definition tends to compare well to that quality of mental function associated with “those tasks requiring intelligence above the animal level but making such low-grade demands as to prove veritable slavery and bondage for the higher types of mankind.” By any reasonable definition, the feeble-minded are not well equipped to manage their affairs independently in an increasingly complex world. And this activates certain moral issues.

⁴⁵ [Urantia Book 68:6.1-7,11](#)

⁴⁶ [Urantia Book 72:4.1.2](#)

The Urantia Book is only saying that we need to collectively organize ourselves to humanely care for and manage our subnormal population—for the benefit of all concerned. The book does not proscribe whether we should implement voluntary (incentivized) programs or involuntary programs or some combination of the two. Professionals in the field of psychology are regularly asked by the courts to offer opinions on competency. The lower boundary, it can be inferred, demands a certain degree of involuntary implementation. The upper boundary of subnormal may need to change over time, which, of course, makes involuntary implementation more morally challenging and suggests the appropriateness of incentivized programs.

The larger difficulty for practical purposes is defining the upper boundary of what it means to be subnormal. One way of thinking about the question is to ask, “If ignorance of the law is not supposed to be an excuse, at what point do we need to concede that a person’s mental capacities are not sufficient to reasonably understand and operate under the laws that most people must follow?” *The Urantia Book* does not attempt to provide answers for us. Rather it suggests that we are not competent to make such determinations by stating:

“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.⁴⁷

The last sentence of the above quote parallels another statement that also uses the term “feeble-minded.” The next quote comes from a section in *The Urantia Book* called “Racial Mixtures,” which is found in the chapter on the evolution of marriage:

If the present-day races of Urantia could be freed from the curse of their lowest strata of deteriorated, antisocial, feeble-minded, and outcast specimens, there would be little objection to a limited race amalgamation. And if such racial mixtures could take place between the highest types of the several races, still less objection could be offered.⁴⁸

What is it that the authors of *The Urantia Book* are suggesting and why?

The category being identified in the above quote could also be called “the lowest of the lowest strata” because the “deteriorated, antisocial, feeble-minded, and outcast specimens” of humanity are already the lowest strata.

The statement that our celestial administrators would have “little objection to a limited race amalgamation” if the lowest of the lowest strata were to be eliminated, needs to be understood in conjunction with other statements that caution us about our inability to “pass upon . . . biologic fitness or unfitness.” After encouraging us to have this type of humility, the authors follow up by also encouraging us to do the most obvious and fundamental thing: “Notwithstanding this

⁴⁷ [Urantia Book 51:4.8](#)

⁴⁸ [Urantia Book 82:6.4](#)

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.”

Ultimately, if this is not done, we are not taking eugenic care of ourselves. *The Urantia Book* encourages us to care for ourselves in a planned and humane manner. It is a collective moral failure to not provide the next generation with a better gene pool than what we were born into.

When these various statements in *The Urantia Book* are brought together, the thrust of it is nothing more than the encouragement to take eugenics seriously, be moral, and use common sense. There is a moral imperative to care for the genetic wellbeing of humanity as a whole. And there is a moral imperative to not allow subnormal—feeble-minded persons—to be taken advantage of economically. These moral imperatives are not in conflict with each other, notwithstanding the challenges associated with defining the upper end of subnormal.

The Urantia Book does not attempt to specifically define the upper boundary of subnormal or feeble-mindedness. However, by using the word feeble-minded, the authors invite us to reconsider our historic relationship to this word. They specifically mention in the second paragraph of the Forward that they are not constraining themselves to dictionary definitions. Quite to the contrary, the authors state they are going to use the “English tongue” and do their best to avoid coining new words:

It is exceedingly difficult to present enlarged concepts and advanced truth, in our endeavor to expand cosmic consciousness and enhance spiritual perception, when we are restricted to the use of a circumscribed language of the realm. But our mandate admonishes us to make every effort to convey our meanings by using the word symbols of the English tongue. We have been instructed to introduce new terms only when the concept to be portrayed finds no terminology in English which can be employed to convey such a new concept partially or even with more or less distortion of meaning.⁴⁹

Sometimes the authors take pains to specifically redefine existing words to better suit their purposes. Other times, as is the case with “subnormal” and “feeble-minded,” they provide a more contextual type of definition that provides food for thought and encourages us to think creatively in a particular direction.

During the decades prior to *The Urantia Book*’s publication in 1955, the word “feeble-minded” was in use. Wikipedia provides this synopsis:

The American psychologist Henry H. Goddard, creator of the term moron, was director of the Vineland Training School (originally the Vineland Training School for Backward and Feeble-minded Children) at Vineland, New Jersey. Goddard was known for postulating most effectively that "feeble-mindedness" was a hereditary trait, most likely caused by a single recessive gene. This led Goddard to ring eugenic alarm bells in his 1912 work, *The Kallikak Family: A Study in the Heredity of Feeble-Mindedness*, about those in the population who carried the recessive trait despite outward appearances of normality.

⁴⁹ [Urantia Book 0:0.2](#)

In the first half of the 20th century, "feeble-mindedness, in any of its grades" was a common criterion for compulsory sterilization in many U.S. states. In the 1927 case *Buck v. Bell*, Justice Oliver Wendell Holmes closed the 8-1 majority opinion upholding the sterilization of Carrie Buck, who along with her mother and daughter was labeled "feeble-minded", with the infamous phrase, "Three generations of imbeciles are enough."⁵⁰

The term "feeble-minded" had legal significance with respect to sterilization programs in the United States in the decades leading up to *The Urantia Book's* publication. A prominent American psychologist's reputation was partly built around theorizing that feeble-mindedness is hereditary. And *The Urantia Book* teaches that, while Jesus generally stayed out of the financial affairs of his followers, he "many times condemned" taking advantage of the feeble-minded (as well as other disadvantaged people). Therefore, we can reasonably infer that the authors are encouraging us to pay close attention to how this word was used in the past and compare it to how they are encouraging us to use it today. The comparison provides a foundation for evaluating what the authors are suggesting.

In the early part of the twentieth century, when feeble-minded status was grounds for sterilization, everyone in this classification was potentially subject to sterilization. In contrast, *The Urantia Book* is not suggesting sterilization of the whole group, but rather managed procreation in a sustainable way and for everyone's benefit.

The Urantia Book makes two specific recommendations regarding subnormals:

- 1) "[I]t seems that you ought to be able to agree upon the biologic disfellowshipping of your more markedly unfit, defective, degenerate, and antisocial stocks."
- 2) "The subnormal man should be kept under society's control; no more should be produced than are required to administer the lower levels of industry, those tasks requiring intelligence above the animal level but making such low-grade demands as to prove veritable slavery and bondage for the higher types of mankind."

If we are going to seriously take up this second suggestion, we must face the challenge of determining what type of work would be like "slavery and bondage to higher types of mankind" but would not be inhumane for subnormal individuals. If the description of farming colonies being used on the neighboring planet is taken as a suggestion for us to consider, then it is worth considering what else *The Urantia Book* says about agriculture:

Mankind was not consigned to agricultural toil as the penalty of supposed sin. "In the sweat of your face shall you eat the fruit of the fields" was not a sentence of punishment pronounced because of man's participation in the follies of the Lucifer rebellion under the leadership of the traitorous . . . [Planetary Prince]. The cultivation of the soil is inherent in the establishment of an advancing civilization on the evolutionary worlds, and this injunction was the center of all teaching of the Planetary Prince and his staff throughout the three hundred thousand years

⁵⁰ <http://en.wikipedia.org/wiki/Feeble-minded>

which intervened between their arrival on Urantia and those tragic days when . . . [he] threw in his lot with the rebel Lucifer. Work with the soil is not a curse; rather is it the highest blessing to all who are thus permitted to enjoy the most human of all human activities.⁵¹

Consider the “abundant opportunities” and “blessings of personal liberty” that *actually* exist for those who might be considered subnormal—but nonetheless real human beings—as they attempt to make their way through the world. They have virtually no chance of progressing up the economic ladder and getting themselves out of a desperate struggle for survival.

This is not a critique of competitive economics. This is not a discussion about the general advantages and disadvantages associated with economic policies or ideologies. The point is only that those on the bottom rungs of the genetic ladder suffer disproportionately. The benefits of advancing civilization will not be theirs to enjoy unless we make sure to make it so.

Part of the moral imperative of sound eugenics policies, both on the individual and societal level, is that democracy becomes increasingly unworkable when social policies and living standards favor the multiplication of those who are genetically below average. This is really the crux of the issue. *If civilization does not make sure that the genetic quality of the average normal human being is at least stable, then there is no reasonable hope that civilization will be maintained, let alone progress.* The morality of eugenics is self-evident in this simple truism.

When our population is primarily replenished by below average individuals, this necessarily leads to antidemocratic governments or the undermining of democratic processes. Why? Because the alternative is to allow the least intelligent, most undereducated, and increasingly populous lower classes to have political control. Certain checks and balances come into play to ensure survival. The issue is not whether we will develop checks and balances. The question is, “How do we develop civilization so that the expression of checks and balances evolves toward non violence, is increasingly beneficial to humanity as a whole, and is fairly applied to everyone on an individual basis?”

The next quote, also from the “Government on a Neighboring Planet” chapter, needs to be compared and contrasted with the statements that suggest we ought to be able to at least come to some agreement about how to eliminate our planet’s “more markedly unfit, defective, degenerate, and antisocial stocks.” The following quote is all-inclusive of the section titled “Dealing with Crime.”

The methods of this people in dealing with crime, insanity, and degeneracy, while in some ways pleasing, will, no doubt, in others prove shocking to most Urantians. Ordinary criminals and the defectives are placed, by sexes, in different agricultural colonies and are more than self-supporting. The more serious habitual criminals and the incurably insane are sentenced to death in the lethal gas chambers by the courts. Numerous crimes aside from murder, including betrayal of governmental trust, also carry the death penalty, and the visitation of justice is sure and swift.

⁵¹ [Urantia Book 66:7.19](#)

These people are passing out of the negative into the positive era of law. Recently they have gone so far as to attempt the prevention of crime by sentencing those who are believed to be potential murderers and major criminals to life service in the detention colonies. If such convicts subsequently demonstrate that they have become more normal, they may be either paroled or pardoned. The homicide rate on this continent is only one per cent of that among the other nations.

Efforts to prevent the breeding of criminals and defectives were begun over one hundred years ago and have already yielded gratifying results. There are no prisons or hospitals for the insane. For one reason, there are only about ten per cent as many of these groups as are found on Urantia.⁵²

The authors do not offer suggestions on how we should go about using the information provided in this chapter. This context is important to keep in mind because suggestions are made in other areas of the book on this subject. The absence of suggestions in this chapter is noteworthy. The authors of *The Urantia Book* are not promoting the methods described in the “Government on a Neighboring Planet” chapter. Indeed, they recognize and specifically state their expectation that “most Urantians” would be shocked. (In *The Urantia Book* “Urantians” means all human beings, not just those who believe the book to be an authentic revelation.)

Why would the authors provide something shocking? This is a question worth speculating about, even if we cannot come up with a definitive answer.

Perhaps because our eugenics “policies” produce shockingly poor results and have *no justifiable hope* of doing otherwise.

Perhaps because we need to learn to respect the breadth of opinion that is naturally going to develop when society engages in patterns of behavior that produce shockingly poor results. What is the value in not talking about shocking ideas that work while tolerating patterns of behavior that are destined to cause the vitality of our gene pool to go into a downward spiral?

⁵² [Urantia Book 72:10.1](#)

Chapter 8: Modern Peoples and Slavery

Modern Peoples

This chapter addresses *The Urantia Book's* description of “modern peoples” and how the topic of modern peoples relates to slavery. Eugenics and race issues intersect with these themes because they relate directly to managing both the upper and lower ends of the gene pool in a manner that is both physically and morally progressive. *The Urantia Book* claims to provide us with superior—even superhuman—insights, information, and guidance. The authors are direct in their efforts to help us attain a higher of quality civilization, materially, intellectually, and spiritually. They state:

No society has progressed very far when it permits idleness or tolerates poverty. But poverty and dependence can never be eliminated if the defective and degenerate stocks are freely supported and permitted to reproduce without restraint.⁵³

The humane treatment of subnormal human beings along with the necessary safeguards on their reproduction can only occur through some degree of institutionalization and/or overcontrol of the subnormal population. This ensures that society’s needs, morals, and mores are respected. Private enterprise should not be permitted to profit off the subnormal population; this is a clear conflict of private and public interests. The more moral approach is to manage them in a manner that allows subnormal human beings to enjoy a reasonable standard of living, to be contributing members of society, and to be freed from responsibilities that they are not equipped to handle.

As always, we can look at family dynamics, the micro level, to get some perspective on human population dynamics, the macro level.

Every child is unique and special, but having and raising children is not. Because having children is a general phenomenon, we can perceive a general pattern of development and write insightful books about the different stages of growth. We can compare and contrast children to ascertain time periods in which certain stages of development usually occur. This leads to the creation of standards or norms for maturity relative to age; certain types of behaviors become appreciated as “age appropriate” while others are rejected as not age appropriate or, sometimes, simply inappropriate.

Just as children have individual differences, so do cultures. And just as children need to grow up and engage life in a positive manner, our various cultures must also collectively do the same in order to assure that maturity attends aging.

The authors of *The Urantia Book* write from the perspective of celestial beings who are involved with raising planets of mortals. Each planet is like a child, going through developmental stages, working through unavoidable lessons. Children can differ greatly in how they mature, reflecting individual hereditary disposition, environmental circumstances, and one’s personal choices and

⁵³ [Urantia Book 71:3.5](#)

decisions. Similarly, *The Urantia Book* teaches, planets of mortals can also vary widely in how they “grow up.” Naturally, if we if we do happen to be on a world that has suffered both a spiritual rebellion and an Adamic default, this would make it a lot harder for our anthropologists to get a clear perspective on our biological and cultural development. But, in any case, no person and no world can avoid the imperative of developing maturity over time.

The history presented in *The Urantia Book*, consistent with the challenges we face, indicates that our planet has had “an especially tough time growing up.” We have excelled and matured in some areas; in other areas, we have not excelled or matured.

As newborn babies, we arrive with a genetic endowment that is beyond our control. As adults, we make choices that affect all future generations. The choice is always ours to make and, depending on how we conduct ourselves, very negative retrogression can happen over the course of a handful of generations. Positive evolution, on the other hand, tends to take a lot more time. This is one of the reasons why eugenics is such an important issue.

Improving our gene pool is essential to the progress of civilization and as the stewards of humanity’s gene pool for future generations, respecting the role that eugenics plays in this process is a moral imperative. *The Urantia Book* encourages us to adopt such multigenerational moral sensibilities. But there is simply no way to move forward without accepting where we are now and this, in turn, requires getting some perspective on how we got here.

The chapter titled *The Dawn of Civilization* begins:

This is the beginning of the narrative of the long, long forward struggle of the human species from a status that was little better than an animal existence, through the intervening ages, and down to the later times when a real, though imperfect, civilization had evolved among the higher races of mankind.

Civilization is a racial acquirement; it is not biologically inherent; hence must all children be reared in an environment of culture, while each succeeding generation of youth must receive anew its education. The superior qualities of civilization—scientific, philosophic, and religious—are not transmitted from one generation to another by direct inheritance. These cultural achievements are preserved only by the enlightened conservation of social inheritance.⁵⁴

Civilization develops from the interplay between nature and nurture. Making progress in both of these areas is critical to the progress of civilization. As noted earlier, the nature-nurture dynamic is directly related to human inclinations regarding climate—colder climates require more from people than warmer climates. Because living in a colder climate is significantly more challenging than living in a warmer climate, survival in colder climates requires a more energetic disposition and a more balanced and robust genetic foundation.

Generally, a decrease in temperature stimulates progress and an increase in temperature exacerbates retrogressive inclinations. Because this interplay has been going on for so long, humanity’s gene pool significantly reflects the effect that climate has on human populations.

⁵⁴ [Urantia Book 68:0.1](#)

Today, with the spread of technology and modern civilization, the effect of climate on the nature-nurture dynamic is obscured. Obviously, modern civilization exists in all climate zones. However, modern civilization itself is a very recent phenomenon. For eons climate affected the human gene pool more powerfully than it does among modern peoples.

Advanced civilization is the goal. Cooperation is essential to achieving and maintaining advanced civilization. Naturally, the authors of *The Urantia Book* focus our attention on this subject and speak directly about racial differences within the context of social cooperation.

All efforts to identify the Sangik ancestry of modern peoples must take into account the later improvement of the racial strains by the subsequent admixture of Adamic blood.

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.⁵⁵

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.⁵⁶

Understanding the cosmological context of *The Urantia Book* is necessary for appreciating the eugenics aspects of its depiction of modern peoples; the authors assert that without the extraterrestrial uplifts, the evolutionary process toward creating real civilization on a Sangik foundation is extremely slow and the results are limited. The general plan is for Adam and Eve's genetics to uplift the mortal races in an organized and comprehensive manner.

From *The Urantia Book* perspective, the migrations of Adam and Eve's descendants further widened the genetic gap between people living in warmer and cooler climates. In *The Urantia Book* the definition of "modern peoples" is based on the genetic uplift brought by Adam and Eve roughly 40,000 years ago combined with how their descendants intermixed with the Sangik races and the Nodites—a genetic uplift that got started about 200,000 years ago. This area of Urantia Book cosmology is becoming increasingly well aligned with the field of anthropology and advances in our understanding of the history of human genetics. (The mixture of Adamites and Nodites are referred to as Andites. For a more detailed description, see *Homo sapiens ultrasapiens* and *Homo sapiens transerectus* in Appendix 1: Urantia Book-based Taxonomy).

Though the development of genetic sciences is becoming increasingly aligned with *The Urantia Book's* statements about genetic uplifts that got started approximately 40,000 years ago and 200,000 years ago, the alignment with a mutational uplift occurring 500,000 years ago (the birth of the Sangik races) is not as powerfully established at this point. But it is developing. The

⁵⁵ [Urantia Book 64:7.12](#)

⁵⁶ [Urantia Book 64:7.3](#)

Sangik mutation is said to have triggered the arrival of one hundred celestial teachers, who incarnated in a human, but immortal, form.

These one hundred started a city called Dalamatia. Members of this group of teachers, who joined the Lucifer rebellion, became mortal (as a consequence of their rebellion) and initiated the unplanned genetic uplift that occurred 200,000 years ago. Regarding the 300,000 years of slow but stable evolutionary development of the Sangik races prior to the rebellion, *The Urantia Book* says:

Social evolution of the co-operative order was initiated by the Dalamatia teachers, and for three hundred thousand years mankind was nurtured in the idea of group activities. The blue man most of all profited by these early social teachings, the red man to some extent, and the black man least of all. In more recent times the yellow race and the white race have presented the most advanced social development on Urantia.⁵⁷

These wise beings knew better than to undertake the sudden transformation, or the en masse uplifting, of the primitive races of that day. They well understood the slow evolution of the human species, and they wisely refrained from any radical attempts at modifying man's mode of life on earth.⁵⁸

One does not have to believe Urantia Book cosmology to appreciate that, in general, more industrious human beings would be found in the more northern climates. So, if a genetic uplift occurred back then (extraterrestrial or not), it only stands to reason that they would be more attracted to the more advanced peoples.

Adam's blood has been shared with most of the human races, but some secured more than others. The mixed races of India and the darker peoples of Africa were not attractive to the Adamites. They would have mixed freely with the red man had he not been far removed in the Americas, and they were kindly disposed toward the yellow man, but he was likewise difficult of access in faraway Asia. Therefore, when actuated by either adventure or altruism, or when driven out of the Euphrates valley, they very naturally chose union with the blue races of Europe.

As it developed, the red man was destroying himself in the Americas, the blue man was disporting himself in Europe, and the early descendants of Adam (and most of the later ones) exhibited little desire to admix with the darker colored peoples, whether in India, Africa, or elsewhere.⁵⁹

It was not that there were so many of the Andites, nor that their culture was so superior, but amalgamation with them produced a more versatile stock. The northern Chinese received just enough of the Andite strain to mildly stimulate their innately able minds but not enough to fire them with the restless, exploratory

⁵⁷ [Urantia Book 68:0.3](#)

⁵⁸ [Urantia Book 68:6.3](#)

⁵⁹ [Urantia Book 79:2.2.3](#)

curiosity so characteristic of the northern white races. This more limited infusion of Andite inheritance was less disturbing to the innate stability of the Sangik type.⁶⁰

The “innate stability” comment is consistent with why there was so little cultural progress for hundreds of thousands of years, even with celestial help, according to *The Urantia Book*. Whatever genetics humanity had for the vast majority of our ancient history, it apparently was not sufficient to help us develop civilization very quickly. *The Urantia Book*’s depiction of the migrations of Adam and Eve’s descendants parallels the relative degrees to which modern civilization developed in various parts of the world.

The importance of considering a secularized version of this perspective cannot be overstated. If a genetic uplift occurred around 200,000 and 40,000 years ago that powerfully relates to our ability to develop and maintain modern civilization, we need to make sure we study this very carefully.

Quotes providing a more in depth review of the Adamites in Europe follow. This story again reminds us of the intimate and unavoidable relationship between genetics and cultural progress.

The blue men, then dominant in Europe, had no religious practices which were repulsive to the earlier migrating Adamites, and there was great sex attraction between the violet and the blue races. The best of the blue men deemed it a high honor to be permitted to mate with the Adamites. Every blue man entertained the ambition of becoming so skillful and artistic as to win the affection of some Adamite woman, and it was the highest aspiration of a superior blue woman to receive the attentions of an Adamite.⁶¹

This Andite-blue union, resulting in the northern white races, produced an immediate lapse of Andite civilization, a retardation of a transient nature. Eventually, the latent superiority of these northern barbarians manifested itself and culminated in present-day European civilization.⁶²

By 5000 B.C. the three purest strains of Adam’s descendants were in Sumeria, northern Europe, and Greece. The whole of Mesopotamia was being slowly deteriorated by the stream of mixed and darker races which filtered in from Arabia. And the coming of these inferior peoples contributed further to the scattering abroad of the biologic and cultural residue of the Andites. From all over the fertile crescent the more adventurous peoples poured westward to the islands. These migrants cultivated both grain and vegetables, and they brought domesticated animals with them.⁶³

By 2500 B.C. the westward thrust of the Andonites reached Europe. And this overrunning of all Mesopotamia, Asia Minor, and the Danube basin by the

⁶⁰ [Urantia Book 79:7.3](#)

⁶¹ [Urantia Book 80:1.6](#)

⁶² [Urantia Book 80:5.7](#)

⁶³ [Urantia Book 80:7.9](#)

barbarians of the hills of Turkestan constituted the most serious and lasting of all cultural setbacks up to that time. These invaders definitely Andonized the character of the central European races, which have ever since remained characteristically Alpine.⁶⁴

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. This technique of race blending, combined with the elimination of inferior strains, produced a dozen or more virile and progressive groups of superior blue men, one of which you have denominated the Cro-Magnons.

For these and other reasons, not the least of which was more favorable paths of migration, the early waves of Mesopotamian culture made their way almost exclusively to Europe. And it was these circumstances that determined the antecedents of modern European civilization.⁶⁵

We live on planet with diverse cultural practices and genetic characteristics. Research showing how many genes we have in common will not mask the significance of our differences. This is not an academic exercise; we cannot create artificial constructs that allow us to equivocate about cultural and genetic differences. What is controversial, challenging, not going away, and needs to be addressed is our differences, not our similarities. Our great struggles in life are over how to treat each other with respect to our differences in a manner that is not dehumanizing, oppressive, immoral, or unethical.

For instance, the same tendency that makes it possible for the yellow man to get along so well with himself also makes it difficult for this race to enjoy the benefits that come with genetic and cultural blending. One does not have to believe *The Urantia Book's* statements about our genetic history to notice that this group has enjoyed more of the blessings of internal peace and less of the blessing of racial and cultural diversity. Though the nature-nurture interplay makes it difficult to say precisely the degree to which genetics are conditioning people's choices, recognizing various dispositions is crucial for developing wisdom about how to address our circumstances.

Whatever genetic endowment one wants to assume existed when the black race got started, their long association with the climate of Africa—in many places being both hot and arid—certainly has not done the race any favors. Even if enormous potentials for the black race in Africa (or other warmer climates) are today being squelched by the competitiveness of international politics, this does not address the importance of discerning the effects of climate on genetics over time.

The difficulty in defining the “white races” (as *The Urantia Book* uses the term), the political dominance of the white races in world affairs, and their use of blacks as slaves, all combine to make this part of the discussion more complex. But the overarching morality of *The Urantia Book* simplifies some of this. *The Urantia Book's* version of genetic history may add some new angles to the discussion, but its moral stance provides a simple and clear context.

⁶⁴ [Urantia Book 80:9.7](#)

⁶⁵ [Urantia Book 80:1.8](#)

“Slavery creates an organization of culture and social achievement but soon insidiously attacks society internally as the gravest of all destructive social maladies.”⁶⁶

Slavery

There is a particular cosmological twist in *The Urantia Book* when it comes to the issue of slavery. This relates to its assertion that the orange and green secondary Sangik races engaged in warfare that destroyed both races. From a Urantia Book perspective, this effectively derailed any tendencies the red and yellow races would have had towards enslavement.

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.⁶⁷

Note how the first sentence distinguishes backward *humans* from progressive *races*. By stating it this way, the truism becomes applicable to both intra- and interracial relations. “Primitive men” are willing to treat their “backward fellows” like they are animals.

Note also how a term like “backward” describes not only subnormals and those at the lower end of the normal category, but also it describes the relative difference between the primary and secondary Sangik races. “Backward” is not a category in *The Urantia Book*, like “subnormal.” It is a relative term used to describe how individuals and groups act in relationship to each other. The secondary Sangiks are not backward unto themselves but in comparison to the primary Sangiks. And, of course, the pre Sangik humans were backwards compared to both primary and secondary Sangiks.

The Urantia Book provides a perspective on slavery that requires taking a serious look at the entire enterprise of evolving humanity—both genetically and culturally—from a state just slightly above the animal level to one worthy of being described as truly civilized.

During primitive times life on Urantia was a serious and sober business. And it was to escape this incessant struggle and interminable toil that mankind constantly tended to drift toward the salubrious climate of the tropics. While these warmer zones of habitation afforded some remission from the intense struggle for existence, the races and tribes who thus sought ease seldom utilized their unearned leisure for the advancement of civilization. Social progress has invariably come from the thoughts and plans of those races that have, by their intelligent toil, learned how to wrest a living from the land with lessened effort

⁶⁶ [Urantia Book 69:8.8](#)

⁶⁷ [Urantia Book 51:4.6](#)

and shortened days of labor and thus have been able to enjoy a well-earned and profitable margin of leisure.⁶⁸

Thinking of slavery in ancient times creates a context that softens the moral stigma otherwise attached to it. This does not make slavery any less primitive, but it does allow us to take a more realistic look at the development of human civilization. Consistent with contemporary mores, the authors also teach, “[A]ll ancient peoples should always be studied and judged in the light of the moral standards of the mores of their own times.”

The Urantia Book is here, among other things, to provide insights and wisdom on the relationship between morals, civilization, slavery, racial differences, subnormal individuals and groups, and general human tendencies. This is a very complex subject.

There are certain inevitabilities about the development of civilization that are not readily apparent when the focus is only on the challenges we face today. Because slavery is uncivilized and immoral by modern standards, it sounds oxymoronic to speak about being civilized enough to even have slavery. Understanding the flow of labor issues through the developmental stages of human civilization allows us to better chart a course for moral progress.

Not taking advantage of the disadvantaged is a process. It is process both in terms of how people are treated and how they are defined. The more we step back and look at the big picture, the easier it is to calibrate our moral compass so that we can move in a positive direction.

The authors of *The Urantia Book* directly address these issues in a section called “Slavery as a Factor in Civilization.” Here is the section in its entirety:

Primitive man never hesitated to enslave his fellows. Woman was the first slave, a family slave. Pastoral man enslaved woman as his inferior sex partner. This sort of sex slavery grew directly out of man's decreased dependence upon woman.

Not long ago enslavement was the lot of those military captives who refused to accept the conqueror's religion. In earlier times captives were either eaten, tortured to death, set to fighting each other, sacrificed to spirits, or enslaved. Slavery was a great advancement over massacre and cannibalism.

Enslavement was a forward step in the merciful treatment of war captives. The ambush of Ai, with the wholesale slaughter of men, women, and children, only the king being saved to gratify the conqueror's vanity, is a faithful picture of the barbaric slaughter practiced by even supposedly civilized peoples. The raid upon Og, the king of Bashan, was equally brutal and effective. The Hebrews “utterly destroyed” their enemies, taking all their property as spoils. They put all cities under tribute on pain of the “destruction of all males.” But many of the contemporary tribes, those having less tribal egotism, had long since begun to practice the adoption of superior captives.

⁶⁸ [Urantia Book 81:6.7](#)

The hunter, like the American red man, did not enslave. He either adopted or killed his captives. Slavery was not prevalent among the pastoral peoples, for they needed few laborers. In war the herders made a practice of killing all men captives and taking as slaves only the women and children. The Mosaic code contained specific directions for making wives of these women captives. If not satisfactory, they could be sent away, but the Hebrews were not allowed to sell such rejected consorts as slaves—that was at least one advance in civilization. Though the social standards of the Hebrews were crude, they were far above those of the surrounding tribes.

The herders were the first capitalists; their herds represented capital, and they lived on the interest—the natural increase. And they were disinclined to trust this wealth to the keeping of either slaves or women. But later on they took male prisoners and forced them to cultivate the soil. This is the early origin of serfdom—man attached to the land. The Africans could easily be taught to till the soil; hence they became the great slave race.

Slavery was an indispensable link in the chain of human civilization. It was the bridge over which society passed from chaos and indolence to order and civilized activities; it compelled backward and lazy peoples to work and thus provide wealth and leisure for the social advancement of their superiors.

The institution of slavery compelled man to invent the regulative mechanism of primitive society; it gave origin to the beginnings of government. Slavery demands strong regulation and during the European Middle Ages virtually disappeared because the feudal lords could not control the slaves. The backward tribes of ancient times, like the native Australians of today, never had slaves.

True, slavery was oppressive, but it was in the schools of oppression that man learned industry. Eventually the slaves shared the blessings of a higher society which they had so unwillingly helped create. Slavery creates an organization of culture and social achievement but soon insidiously attacks society internally as the gravest of all destructive social maladies.

Modern mechanical invention rendered the slave obsolete. Slavery, like polygamy, is passing because it does not pay. But it has always proved disastrous suddenly to liberate great numbers of slaves; less trouble ensues when they are gradually emancipated.

Today, men are not social slaves, but thousands allow ambition to enslave them to debt. Involuntary slavery has given way to a new and improved form of modified industrial servitude.

While the ideal of society is universal freedom, idleness should never be tolerated. All able-bodied persons should be compelled to do at least a self-sustaining amount of work.

Modern society is in reverse. Slavery has nearly disappeared; domesticated animals are passing. Civilization is reaching back to fire—the inorganic world—for power. Man came up from savagery by way of fire, animals, and slavery; today he reaches back, discarding the help of slaves and the assistance of animals, while he seeks to wrest new secrets and sources of wealth and power from the elemental storehouse of nature.⁶⁹

The efficiencies that come from technological advances will never do away with our need for energy. And the need for energy invariably requires us to strike a balance between renewable and nonrenewable resources. The more we act as custodians of nonrenewable resources for present and all future generations, the more moral our civilization. Working in this direction leads directly to the need to develop a progressively moral relationship to renewable resources, especially labor.

The quality of living enjoyed by the least of humanity's laborers directly reflects on the moral stature of a civilization. Invariably, this indicates how the advantaged treat the disadvantaged. This is the mirror reflecting the degree to which we act like a family. Consider the wisdom of the second to last paragraph in the quote above—everyone needs to work—being acted out in a nuclear family. This ethic is the only workable ethic for families and for civilization if harmonious relationships are going to exist.

The previous chapter provided the foundation for understanding the morality of organizing and integrating the subnormal population into modern society. This is the way to make moral progress in a world where “Involuntary slavery has given way to a new and improved form of modified industrial servitude,” and where certain types of work will invariably be “tasks requiring intelligence above the animal level but making such low-grade demands as to prove veritable slavery and bondage for the higher types of mankind.”

The wisdom for how to move forward requires nothing more than accepting, respecting, and loving people who cannot manage their affairs reasonably on their own in an increasingly complex and sophisticated (advanced) civilization, but who can nonetheless work cooperatively and in mutually uplifting ways with those who do have this capacity.

Modern civilization and slavery are incongruent. This is self-evident and reflected in *The Urantia Book's* teachings.

On most normal worlds involuntary servitude does not survive the dispensation of the Planetary Prince [the period starting with the colored races and ending when Adam and Eve arrive], although mental defectives and social delinquents are often still compelled to perform involuntary labor. But on all normal spheres this sort of primitive slavery is abolished soon after the arrival of the imported violet or Adamic race.⁷⁰

Equally self-evident, but not so generally recognized or spoken of, is that tolerating idleness and engaging in social practices that reduce the general quality of our gene pool

⁶⁹ [Urantia Book 69:8.1](#)

⁷⁰ [Urantia Book 51:4.1-8](#)

is immediately problematic and invariably retrogressive over time. Idleness corrodes the moral fiber of the individual and unethically drains community resources; being irresponsible about eugenics erodes the foundation on which we are able to make progress. If modern civilization is going to get out of “reverse” genetically, if it is to stabilize and progress, then we need to first make some moral and social progress.

The Urantia Book's perspective on these issues could be summarized as a two-step moral progression in labor relations. Step one: progress beyond the racial bigotry that tolerates slavery and genocide. Step two: progress beyond economic relationships that tolerate idleness, industrial servitude, and taking advantage of the disadvantaged (subnormal individuals).

Chapter 9: Skull Shapes and Skeletal Types

[In preparing this chapter, the value of having a Urantia Book-based taxonomy became apparent. This is included as Appendix 1. This chapter is not written with the presumption that the taxonomy will be read first and the taxonomy is not written with the presumption that this section will be read first. Taxonomical references appearing in brackets correspond with the Urantia Book-based taxonomy found in Appendix 1. They *are not* intended to be consistent with current commonly accepted taxonomical designations.]

Determining the significance of the shape and size of human skulls and skeletons is one of the great challenges in archaeology and one of the historic controversies regarding eugenics, particularly with regard to skull shape. The historic controversy as it relates to *The Urantia Book* is notable because Dr. William S. Sadler, the person most closely associated with the sequence of events leading up to the publication of *The Urantia Book*, wrote a book on the subject of skull shapes. It was published in 1918 and explicitly stated its political motivations.⁷¹

The focus of this paper, however, is to take *The Urantia Book* on its own terms. Whatever legitimate scholarly purposes such comparisons may yield, “guilt by association” ought not to be one of them. In assessing *The Urantia Book*, however, its own assertions about its purpose and limitations are relevant. The *Limitations of Revelation* section states:

We full well know that, while the historic facts and religious truths of this series of revelatory presentations will stand on the records of the ages to come, within a few short years many of our statements regarding the physical sciences will stand in need of revision in consequence of additional scientific developments and new discoveries.⁷²

An important distinction is made between providing “historic facts” and providing information about “the physical sciences.” This tells us that when it comes to historic facts, the authors claim the history they provide will have an enduring significance, but with respect to the physical sciences, information was provided within the context of mid 1900’s science.

Regarding the purpose, the authors state:

⁷¹ Dr. Sadler (1875–1969) was a prominent physician and psychiatrist from Chicago, IL. He had a reputation for debunking claims of supernatural occurrences and wrote books on that subject, including *The Mind at Mischief*. Sadler’s professional practice spanned World War I and World War II. In 1918 he published a book called *Long Heads and Round Heads or What’s the Matter With Germany*. The promotional literature on the front of the dust jacket states, “*Long Heads and Round Heads* is the most interesting side light yet thrown up on the psychology of the war.”

Comparing the material in *The Urantia Book* to Dr. Sadler’s life and work is, of course, one direction to go in with respect to scholarly research about the book. The focus of this paper is to simply take the book on its own terms. For this reason, whatever Dr. Sadler wrote, believed, or did, while meaningful and important for other discussions, is not relevant to this type of review.

⁷² [Urantia Book 101:4.2](#)

[S]uch revelations [as this] are of immense value in that they at least transiently clarify knowledge by:

1. The reduction of confusion by the authoritative elimination of error.
2. The co-ordination of known or about-to-be-known facts and observations.
3. The restoration of important bits of lost knowledge concerning epochal transactions in the distant past.
4. The supplying of information which will fill in vital missing gaps in otherwise earned knowledge.
5. Presenting cosmic data in such a manner as to illuminate the spiritual teachings contained in the accompanying revelation.⁷³

Providing “cosmic data”—information that reveals the harmony of the universe—is one of the primary purposes of this book. From a Urantia Book perspective, because our celestial administrators (Lucifer and Satan) rebelled and our genetic uplifters (Adam and Eve) defaulted in their mission, we are owed an explanation as part of the process of righting such wrongs. *The Urantia Book* claims to be part of the process of setting things right, and this includes information about our genetics and the history of our progressive, but troubled, evolution.

The Urantia Book, therefore, directly addresses anthropological issues that are essential to understanding our history, issues that have been confounding and dividing humanity for some time now. Keeping these stated purposes in mind provides the necessary context for appreciating this subject matter.

Regarding skull shape, *The Urantia Book* teaches:

Each of the Urantia races was identified by certain distinguishing physical characteristics. The Adamites [*H. sapiens ultrasapiens*] and Nodites [*H. sapiens transerectus*] were long-headed; the Andonites [*H. erectus prosapiens*] were broad-headed. The Sangik races [*H. sapiens (primarius or secundarius)*] were medium-headed, with the yellow and blue men tending to broad-headedness. The blue races, when mixed with the Andonite stock, were decidedly broad-headed. The secondary Sangiks were medium- to long-headed.⁷⁴

This paragraph could help explain why anthropologists have been having such a difficult time interpreting their data with respect to skull shape. The second sentence, comparing the Adamites and Nodites with the Andonites, establishes one of the primary distinctions. The Adamites and Nodites—the most advanced races—are a more recent phenomenon (40,000 and 200,000 years ago, respectively) and were long-headed. They are contrasted with the broad-headed Andonites, the first human beings to evolve approximately 1,000,000 years ago.

⁷³ [Urantia Book 101:4.5](#)

⁷⁴ [Urantia Book 81:4.2](#)

The Adamites and Nodites started in Mesopotamia and then primarily migrated north; they tended to only mate with those who exhibited superior genetic qualities. The Andonites, on the other hand, spread out in all directions and mingled all too freely with the more debased stocks [*H. erectus subsapiens*]. *The Urantia Book* teaches that, during the early phases of human evolution, there was a natural tendency for less intelligent individuals to migrate to warmer climates where life is easier.

From a *Urantia Book* perspective, one of the reasons there is considerable difficulty in deciphering the fossil records and making sense of genetic research is that the Sangik races emerged around 500,000 years ago, right between the Adamites and Andonites. The Sangik races exhibit just the opposite tendency with respect to skull shape, though it is not quite as pronounced. The primary Sangiks, particularly the yellow and blue, tended toward broad-headedness and primarily occupied the Eurasian continent. The secondary Sangiks stayed more to the south and were “medium- to long-headed.”

If *The Urantia Book* is correct, anthropologists could never be expected to figure out all our lost human history.

The Urantia Book presents an integrated picture of the most significant genetic and cultural developments in human history. It provides numerous details that can help take us forward into the future. In addition to providing this general information about skull shapes and skeletal types, the authors make comments about where fossil evidence can be found to support what is being said, and they comment on how we can better use terminology. For example:

To the east of the Badonan peoples [*H. erectus prosapiens*], 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.

850,000 years ago the superior Badonan tribes began a warfare of extermination directed against their inferior and animalistic neighbors. In less than one thousand years most of the borderland animal groups of these regions had been either destroyed or driven back to the southern forests. This campaign for the extermination of inferiors brought about a slight improvement in the hill tribes of that age. And the mixed descendants of this improved Badonite stock appeared on the stage of action as an apparently new people—the *Neanderthal race*.⁷⁵ [*H. neanderthalensis prosapiens*]

The reference in the next quote to the “Foxhall peoples” is apparently a designation coined by the authors to refer to excavations carried out in the early 1900’s by Nina Francis Layard on Foxhall Road in Suffolk, England. (See [Early Migration to Britain Report](#).)

Though the remains of the Foxhall peoples were the last to be discovered in England, these Andonites were really the first human beings to live in those regions. At that time the land bridge still connected France with England; and since most of the early settlements of the Andon descendants were located along

⁷⁵ [Urantia Book 64:3.4](#)

the rivers and seashores of that early day, they are now under the waters of the English Channel and the North Sea. but some three or four are still above water on the English coast.⁷⁶

As well as giving us specific clues to follow up on, the authors also offer corrective suggestions, regarding discoveries that have been misclassified, by referring to them as “so-called.”

950,000 years ago the descendants of Andon and Fonta had migrated far to the east and to the west. To the west they passed over Europe to France and England. In later times they penetrated eastward as far as Java, where their bones were so recently found—the so-called Java man—and then journeyed on to Tasmania.⁷⁷

Similarly, the authors refer to the Heidelberg fossils as the “so-called *Heidelberg race*.”

One of the anthropological mysteries that the authors try to clear up for us concerns height irregularities. *The Urantia Book* says, “They [Adam and Eve] . . . were a little more than eight feet in height.⁷⁸ Other statements in *The Urantia Book* about the Adamites indicate that the stature of this race declined with successive generations and, of course, with intermixing. Ancient art and religious traditions provide a certain degree of support for this “epochal transaction in the distant past.”

With respect to the height of the Sangik races, *The Urantia Book* explains:

Even mortal stature tends to decrease from the red man down to the indigo race, although on Urantia unexpected strains of giantism appeared among the green and orange peoples.⁷⁹

The last of the Sangik peoples to migrate from their center of race origin [the region of Afghanistan] was the indigo man. About the time the green man was killing off the orange race in Egypt and greatly weakening himself in so doing, the great black exodus started south through Palestine along the coast; and later, when these physically strong indigo peoples overran Egypt, they wiped the green man out of existence by sheer force of numbers. These indigo races absorbed the remnants of the orange man and much of the stock of the green man, and certain of the indigo tribes were considerably improved by this racial amalgamation.⁸⁰

In many ways both groups [the orange and green races] were evenly matched in this struggle since each carried strains of the giant order, many of their leaders being eight and nine feet in height. These giant strains of the green man were mostly confined to this southern or Egyptian nation.⁸¹

⁷⁶ [Urantia Book 64:2.6](#)

⁷⁷ [Urantia Book 64:1.6](#)

⁷⁸ [Urantia Book 74:1.1](#)

⁷⁹ [Urantia Book 51:4.2](#)

⁸⁰ [Urantia Book 64:7.2,3,10-14](#)

⁸¹ [Urantia Book 64:6.19](#)

The description of the Adamites, coupled with the assertion that strains of giantism were present in the orange and green race, provides a working theory to help explain some of the peculiarities in the (incomplete) fossil records. And it is noteworthy, of course, that advances in anthropology, especially as this field is now becoming better understood through genetics research, are increasingly lending support to the model of human evolution described in *The Urantia Book*.

The authors of *The Urantia Book* make no bones about the fact that they are instructing us in how to start out our anthropological studies with a better set of initial assumptions:

Although these skull dimensions are serviceable in deciphering racial origins, the skeleton as a whole is far more dependable. In the early development of the Urantia races there were originally five distinct types of skeletal structure:

1. Andonic, Urantia aborigines. [*H. erectus prosapiens*]
2. Primary Sangik, red, yellow, and blue. [*H. sapiens primarius*]
3. Secondary Sangik, orange, green, and indigo. [*H. sapiens secundarius*]
4. Nodites, descendants of the Dalamatians.⁸² [*H. sapiens transerectus*]
5. Adamites, the violet race. [*H. sapiens ultrasapiens*]

As these five great racial groups extensively intermingled, continual mixture tended to obscure the Andonite type by Sangik hereditary dominance. The Lapps and the Eskimos are blends of Andonite and Sangik-blue races. Their skeletal structures come the nearest to preserving the aboriginal Andonic type. But the Adamites and the Nodites have become so admixed with the other races that they can be detected only as a generalized Caucasoid order.

In general, therefore, as the human remains of the last twenty thousand years are unearthed, it will be impossible clearly to distinguish the five original types. Study of such skeletal structures will disclose that mankind is now divided into approximately three classes:

1. 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.
2. The Mongoloid—the primary Sangik type, including the original red, yellow, and blue races. The Chinese and Amerinds belong to this group. In

⁸² This is a reference to an aspect of *The Urantia Book's* discussion about our racial history that does not directly relate to issues regarding eugenics and race. The Nodites mixed with the Adamites to create the Andite race. Therefore, any issues that would relate to the Nodites are reasonably covered through discussion about the Adamites and Andites. Additionally, the topic of the Nodites would require introducing cosmological aspects of *The Urantia Book* that would be a needless distraction from the primary purposes of this paper. However, the Urantia Book-based taxonomy in Appendix one has more information on this race.

Europe the Mongoloid type has been modified by secondary Sangik and Andonic mixture; still more by Andite infusion. The Malayan and other Indonesian peoples are included in this classification, though they contain a high percentage of secondary Sangik blood.

3. The Negroid—the secondary Sangik type, which originally included the orange, green, and indigo races. This is the type best illustrated by the Negro, and it will be found through Africa, India, and Indonesia wherever the secondary Sangik races located.

In North China there is a certain blending of Caucasoid and Mongoloid types; in the Levant the Caucasoid and Negroid have intermingled; in India, as in South America, all three types are represented. And the skeletal characteristics of the three surviving types still persist and help to identify the later ancestry of present-day human races.⁸³

As with the paragraph covering the skull shapes of the various races, the quote above also provides an organized set of initial assumptions. And consistent with their stated purposes, the authors bring us out from the past up to modern times, explaining mysteries along the way.

The Nordics continued the trade in amber from the Baltic coast, building up a great commerce with the broadheads of the Danube valley via the Brenner Pass. This extended contact with the Danubians led these northerners into mother worship, and for several thousands of years cremation of the dead was almost universal throughout Scandinavia. This explains why remains of the earlier white races, although buried all over Europe, are not to be found—only their ashes in stone and clay urns. These white men also built dwellings; they never lived in caves. And again this explains why there are so few evidences of the white man's early culture, although the preceding Cro-Magnon type is well preserved where it has been securely sealed up in caves and grottoes. As it were, one day in northern Europe there is a primitive culture of the retrogressing Danubians and the blue man and the next that of a suddenly appearing and vastly superior white man.⁸⁴

The Cro-Magnoid blue man constituted the biologic foundation for the modern European races, but they have survived only as absorbed by the later and virile conquerors of their homelands. The blue strain contributed many sturdy traits and much physical vigor to the white races of Europe, but the humor and imagination of the blended European peoples were derived from the Andites. This Andite-blue union, resulting in the northern white races, produced an immediate lapse of Andite civilization, a retardation of a transient nature. Eventually, the latent superiority of these northern barbarians manifested itself and culminated in present-day European civilization.

The Andite peoples of the Euphrates valley migrated north to Europe to mingle with the blue men and west into the Mediterranean regions to mix with the

⁸³ [Urantia Book 81:4.1-10](#)

⁸⁴ [Urantia Book 80:9.1](#)

remnants of the commingled Saharans and the southern blue men. And these two branches of the white race were, and now are, widely separated by the broad-headed mountain survivors of the earlier Andonite tribes which had long inhabited these central regions.⁸⁵

While the blue man had been absorbed in the north and eventually succumbed to the white cavalry raiders who penetrated the south, the advancing tribes of the mixed white race met with stubborn and protracted resistance from the Cro-Magnons, but superior intelligence and ever-augmenting biologic reserves enabled them to wipe the older race out of existence.⁸⁶

The early expansion of the violet race into Europe was cut short by certain rather sudden climatic and geologic changes. With the retreat of the northern ice fields the water-laden winds from the west shifted to the north, gradually turning the great open pasture regions of Sahara into a barren desert. This drought dispersed the smaller-statured brunets, dark-eyed but long-headed dwellers of the great Sahara plateau.

The purer indigo elements moved southward to the forests of central Africa, where they have ever since remained. The more mixed groups spread out in three directions: The superior tribes to the west migrated to Spain and thence to adjacent parts of Europe, forming the nucleus of the later Mediterranean long-headed brunet races. The least progressive division to the east of the Sahara plateau migrated to Arabia and thence through northern Mesopotamia and India to faraway Ceylon. The central group moved north and east to the Nile valley and into Palestine.⁸⁷

It is this secondary Sangik substratum that suggests a certain degree of kinship among the modern peoples scattered from the Deccan through Iran, Mesopotamia, and along both shores of the Mediterranean Sea.⁸⁸

These racial mixtures laid the foundations for the southern European race, the most highly mixed of all. And since these days this race has undergone still further admixture, notably with the blue-yellow-Andite peoples of Arabia. This Mediterranean race is, in fact, so freely admixed with the surrounding peoples as to be virtually indiscernible as a separate type, but in general its members are short, long-headed, and brunet.⁸⁹

During the following interglacial period this new Neanderthal race extended from England to India. The remnant of the blue race left in the old Persian peninsula later amalgamated with certain others, primarily the yellow; and the resultant

⁸⁵ [Urantia Book 80:8.1](#)

⁸⁶ [Urantia Book 80:5.3](#)

⁸⁷ [Urantia Book 80:2.1.2](#)

⁸⁸ [Urantia Book 80:2.3](#)

⁸⁹ [Urantia Book 80:9.10](#)

blend, subsequently somewhat upstepped by the violet race of Adam, has persisted as the swarthy nomadic tribes of modern Arabs.⁹⁰

Along with its discussion of skull shape and skeletal structure, of course, is the interweaving of the qualitative differences associated with these various physical traits. The final division of humanity into approximately three groups—Caucasoid, Mongaloid, and Negroid—directly relates to statements made about varying genetic qualities. No matter how many subdivisions Caucasoid gets divided into, the defining characteristic is the superior Andite genetic strain. The Mongoloid classification is weighted toward primary Sangiks and the Negroid is secondary Sangik.

A matter of fact discussion about physical anthropology does not address how these physical traits relate to other more qualitative issues. However, before reviewing *The Urantia Book's* statements regarding the qualitative differences associated with racial heritage, the next chapter reviews the specific manner in which the authors frame the discussion about the Aryans and the white races. This will not only reveal *The Urantia Book's* position on these two groups, it will also suggest more useful ways of using terminology.

⁹⁰ [Urantia Book 64:7.11](#)

Chapter 10: Aryans and Whites

Aryans

The previous chapter and Appendix 1 show how the authors of *The Urantia Book* define terms like “Neanderthal” and “Caucasoid” relative to their own presentation of our genetic history. The way they coin terms and redefine existing terms demonstrates their interest in suggesting better ways for us to use our language. With respect to the use of the English language, in the second paragraph of the Forward *The Urantia Book* states:

It is exceedingly difficult to present enlarged concepts and advanced truth, in our endeavor to expand cosmic consciousness and enhance spiritual perception, when we are restricted to the use of a circumscribed language of the realm. But our mandate admonishes us to make every effort to convey our meanings by using the word symbols of the English tongue. We have been instructed to introduce new terms only when the concept to be portrayed finds no terminology in English which can be employed to convey such a new concept partially or even with more or less distortion of meaning.⁹¹

With the word *Aryan*, as with the word *eugenics*, the authors again call upon us to reclaim the original use of a word before it developed negative connotations.

The first definition of *Aryan* in the Compact Oxford English Dictionary is: “a member of a people speaking an Indo-European language who spread into northern India in the 2nd millennium bc.” Wikipedia provides this encapsulation of the word’s history (footnotes omitted):

As an adaptation of the Latin Arianus, referring to Iran, ‘Aryan’ has “long been in English language use”. Its history as a loan word began in the late 1700s, when the word was borrowed from Sanskrit *arya-* to refer to speakers of North Indian languages. When it was determined that Iranian languages — both living and ancient — used a similar term in much the same way (but in the Iranian context as a self-identifier of Iranian peoples), it became apparent that the shared meaning had to derive from the ancestor language of the shared past, and so, by the early 1800s, the word ‘Aryan’ came to refer to the group of languages deriving from that ancestor language, and by extension, the speakers of those languages.

Then, in the 1830s, based on the **erroneous theory** [emphasis added] that words like “Aryan” could also be found in European languages, the term “Aryan” came to be used as the term for the Indo-European language group, and by extension, the speakers of those languages. In the 19th century, “language” was still considered a property of “ethnicity”, and thus the speakers of the Indo-European languages came to be the so-called “Aryan race”, as contradistinguished from the so-called “Semitic race”. By the late 19th century, the notions of an “Aryan race”

⁹¹ [Urantia Book 0:0.2](#)

became closely linked to Nordicism, which posited Northern European racial superiority over all other peoples (including Indians and Iranians). This “master race” ideal engendered both the “Aryanization” programs of Nazi Germany, in which the classification of people as “Aryan” and “non-Aryan” was most emphatically directed towards the exclusion of Jews. By the end of World War II, the word ‘Aryan’ had become firmly associated with the racial theories and atrocities committed by the Nazi regime.⁹²

The Urantia Book provides an explanation of the notable impact the Aryans had on the development of Indian culture, especially in its more northern region. Here is its section on “The Aryan Invasion of India” in its entirety:

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.

The early Aryan centers were scattered over the northern half of India, notably in the northwest. These invaders never completed the conquest of the country and subsequently met their undoing in this neglect since their lesser numbers made them vulnerable to absorption by the Dravidians of the south, who subsequently overran the entire peninsula except the Himalayan provinces.

The Aryans made very little racial impression on India except in the northern provinces. In the Deccan their influence was cultural and religious more than racial. The greater persistence of the so-called Aryan blood in northern India is not only due to their presence in these regions in greater numbers but also because they were reinforced by later conquerors, traders, and missionaries. Right on down to the first century before Christ there was a continuous infiltration of Aryan blood into the Punjab, the last influx being attendant upon the campaigns of the Hellenistic peoples.

On the Gangetic plain Aryan and Dravidian eventually mingled to produce a high culture, and this center was later reinforced by contributions from the northeast, coming from China.

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. But the most characteristic feature of society was the persistence of the great social castes that were instituted by the Aryans in an effort to perpetuate racial identity. This elaborate caste system has been preserved on down to the present time.

Of the four great castes, all but the first were established in the futile effort to prevent racial amalgamation of the Aryan conquerors with their inferior subjects. But the premier caste, the teacher-priests, stems from the Sethites; the Brahmans

⁹² <http://en.wikipedia.org/wiki/Aryan>

of the twentieth century after Christ are the lineal cultural descendants of the priests of the second garden, albeit their teachings differ greatly from those of their illustrious predecessors.

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.

The spiritual awakening of the sixth century before Christ did not persist in India, having died out even before the Mohammedan invasion. But someday a greater Gautama may arise to lead all India in the search for the living God, and then the world will observe the fruition of the cultural potentialities of a versatile people so long comatose under the benumbing influence of an unprogressing spiritual vision.

Culture does rest on a biologic foundation, but caste alone could not perpetuate the Aryan culture, for religion, true religion, is the indispensable source of that higher energy which drives men to establish a superior civilization based on human brotherhood.⁹³

The section starts in harmony with the original definition; Aryan refers to the migrations of a people from Iran to northern India “during a period of almost five hundred years in the middle of the third millennium before Christ.” In recounting the major events in India’s history, the authors attribute the origin of the caste system to the Aryans and note how this was insufficient to protect them from “racial obliteration.” The last sentence of the section emphasizes the overarching truth that the authors wish to convey. Notwithstanding the interrelationship that necessarily exists between genetics and civilization, *enduring* civilization requires *true* religion, relationships founded upon the truth of spiritual equality—human brotherhood.

The Urantia Book describes the Aryans as the originators of the spiritually untenable caste system. Though contradicting the view that the Aryan race led directly to the Germans or any other group of northern Europeans, the authors do support referring to the Aryans as a *race*. However, the way the authors use of the terms *race*, *man*, and *people* reveals that they do not precisely define these terms. (For instance, the Aryan race is not included as part of the general classification of the original Urantia “races”: the Andonites, the six Sangiks, the Nodites, and the Adamites.)

Using the term *Aryan* has become a cultural taboo. We allowed a word to devolve. Wikipedia summaries it this way:

⁹³ [Urantia Book 79:4.1](#)

The use of “Aryan” as a synonym for “Indo-European” or to a lesser extent for “Indo-Iranian”, is regarded today by many as obsolete and politically incorrect, but may still occasionally appear in material based on older scholarship, or written by persons accustomed to older usage, such as in a 1989 article in *Scientific American* by Colin Renfrew in which he uses the word “Aryan” in its traditional meaning as a synonym for “Indo-European”.⁹⁴

The term Aryan originates from the Sanskrit word *arya*, attested in the ancient texts of Hinduism such as the *Rigveda*. *Arya* in Sanskrit holds the meaning civilized or simply referring to an individual of higher consciousness.

In the 18th century, the most ancient known Indo-European languages were those of the Indo-Iranians’ ancestors. The word Aryan was adopted to refer not only to the Indo-Iranian people, but also to native Indo-European speakers as a whole, including the Albanians, Kurds, Armenians, Greeks, Latins, and Germans. It was soon recognised that Balts, Celts, and Slavs also belonged to the same group. It was argued that all of these languages originated from a common root—now known as Proto-Indo-European—spoken by an ancient people who must have been the original ancestors of the European, Iranian, and Indo-Aryan peoples. The ethnic group composed of the Proto-Indo-Europeans and their modern descendants was termed the Aryans.⁹⁵

The Urantia Book offers a solution to the ambiguity problem by introducing the term *Andite*, which is a handy term not only for referencing “Proto-Indo-European” linguistic similarities but also a specific aspect of our genetic history. This is an example of where the authors had to coin a new term because their explanation of this ancestry involves the integration of a cosmology that is unique to *The Urantia Book*. The [Adam and Eve Report](#) offers support for this connection between genetics and linguistics.

By way of further distinguishing the Aryans from other groups, *The Urantia Book* specifies when the Hellenes have been confused with the Aryans. The next two quotes both reference “Salem teachers.” *The Urantia Book* says that the Salem teachers were missionaries (of Melchizadek) who spread across the world from *Jerusalem*, teaching the monotheistic doctrines that were locally championed by Abraham among the Jews.

The early influence of the Salem teachers was nearly destroyed by the so-called Aryan invasion from southern Europe and the East. These Hellenic invaders brought along with them anthropomorphic God concepts similar to those which their Aryan fellows had carried to India.⁹⁶

The Urantia Book defines the Aryans as a particular branch of the Andite migrations and uses the word over thirty times. Here is the only quote in the book where the words “Aryan race” appear together:

⁹⁴ http://en.wikipedia.org/wiki/Aryan_race

⁹⁵ http://en.wikipedia.org/wiki/Aryan_race#Indo-Aryan_migration

⁹⁶ [Urantia Book 98:1.2](#)

As the Salem missionaries penetrated southward into the Dravidian Deccan, they encountered an increasing caste system, the scheme of the Aryans to prevent loss of racial identity in the face of a rising tide of the secondary Sangik peoples. Since the Brahman priest caste was the very essence of this system, this social order greatly retarded the progress of the Salem teachers. This caste system failed to save the Aryan race, but it did succeed in perpetuating the Brahmans, who, in turn, have maintained their religious hegemony in India to the present time.⁹⁷

In the one instance where the words “Aryan race” are used together, it is within the context of depicting the end of the race. Using “Aryan race” in this manner, of course, reinforces the other reference to their “racial obliteration.” Additionally, the authors provided an underlying truth to explain why the culture that they started became an impediment to the spread of a monotheistic theology by the Salem teachers.

In contrast to “Aryan race,” *The Urantia Book* does not encourage using “Nordic race” as a designation. “Nordic” is used ten times; the two times that “Nordic race” appears, it is preceded by “so-called.” Additionally, the authors provide some insights into why Germany has two distinct racial groups.

The primitive culture of Europe, which was encountered by the invading Nordics, was that of the retrograding Danubians blended with the blue man. The Nordic-Danish and the Danubian-Andonite cultures met and mingled on the Rhine as is witnessed by the existence of two racial groups in Germany today.⁹⁸

Whites

Similar to the explanation about the Aryans, *The Urantia Book* dedicates a whole section to this topic, titled “The Three White Races.”

It would seem that the authors do not favor using the term *white* and are only doing so because they are not allowed to coin a new term when one with “more or less distortion of meaning” already exists. Throughout the entire text (not including titles and headings), the authors use “white races” eighteen times. And even the plural is twice preceded by “so-called.”

They use “white race” nine times. Twice “white race” is preceded by “so-called.” In one instance “white race” is put in quotation marks and preceded by “amalgamated”; in another instance it is preceded by “mixed.” On one occasion the singular is used in a sentence discussing “branches” of the race. On two other occasions when “white race” is used, it appears in “The Three White Races” section.

In another instance the singular is more generalized to both genetics and culture:

Social evolution of the co-operative order was initiated by the Dalamatia teachers, and for three hundred thousand years mankind was nurtured in the idea of group activities. The blue man most of all profited by these early social teachings, the

⁹⁷ [Urantia Book 94:2.1](#)

⁹⁸ [Urantia Book 80:9.3](#)

red man to some extent, and the black man least of all. In more recent times the yellow race and the white race have presented the most advanced social development on Urantia.⁹⁹

In a manner paralleling the criticism of Aryans regarding both theology and civilization, the authors of *The Urantia Book* also take the time to point out problems associated with the “white races.”

As the original teachings of Jesus penetrated the Occident, they became Occidentalized, and as they became Occidentalized, they began to lose their potentially universal appeal to all races and kinds of men. Christianity, today, has become a religion well adapted to the social, economic, and political mores of the white races. It has long since ceased to be the religion of Jesus, although it still valiantly portrays a beautiful religion about Jesus to such individuals as sincerely seek to follow in the way of its teaching. It has glorified Jesus as the Christ, the Messianic anointed one from God, but has largely forgotten the Master's personal gospel: the Fatherhood of God and the universal brotherhood of all men.¹⁰⁰

Here are the pertinent parts of the section titled “The Three White Races”:

The racial blends in Europe toward the close of the Andite migrations became generalized into the three white races as follows:

1. *The northern white race.* This so-called Nordic race consisted primarily of the blue man plus the Andite but also contained a considerable amount of Andonite blood, together with smaller amounts of the red and yellow Sangik. . . . But the largest inheritance was from the blue man. The typical early Nordic was long-headed, tall, and blond. But long ago this race became thoroughly mixed with all of the branches of the white peoples.

. . .

2. *The central white race.* While this group includes strains of blue, yellow, and Andite, it is predominantly Andonite. These people are broad-headed, swarthy, and stocky. They are driven like a wedge between the Nordic and Mediterranean races, with the broad base resting in Asia and the apex penetrating eastern France.

By 2500 B.C. the westward thrust of the Andonites reached Europe. And this overrunning of all Mesopotamia, Asia Minor, and the Danube basin by the barbarians of the hills of Turkestan constituted the most serious and lasting of all cultural setbacks up to that time. These invaders definitely Andonized the character of the central European races, which have ever since remained characteristically Alpine.

⁹⁹ [Urantia Book 68.0.3](#)

¹⁰⁰ [Urantia Book 98:7.11](#)

3. *The southern white race.* This brunet Mediterranean race consisted of a blend of the Andite and the blue man, with a smaller Andonite strain than in the north. This group also absorbed a considerable amount of secondary Sangik blood through the Saharans. In later times this southern division of the white race was infused by strong Andite elements from the eastern Mediterranean.

The Mediterranean coastlands did not, however, become permeated by the Andites until the times of the great nomadic invasions of 2500 B.C. . . .

These racial mixtures laid the foundations for the southern European race, the most highly mixed of all. And since these days this race has undergone still further admixture, notably with the blue-yellow-Andite peoples of Arabia. This Mediterranean race is, in fact, so freely admixed with the surrounding peoples as to be virtually indiscernible as a separate type, but in general its members are short, long-headed, and brunet.

In the north the Andites, through warfare and marriage, obliterated the blue men, but in the south they survived in greater numbers. The Basques and the Berbers represent the survival of two branches of this race, but even these peoples have been thoroughly admixed with the Saharans.

This was the picture of race mixture presented in central Europe about 3000 B.C.

But it is a fallacy to presume to classify the white peoples as Nordic, Alpine, and Mediterranean. There has been altogether too much blending to permit such a grouping. At one time there was a fairly well-defined division of the white race into such classes, but widespread intermingling has since occurred, and it is no longer possible to identify these distinctions with any clarity. Even in 3000 B.C. the ancient social groups were no more of one race than are the present inhabitants of North America.¹⁰¹

This general description of the white races, of course, compliments the explanation provided about skeletal types, particularly Caucasoid.

By way of additional instruction, both in terms of the use of language and the history of humanity, *The Urantia Book* states:

These early Andites were not Aryan; they were pre-Aryan. They were not white; they were pre-white. They were neither an Occidental nor an Oriental people. But it is Andite inheritance that gives to the polyglot mixture of the so-called white races that generalized homogeneity which has been called Caucasoid.¹⁰²

The European researches and explorations of the Old Stone Age have largely to do with unearthing the tools, bones, and artcraft of these ancient blue men, for they persisted in Europe until recent times. The so-called white races of Urantia

¹⁰¹ [Urantia Book 80:9.1](#)

¹⁰² [Urantia Book 78:4.4](#)

are the descendants of these blue men as they were first modified by slight mixture with yellow and red, and as they were later greatly upstepped by assimilating the greater portion of the violet race.¹⁰³

The Urantia Book identifies many of the problems involved with trying to define terms like Caucasoid and white. The authors use the term “white races” far more often than they use the term “white race,” consistent with their varied description of Caucasoid. In contrast, with the term “Aryan” the authors choose the original (unbigoted) definition.

¹⁰³ [Urantia Book 64:6.24](#)

Chapter 11: Differences Between the Colored Races

Genetic diversity has a direct impact on the quality of life. From the micro level of the family to the macro level of humanity, genetic variations make a difference. This spectrum involves variations in quality both in terms of whether one has a specific trait as well as how powerfully a trait manifests. As discussed in the initial chapters, the designation of such traits as being relatively superior or inferior does not mean that the person is superior or inferior, any more or less a member of the human family, any less deserving of love.

Chapter 6 reviewed statements in *The Urantia Book* that characterize the secondary Sangik races as inferior relative to the primary Sangik races. The discussion in Chapter 7 clarified that the “subnormal” classification does not refer to the secondary Sangik races. This chapter focuses on the differences between the colored races as they originally existed and as they exist today. It also reviews some of the ways the authors emphasize that the indigo (black) race is not subnormal.

In order to provide context for this chapter, some of the quotes from Chapter 5: History and Destiny are re-presented. One of the advantages of doing an historical review of humanity’s eugenics issues is that it allows us to see how our attitude about and desire for certain types of terminology shifts as we move forward from the ancient past to the present.

Here is how *The Urantia Book* depicts humanity’s early eugenics issues:

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.

...

950,000 years ago the descendants of Andon and Fonta had migrated far to the east and to the west. To the west they passed over Europe to France and England. In later times they penetrated eastward as far as Java, where their bones were so recently found—the so-called Java man—and then journeyed on to Tasmania.

The groups going west became less contaminated with the backward stocks of mutual ancestral origin than those going east, who mingled so freely with their retarded animal cousins. These unprogressive individuals drifted southward and presently mated with the inferior tribes. Later on, increasing numbers of their mongrel descendants returned to the north to mate with the rapidly expanding Andonic peoples, and such unfortunate unions unfailingly deteriorated the superior stock. Fewer and fewer of the primitive settlements maintained the

worship of the Breath Giver. This early dawn civilization was threatened with extinction.

And thus it has ever been on Urantia. Civilizations of great promise have successively deteriorated and have finally been extinguished by the folly of allowing the superior freely to procreate with the inferior.¹⁰⁴

The Urantia Book asserts that mating between humans and subhumans was possible during the early part of our evolutionary development.¹⁰⁵ Given this framework, the logical implications follow from it. Stimulating environments require more “action, invention, and resourcefulness.” Less progressive individuals will “drift” toward an easier environment. This creates a nature-nurture feedback loop, encouraging progressive and retrogressive tendencies to become more pronounced over time.

Notice how comfortable it is to use words like “unprogressive,” “deteriorated,” “inferior,” and “backward,” when discussing whether the very earliest human beings were contaminating themselves with their subhuman “retarded animal cousins.”

The depiction of primitive man continues:

This new religion of fear [of the Andonites] led to attempts to placate the invisible forces behind these natural elements and culminated, later on, in the sacrificing of humans to appease these invisible and unknown physical forces. And this terrible practice of human sacrifice has been perpetuated by the more backward peoples of Urantia right on down to the twentieth century.¹⁰⁶

Human sacrifice has been virtually universal; it persisted in the religious customs of the Chinese, Hindus, Egyptians, Hebrews, Mesopotamians, Greeks, Romans, and many other peoples, even on to recent times among the backward African and Australian tribes.¹⁰⁷

Cannibalism was once well-nigh universal among the evolving races. The Sangiks were all cannibalistic, but originally the Andonites were not, nor were the Nodites and Adamites; neither were the Andites until after they had become grossly admixed with the evolutionary races.¹⁰⁸

Cannibalism and religious rituals involving human sacrifice are such excellent examples of the problem with cultural and religious relativism.

Along with cannibalism and human sacrifice, sexual practices are an important measure of cultural advancement. Sexual practices also expose the untenable nature of relativism and the

¹⁰⁴ [Urantia Book 64:1.3,6-8](#)

¹⁰⁵ See [Appendix 1: Urantia Book-based taxonomy](#).

¹⁰⁶ [Urantia Book 64:4.12](#)

¹⁰⁷ [Urantia Book 89:6.2](#)

¹⁰⁸ [Urantia Book 89:5.3](#)

need for clear and unequivocal language when it comes to discussions about civilization. From *The Urantia Book*:

The story of the evolution of marriage is simply the history of sex control through the pressure of social, religious, and civil restrictions. Nature hardly recognizes individuals; it takes no cognizance of so-called morals; it is only and exclusively interested in the reproduction of the species. Nature compellingly insists on reproduction but indifferently leaves the consequential problems to be solved by society, thus creating an ever-present and major problem for evolutionary mankind. This social conflict consists in the unending war between basic instincts and evolving ethics.¹⁰⁹

In many backward tribes today, the men cook the meat, the women the vegetables, and when the primitive tribes of Australia are on the march, the women never attack game, while a man would not stoop to dig a root.¹¹⁰

The authors of *The Urantia Book* do not romanticize or judge primitive behavior. They recognize it for what it is—as the starting point for the development of civilization. Continuing with its discussion about primitive man’s struggle to maintain forward momentum, *The Urantia Book* states:

900,000 years ago the arts of Andon and Fonta and the culture of Onagar were vanishing from the face of the earth; culture, religion, and even flintworking were at their lowest ebb.

These were the times when large numbers of inferior mongrel groups were arriving in England from southern France. These tribes were so largely mixed with the forest apelike creatures that they were scarcely human. They had no religion but were crude flintworkers and possessed sufficient intelligence to kindle fire.

They were followed in Europe by a somewhat superior and prolific people, whose descendants soon spread over the entire continent from the ice in the north to the Alps and Mediterranean in the south. These tribes are the so-called *Heidelberg race*.¹¹¹

850,000 years ago the superior Badonan tribes began a warfare of extermination directed against their inferior and animalistic neighbors. In less than one thousand years most of the borderland animal groups of these regions had been either destroyed or driven back to the southern forests. This campaign for the extermination of inferiors brought about a slight improvement in the hill tribes of that age. And the mixed descendants of this improved Badonite stock appeared on the stage of action as an apparently new people—the *Neanderthal race*.¹¹²

¹⁰⁹ [Urantia Book 82:2.1](#)

¹¹⁰ [Urantia Book 84:3.6](#)

¹¹¹ [Urantia Book 64:2.1-3](#)

¹¹² [Urantia Book 64:3.5](#)

550,000 years ago . . . 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.¹¹³

The Urantia Book, consistent with the archaeological record, recounts that humanity was not progressing very quickly from one million to five hundred thousand years ago. Apparently, the average quality of humanity's genetics was not sufficient to support more than a Stone Age-type existence. This assessment is reflected in *The Urantia Book's* cosmology, which explains that an incarnate celestial government did not appear on this world until the Sangik mutation occurred five hundred thousand years ago. Apparently, this progressive mutation provided the necessary genetic foundation for getting civilization beyond a Stone Age level of development.

Prior to the Sangik races, *The Urantia Book* indicates that humans exhibited a significant tendency to backmate with nonhumans. This, of course, was the primary eugenics issue during that early phase of human evolution. With the appearance of the Sangik races five hundred thousand years ago, the tendency to backmate disappeared. But with this uplift, humanity must confront a new set of challenges. We now need to mature our morals beyond racial bigotry to a standard reflecting true human brotherhood.

According to *The Urantia Book*, with the Sangik mutation came truly civilizable human beings; backmating between Sangiks and the Neanderthals can now be spoken of as upstepping that race of non civilizable *humans*. (*The Urantia Book's* definition of Neanderthals is used in this instance. See Appendix 1: Urantia Book-based taxonomy.)

In general and to start with, the Sangik tribes were more intelligent than, and in most ways far superior to, the deteriorated descendants of the early Andonic plainsmen; and the mingling of these Sangik tribes with the Neanderthal peoples led to the immediate improvement of the older race. It was this infusion of Sangik blood, more especially that of the blue man, which produced that marked improvement in the Neanderthal peoples exhibited by the successive waves of increasingly intelligent tribes that swept over Europe from the east.¹¹⁴

Thus it was that for almost one hundred thousand years these Sangik peoples spread out around the foothills and mingled together more or less, notwithstanding the peculiar but natural antipathy which early manifested itself between the different races.¹¹⁵

In explaining how our planet is one of many mortal worlds, *The Urantia Book* says that on most worlds the colored races do not come all at once and from one mother. Our world is said to be quite unusual in this respect. The next quote comes from a section that speaks more generally

¹¹³ [Urantia Book 64:4.10](#)

¹¹⁴ [Urantia Book 64:7.10](#)

¹¹⁵ [Urantia Book 64:7.2](#)

about the plan for creating worlds with varying types of diversity, and hence varying characteristics that can only come from using these distinct evolutionary modalities.

The race of dominance during the early ages of the inhabited worlds is the red man, who ordinarily is the first to attain human levels of development. But while the red man is the senior race of the planets, the succeeding colored peoples begin to make their appearances very early in the age of mortal emergence.

The earlier races are somewhat superior to the later; the red man stands far above the indigo—black—race. The Life Carriers impart the full bestowal of the living energies to the initial or red race, and each succeeding evolutionary manifestation of a distinct group of mortals represents variation at the expense of the original endowment. Even mortal stature tends to decrease from the red man down to the indigo race, although on Urantia unexpected strains of giantism appeared among the green and orange peoples.

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.¹¹⁶

An accurate interpretation of the statement, "The loss of your orange and green stocks is not of such serious concern," requires an appreciation of the broader context.

Using the "Sangik" model to explain human evolution is unique to *The Urantia Book*. That some worlds do not have the secondary Sangik races indicates that from a Urantia Book perspective, the secondary Sangiks provide a creative option for the development of a mortal world. It is a good option, to be sure, but *not a necessity* for attaining the fundamental value in creating a variety of early human races.

When the authors say that the loss of the orange and green race is "not of serious concern," it is not of serious concern *by definition*. In contrast, the loss of a primary Sangik, i.e. the absorption of the blue man into the white races, must be "a misfortune" by definition. The context is the general genetic wellbeing of a population; secondary Sangiks, by definition, are provided as a creative addition to the baseline genetic wellbeing of a planet. When the authors make this statement about orange and green *stocks*, they are addressing a physiological issue, not a moral issue.

By logical extension, of course, there is the implication that the loss of the indigo (black) race would not be of serious concern to the general genetic wellbeing of humanity. By way of analogy, an individual's general physical health can be maintained even if they are given no

¹¹⁶ [Urantia Book 54:4.1-3](#)

musical education and become rather tone deaf. But no one argues in favor of such a thing. And neither is *The Urantia Book* suggesting that the loss of the indigo race would be a good idea or without moral implications.

There are moral repercussions (not just physiological repercussions) at this stage in the development of modern civilization that did not exist when the orange man and the green man were fighting to extinction—forever depriving humanity of a more robust genetic potential. *The Urantia Book* clearly states that humanity enjoys certain valuable potentials because our world has both primary and secondary Sangik races. The eugenics wisdom in *The Urantia Book* is that we have a moral obligation to future generations to foster and maximize human potentials.

It often requires ages upon ages to recoup the damage occasioned by the loss of a single superior strain of human heredity. These selected and superior strains of living protoplasm should be jealously and intelligently guarded when once they make their appearance. And on most of the inhabited worlds these superior potentials of life are valued much more highly than on Urantia.¹¹⁷

According to *The Urantia Book*, not only would it be immoral, as well as incorrect, to treat the indigo (black) race as subnormal or subhuman, but also it would be immoral (in relationship to future generations) to waste the unique and valuable genetic qualities that exist in this race.

The assertions of fact made in *The Urantia Book*, peculiar as they may be at times, are interwoven with truths and insights about how to mature and expand our capacity to love each other, to become more civilized, and to create peaceful and harmonious relationships. As the next series of quotes about the colored races unfolds, remember to distinguish the assertions of fact (for example: three races are sufficient and six races is a good option) from the truths and insights that relate to these assertions.

On an average evolutionary planet the six evolutionary races of color appear one by one; the red man is the first to evolve, and for ages he roams the world before the succeeding colored races make their appearance. The simultaneous emergence of all six races on Urantia, *and in one family*, was most unusual.

...

1. *The red man.* These peoples were remarkable specimens of the human race, in many ways superior to Andon and Fonta. They were a most intelligent group and were the first of the Sangik children to develop a tribal civilization and government. They were always monogamous; even their mixed descendants seldom practiced plural mating.

In later times they had serious and prolonged trouble with their yellow brethren in Asia. They were aided by their early invention of the bow and arrow, but they had unfortunately inherited much of the tendency of their ancestors to fight among themselves, and this so weakened them that the yellow tribes were able to drive them off the Asiatic continent.

¹¹⁷ [Urantia Book 49:1.7](#)

. . . [I]n a short time after reaching the Americas, . . . there occurred a great decline in intellectual and spiritual culture. Very soon these people again fell to fighting so fiercely among themselves that it appeared that these tribal wars would result in the speedy extinction of this remnant of the comparatively pure red race.

Because of this great retrogression the red men seemed doomed when . . . Onamonalonton appeared as their leader and spiritual deliverer. He brought temporary peace among the American red men and revived their worship of the "Great Spirit." Onamonalonton lived to be ninety-six years of age and maintained his headquarters among the great redwood trees of California. Many of his later descendants have come down to modern times among the Blackfoot Indians.

As time passed, the teachings of Onamonalonton became hazy traditions. Internecine wars were resumed, and never after the days of this great teacher did another leader succeed in bringing universal peace among them. Increasingly the more intelligent strains perished in these tribal struggles; otherwise a great civilization would have been built upon the North American continent by these able and intelligent red men.¹¹⁸

The Urantia Book says that the red man practiced monogamy from the beginning and that "the full bestowal of the living energies [is imparted] to the initial or red race, and each succeeding evolutionary manifestation of a distinct race of mortals represents variation at the expense of the original endowment." Those are the asserted facts. The truth is that at the tribal stage of development, they never learned to get along with each other, and this destroyed the very best of them. Whether or not one accepts the assertions of fact that are made about the red man, the truth of the teaching can still be appreciated for its emphasis on the importance of getting along peacefully.

The story continues:

After crossing over to America from China, the northern red man never again came in contact with other world influences (except the Eskimo) until he was later discovered by the white man. It was most unfortunate that the red man almost completely missed his opportunity of being upstepped by the admixture of the later Adamic stock. As it was, the red man could not rule the white man, and he would not willingly serve him. In such a circumstance, if the two races do not blend, one or the other is doomed.¹¹⁹

The North American Indians never came in contact with even the Andite offspring of Adam and Eve, having been dispossessed of their Asiatic homelands some fifty thousand years before the coming of Adam.¹²⁰

¹¹⁸ [Urantia Book 64:6.1,3,4,6-8](#)

¹¹⁹ [Urantia Book 64:6.9](#)

¹²⁰ [Urantia Book 79:5.7](#)

When the relatively pure-line remnants of the red race forsook Asia, there were eleven tribes, and they numbered a little over seven thousand men, women, and children. These tribes were accompanied by three small groups of mixed ancestry, the largest of these being a combination of the orange and blue races. These three groups never fully fraternized with the red man and early journeyed southward to Mexico and Central America, where they were later joined by a small group of mixed yellows and reds. These peoples all intermarried and founded a new and amalgamated race, one which was much less warlike than the pure-line red men. Within five thousand years this amalgamated race broke up into three groups, establishing the civilizations respectively of Mexico, Central America, and South America. The South American offshoot did receive a faint touch of the blood of Adam.¹²¹

One of the most impressive UBtheNEWS reports supports *The Urantia Book's* recounting of how one hundred thirty-two Andites (descendants of Adam) made it by boat to South America. [See the Adam and Eve Report.](#)

Working through the color spectrum, the next race to consider would be the now extinct orange man. However, because this aspect of the history in *The Urantia Book's* does not bear directly on the issues we face today regarding eugenics and racial bigotry, the history and attributes of the orange man are not within the scope of this paper.

The yellow race, which was early able to achieve intertribal peace, provides a distinct contrast to the red man. *The Urantia Book* says this about the yellow man:

While the story of India is that of Andite conquest and eventual submergence in the older evolutionary peoples, the narrative of eastern Asia is more properly that of the primary Sangiks, particularly the red man and the yellow man. These two races largely escaped that admixture with the debased Neanderthal strain which so greatly retarded the blue man in Europe, thus preserving the superior potential of the primary Sangik type.¹²²

The yellow race has continued to occupy the central regions of eastern Asia. Of all the six colored races they have survived in greatest numbers. While the yellow men now and then engaged in racial war, they did not carry on such incessant and relentless wars of extermination as were waged by the red, green, and orange men. These three races virtually destroyed themselves before they were finally all but annihilated by their enemies of other races.¹²³

3. *The yellow man.* The primitive yellow tribes were the first to abandon the chase, establish settled communities, and develop a home life based on agriculture. Intellectually they were somewhat inferior to the red man, but socially and collectively they proved themselves superior to all of the Sangik peoples in the matter of fostering racial civilization. Because they developed a fraternal

¹²¹ [Urantia Book 64:7.5](#)

¹²² [Urantia Book 79:5.1](#)

¹²³ [Urantia Book 64:7.7](#)

spirit, the various tribes learning to live together in relative peace, they were able to drive the red race before them as they gradually expanded into Asia.

...

The survival of comparatively large numbers of the yellow race is due to their intertribal peacefulness. From the days of Singlangton to the times of modern China, the yellow race has been numbered among the more peaceful of the nations of Urantia. This race received a small but potent legacy of the later imported Adamic stock.¹²⁴

The superiority of the ancient yellow race was due to four great factors:

1. Genetic. Unlike their blue cousins in Europe, both the red and yellow races had largely escaped mixture with debased human stocks. The northern Chinese, already strengthened by small amounts of the superior red and Andonic strains, were soon to benefit by a considerable influx of Andite blood. The southern Chinese did not fare so well in this regard, and they had long suffered from absorption of the green race, while later on they were to be further weakened by the infiltration of the swarms of inferior peoples crowded out of India by the Dravidian-Andite invasion. And today in China there is a definite difference between the northern and southern races.¹²⁵

And so the ancient civilization of the yellow race has persisted down through the centuries. It is almost forty thousand years since the first important advances were made in Chinese culture, and though there have been many retrogressions, the civilization of the sons of Han comes the nearest of all to presenting an unbroken picture of continual progression right on down to the times of the twentieth century. The mechanical and religious developments of the white races have been of a high order, but they have never excelled the Chinese in family loyalty, group ethics, or personal morality.

This ancient culture has contributed much to human happiness; millions of human beings have lived and died, blessed by its achievements. For centuries this great civilization has rested upon the laurels of the past, but it is even now reawakening to envision anew the transcendent goals of mortal existence, once again to take up the unremitting struggle for never-ending progress.¹²⁶

With the yellow race, the important lesson that is highlighted, after recognizing that their peacefulness allowed them to flourish, is that cultures reflect families. Families are the true building blocks of society. Here the authors call our attention to an obvious truism about peace. The building blocks of peace are loyalty, ethics, and morality.

¹²⁴ [Urantia Book 64:6.14,16](#)

¹²⁵ [Urantia Book 79:6.6,7](#)

¹²⁶ [Urantia Book 79:8.12](#)

As with the orange man, review of the green man is also outside the scope of this paper.

The Urantia Book has this to say about the blue man, who contributed much of the genetic foundation of the white races:

5. *The blue man.* The blue men were a great people. They early invented the spear and subsequently worked out the rudiments of many of the arts of modern civilization. The blue man had the brain power of the red man associated with the soul and sentiment of the yellow man. The Adamic descendants preferred them to all of the later persisting colored races.¹²⁷

6. *The blue race.* The blue men were scattered all over Europe, but their better centers of culture were situated in the then fertile valleys of the Mediterranean basin and in northwestern Europe. Neanderthal absorption had greatly retarded the culture of the blue man, but he was otherwise the most aggressive, adventurous, and exploratory of all the evolutionary peoples of Eurasia. [Note in this and the previous paragraph how the authors are flexible in their use of “man” and “race.”]¹²⁸

The early blue men were responsive to the persuasions of the [Lucifer rebellion] and were thrown into great confusion by the subsequent perverted teachings of those traitorous leaders. Like other primitive races they never fully recovered from the turmoil produced by the . . . betrayal, nor did they ever completely overcome their tendency to fight among themselves.

. . . Orlandof became a great teacher among the blue race and led many of the tribes back to the worship of the true God under the name of the "Supreme Chief." This was the greatest advance of the blue man until those later times when this race was so greatly upstepped by the admixture of the Adamic stock.

The European researches and explorations of the Old Stone Age have largely to do with unearthing the tools, bones, and artcraft of these ancient blue men, for they persisted in Europe until recent times. The so-called white races of Urantia are the descendants of these blue men as they were first modified by slight mixture with yellow and red, and as they were later greatly upstepped by assimilating the greater portion of the violet race.¹²⁹

Social evolution of the co-operative order was initiated by the Dalamatia teachers [the incarnate celestial group that came in response to the Sangik mutation], and for three hundred thousand years mankind was nurtured in the idea of group activities. The blue man most of all profited by these early social teachings, the red man to some extent, and the black man least of all. In more recent times the

¹²⁷ [Urantia Book 64:6.21](#)

¹²⁸ [Urantia Book 78:1.8](#)

¹²⁹ [Urantia Book 64:6.22-24](#)

yellow race and the white race have presented the most advanced social development on Urantia.¹³⁰

Although the European blue man did not of himself achieve a great cultural civilization, he did supply the biologic foundation which, when its Adamized strains were blended with the later Andite invaders, produced one of the most potent stocks for the attainment of aggressive civilization ever to appear on Urantia since the times of the violet race and their Andite successors.

The modern white peoples incorporate the surviving strains of the Adamic stock which became admixed with the Sangik races, some red and yellow but more especially the blue. There is a considerable percentage of the original Andonite stock in all the white races and still more of the early Nodite strains.¹³¹

The *blue man* is not the *white race(s)*. Today's racial bigotry and eugenics issues are not about the blue man. (See Chapter 10: Aryans and Whites.)

Regarding the indigo race, *The Urantia Book* says:

6. *The indigo race.* As the red men were the most advanced of all the Sangik peoples, so the black men were the least progressive. They were the last to migrate from their highland homes. They journeyed to Africa, taking possession of the continent, and have ever since remained there except when they have been forcibly taken away, from age to age, as slaves.¹³²

Adam's blood has been shared with most of the human races, but some secured more than others. The mixed races of India and the darker peoples of Africa were not attractive to the Adamites.¹³³

Isolated in Africa, the indigo peoples, like the red man, received little or none of the race elevation which would have been derived from the infusion of the Adamic stock. Alone in Africa, the indigo race made little advancement until the days of Orvonon, when they experienced a great spiritual awakening. While they later almost entirely forgot the "God of Gods" proclaimed by Orvonon, they did not entirely lose the desire to worship the Unknown; at least they maintained a form of worship up to a few thousand years ago. ["The early teachers of the Salem religion penetrated to the remotest tribes of Africa and Eurasia, ever preaching Machiventa's gospel of man's faith and trust in the one universal God as the only price of obtaining divine favor."¹³⁴ ("Machiventa" is the specific name of an individual in the Melchizedek order—in the Old Testament Abraham is said to have paid a tithe to Melchizedek after a battle. The authors are making reference to the unfolding work of these missionaries.)]

¹³⁰ [Urantia Book 68:0.3](#)

¹³¹ [Urantia Book 80:0.1.2](#)

¹³² [Urantia Book 64:6.25](#)

¹³³ [Urantia Book 80:1.5](#)

¹³⁴ [Urantia Book 94:0.1](#)

Notwithstanding their backwardness, these indigo peoples have exactly the same standing before the celestial powers as any other earthly race.¹³⁵

In the section quoted above on the Sangik races, the authors subtly use synonyms as a literary device to emphasize the humanity of the indigo race. The five previous color designations were followed by the word “man.” The word “race” is only used for the indigos. Apparently, the authors do this—from the title of the subsection to the last paragraph—to place emphasis on the equal status blacks as part of a mutative uplift in human genetic history. They are not to be viewed as modern remnant of slowly evolving primitive man. In this sense, *The Urantia Book* provides a more dignified view than the “out of Africa” theory, which directly associates blacks with “primitive man” and as precursors to modern humans.

Regarding the history of the indigo race, the authors recount:

The last of the Sangik peoples to migrate from their center of race origin was the indigo man. About the time the green man was killing off the orange race in Egypt and greatly weakening himself in so doing, the great black exodus started south through Palestine along the coast; and later, when these physically strong indigo peoples overran Egypt, they wiped the green man out of existence by sheer force of numbers. These indigo races absorbed the remnants of the orange man and much of the stock of the green man, and certain of the indigo tribes were considerably improved by this racial amalgamation.

And so it appears that Egypt was first dominated by the orange man, then by the green, followed by the indigo (black) man, and still later by a mongrel race of indigo, blue, and modified green men. But long before Adam arrived, the blue men of Europe and the mixed races of Arabia had driven the indigo race out of Egypt and far south on the African continent.¹³⁶

7. *Pre-Dravidian India.* The complex mixture of races in India—embracing every race on earth, but especially the green, orange, and black—maintained a culture slightly above that of the outlying regions.

8. *The Sahara civilization.* The superior elements of the indigo race had their most progressive settlements in what is now the great Sahara desert. This indigo-black group carried extensive strains of the submerged orange and green races.¹³⁷

But during earlier times there was little to hinder the westward migration of the Adamites. The Sahara was an open grazing land overspread by herders and agriculturists. These Saharans never engaged in manufacture, nor were they city builders. They were an indigo-black group which carried extensive strains of the extinct green and orange races. But they received a very limited amount of the

¹³⁵ [Urantia Book 64:6.26.27](#)

¹³⁶ [Urantia Book 64:7.14,15](#)

¹³⁷ [Urantia Book 78:1.9,10](#)

violet inheritance before the upthrust of land and the shifting water-laden winds dispersed the remnants of this prosperous and peaceful civilization.¹³⁸

As the Sangik migrations draw to a close [approximately 60,000 years ago], the green and orange races are gone, the red man holds North America, the yellow man eastern Asia, the blue man Europe, and the indigo race has gravitated to Africa. India harbors a blend of the secondary Sangik races, and the brown man, a blend of the red and yellow, holds the islands off the Asiatic coast. An amalgamated race of rather superior potential occupies the highlands of South America. The purer Andonites live in the extreme northern regions of Europe and in Iceland, Greenland, and northeastern North America.¹³⁹

The Saharan civilization had been disrupted by drought and that of the Mediterranean basin by flood. The blue races had, as yet, failed to develop an advanced culture. The Andonites were still scattered over the Arctic and central Asian regions. The green and orange races had been exterminated as such. The indigo race was moving south in Africa, there to begin its slow but long-continued racial deterioration.¹⁴⁰

Long ago, before making global conquests was ever a moral issue, humanity somehow separated itself along racial lines. This allowed the various races (however mixed they may have become at that point), to develop their own cultures, to progress and retrogress in their own way. The authors of *The Urantia Book* are simply pointing out some of the most obvious facets of racial development and asking us to seriously reflect on the implications.

Though the indigo race by definition is *disadvantaged* compared to the primary Sangik races, this does not equate to the entire race being subnormal. Nothing in *The Urantia Book* supports such an extreme view of the secondary Sangiks. Quite to the contrary, the authors emphasize the *equality* of the indigo (black) race's status.

Whether we speak in terms of advantaged/disadvantaged, superior/inferior, or progressive/backwards—the context of these terms is always moving and increasingly complex over time as some parts of the world, both genetically and culturally, advance more than others. This process creates an ever-widening genetic differential. Originally, the endowments of the average indigo man were superior to the average Andonite—physically, intellectually, and spiritually. *The Urantia Book* also describes the indigo race as physically superior in some regards to the primary Sangiks. But just as the early Andonites faced the choice to mate in progressive or retrogressive ways, the Sangik races have the potential to uplift or downgrade their original genetic endowment. This can occur in variety of ways: war, poor mating practices, environments that do not stimulate development, unwise religious beliefs and practices, etc.

The authors wisely write in ways that keep us constantly reminded of this eugenic continuum. Developing mature expressions of civilization is a long process that is hardly complete. *The*

¹³⁸ [Urantia Book 80:1.4](#)

¹³⁹ [Urantia Book 64:7.16](#)

¹⁴⁰ [Urantia Book 78:3.7](#)

Urantia Book points out how even our more advanced expressions of culture reflect the most primitive beliefs.

In Africa the natives make much ado over their fetish stones. In fact, among all backward tribes and peoples stones are still held in superstitious veneration. Stone worship is even now widespread over the world. The tombstone is a surviving symbol of images and idols which were carved in stone in connection with beliefs in ghosts and the spirits of departed fellow beings.¹⁴¹

¹⁴¹ [Urantia Book 85:1.4](#)

Chapter 12: Racial Blending

This chapter reviews *The Urantia Book*'s statements about racial blending. The following perspective, from a section discussing the racial mixtures of India, highlights the importance of keeping in mind that the benefits of racial blending alone cannot sufficiently address certain fundamental eugenics issues.

Race mixture is always advantageous in that it favors versatility of culture and makes for a progressive civilization, but if the inferior elements of racial stocks predominate, such achievements will be short-lived. A polyglot culture can be preserved only if the superior stocks reproduce themselves in a safe margin over the inferior. Unrestrained multiplication of inferiors, with decreasing reproduction of superiors, is unfailingly suicidal of cultural civilization.¹⁴²

The material from *The Urantia Book* reviewed in this paper so far begs for a certain question to be asked, of course. Does *The Urantia Book* indicate that past events have led to the genetic demise of any particular groups?

The Urantia Book has a "Racial Mixtures" section. Additionally, the authors make statements about blending in other areas of the book. Some of this material indicates that certain especially retrogressive groups should be biologically disfellowshipped because, as a group, they represent some of humanity's "more markedly unfit, defective, degenerate, and antisocial stocks."¹⁴³

Chapter 7 discussed how *The Urantia Book* encourages us to head in a more morally progressive and practical direction with respect to people who are notably disadvantaged—subnormal—on a genetic level. That chapter distinguished when "a pint cannot hold a quart." As well, it discussed the suggestion made by the authors that we ought to come to some agreement on the "biologic disfellowshipping" of our "more markedly unfit, defective, degenerate, and antisocial stocks." These two types of traits—subnormal and markedly unfit—get combined in individuals independently of each other.

For instance, antisocial genetic tendencies can be accompanied by high intelligence, allowing an individual to function in the modern world with relative ease. And, of course, all subnormal individuals do not necessarily have antisocial genetic traits. Subnormal human beings have a significant disadvantage when it comes to living in the modern world and exhibit an inability to comprehend certain things. Being intellectually less endowed does not mean someone is unfit, defective, degenerate or antisocial; it just means they are intellectually less endowed. *The Urantia Book* seems to indicate that this is by design so that normal and subnormal types of human beings learn how to get along (be of mutual service to each other) and love each other.

When it comes to assessing human potentials, as they existed in the past or as they exist today, the authors of *The Urantia Book* discourage us from getting too opinionated. From *The Urantia Book* perspective, our world has suffered so much from a rebellion (Lucifer and Satan) and a

¹⁴² [Urantia Book 79:2.7](#)

¹⁴³ (See [Chapter 7: Cultural Progress, Overpopulation, and Subnormal Human Beings](#))

default (Adam and Eve) that we are all ill equipped to develop a good understanding of our circumstances, even with the help of this revelation.

The evolution of six—or of three—colored races, while seeming to deteriorate the original endowment of the red man, provides certain very desirable variations in mortal types and affords an otherwise unattainable expression of diverse human potentials. These modifications are beneficial to the progress of mankind as a whole provided they are subsequently upstepped by the imported Adamic or violet race. On Urantia this usual plan of amalgamation was not extensively carried out, and this failure to execute the plan of race evolution makes it impossible for you to understand very much about the status of these peoples on an average inhabited planet by observing the remnants of these early races on your world.¹⁴⁴

Whatever speculations we may make about the genetic attributes of the original Sangik races, the primary issue is always going to be addressing the problems we face today. Though *The Urantia Book* teaches that “all ancient peoples should always be studied and judged in the light of the moral standards of the mores of their own times,” this point does not directly address the challenges faced by modern peoples in terms of our relationship to cultures that continue to act in primitive ways.

To assist us in getting some perspective on these issues, the authors focus our attention on the relationship that ancient religious beliefs and practices have to fundamental questions about morality. Are we acting out of self-interest or group-interest? Do we have a selfish or selfless attitude?

While the belief in spirits, dreams, and diverse other superstitions all played a part in the evolutionary origin of primitive religions, you should not overlook the influence of the clan or tribal spirit of solidarity. In the group relationship there was presented the exact social situation which provided the challenge to the egoistic-altruistic conflict in the moral nature of the early human mind. In spite of their belief in spirits, primitive Australians still focus their religion upon the clan. In time, such religious concepts tend to personalize, first, as animals, and later, as a superman or as a God. Even such inferior races as the African Bushmen, who are not even totemic in their beliefs, do have a recognition of the difference between the self-interest and the group-interest, a primitive distinction between the values of the secular and the sacred. But the social group is not the source of religious experience. Regardless of the influence of all these primitive contributions to man’s early religion, the fact remains that the true religious impulse has its origin in genuine spirit presences activating the will to be unselfish.¹⁴⁵

Prereligious praying was part of the mana practices of the Melanesians, the oudah beliefs of the African pygmies, and the manitou superstitions of the North American Indians. The Baganda tribes of Africa have only recently emerged from

¹⁴⁴ [Urantia Book 51:4.4](#)

¹⁴⁵ [Urantia Book 103:3.1](#)

the mana level of prayer. In this early evolutionary confusion men pray to gods—local and national—to fetishes, amulets, ghosts, rulers, and to ordinary people.¹⁴⁶

Twentieth-century Urantia religions present an interesting study of the social evolution of man's worship impulse. Many faiths have progressed very little since the days of the ghost cult. The Pygmies of Africa have no religious reactions as a class, although some of them believe slightly in a spirit environment. They are today just where primitive man was when the evolution of religion began. The basic belief of primitive religion was survival after death. The idea of worshiping a personal God indicates advanced evolutionary development, even the first stage of revelation. The Dyaks have evolved only the most primitive religious practices. The comparatively recent Eskimos and Amerinds had very meager concepts of God; they believed in ghosts and had an indefinite idea of survival of some sort after death. Present-day native Australians have only a ghost fear, dread of the dark, and a crude ancestor veneration. The Zulus are just evolving a religion of ghost fear and sacrifice. Many African tribes, except through missionary work of Christians and Mohammedans, are not yet beyond the fetish stage of religious evolution. But some groups have long held to the idea of monotheism, like the onetime Thracians, who also believed in immortality.¹⁴⁷

That contemporary cultural society is a rather recent phenomenon is well shown by the present-day [mid 1900's] survival of such primitive social conditions as characterize the Australian natives and the Bushmen and Pygmies of Africa. Among these backward peoples may be observed something of the early group hostility, personal suspicion, and other highly antisocial traits which were so characteristic of all primitive races. These miserable remnants of the nonsocial peoples of ancient times bear eloquent testimony to the fact that the natural individualistic tendency of man cannot successfully compete with the more potent and powerful organizations and associations of social progression. These backward and suspicious antisocial races that speak a different dialect every forty or fifty miles illustrate what a world you might now be living in but for the combined teaching of the . . . staff of the Planetary Prince and the later labors of the Adamic group of racial uplifters.¹⁴⁸

The modern phrase, “back to nature,” is a delusion of ignorance, a belief in the reality of the onetime fictitious “golden age.”¹⁴⁹

Among the early races there was little or no regulation of the relations of the sexes. Because of this sex license, no prostitution existed. Today, the Pygmies and other backward groups have no marriage institution; a study of these peoples reveals the simple mating customs followed by primitive races. But all ancient

¹⁴⁶ [Urantia Book 91:0.5](#)

¹⁴⁷ [Urantia Book 92:6.1](#)

¹⁴⁸ [Urantia Book 68:1.7](#)

¹⁴⁹ [Urantia Book 68:1.6](#)

peoples should always be studied and judged in the light of the moral standards of the mores of *their own times*.¹⁵⁰ [emphasis added]

These last two paragraphs emphasize the difference between respecting developmental stages (as with children) and the “modern” trend towards cultural relativism, which denies the whole process of growing up, collectively. Just as parents have to take account of both a child’s age and capacities, similarly, with eugenics we need to take account of the maturity and capacities of various racial groups.

The challenge is that the Bushmen, Pygmies, and Australian natives of today are living in modern times. No one lives in ancient times. Today is today for everybody; modern times are “their own times.” Relative to today’s world, they are not equipped to keep up culturally or contribute genetically, according to the authors of *The Urantia Book*.

In order to face today’s challenges, we need to be willing to ask, “Have certain groups experienced negligible or negative genetic evolution?” The long history that exists with humanity’s most backward cultures indicates that the problem is genetic at this point as well as cultural. Of course, even if such a determination is made, these people deserve all the love and respect that all other human beings deserve. Having kindhearted relations is not in conflict with respecting the wisdom of biologically disfellowshipping those groups that exhibit a long history of both subnormal and antisocial characteristics.

Though *The Urantia Book* characterizes Pygmies, Bushman, and Australian natives as “miserable remnants of the nonsocial peoples of ancient times,” the authors do not say that these are the only groups that have an especially inferior and antisocial genetic make up. They are examples of a problem that exists on our world. Given contemporary tendencies to romanticize today’s primitive peoples, the authors wisely warn us against the folly of considering these groups to have some “special unique contribution” to make to our future gene pool.

Expanding on the theme that the benefits of blending are insufficient to maintain, let alone progress, the quality of our gene pool, here is additional material on the racial mixtures of India:

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.¹⁵¹

India is the only locality where all the Urantia races were blended, the Andite invasion adding the last stock. In the highlands northwest of India the Sangik races came into existence, and without exception members of each penetrated the subcontinent of India in their early days, leaving behind them the most heterogeneous race mixture ever to exist on Urantia. Ancient India acted as a catch basin for the migrating races. The base of the peninsula was formerly somewhat narrower than now, much of the deltas of the Ganges and Indus being the work of the last fifty thousand years.

¹⁵⁰ [Urantia Book 82:2.2](#)

¹⁵¹ [Urantia Book 64:7.3](#)

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.

By 20,000 B.C. the population of western India had already become tinged with the Adamic blood, and never in the history of Urantia did any one people combine so many different races. But it was unfortunate that the secondary Sangik strains predominated, and it was a real calamity that both the blue and the red man were so largely missing from this racial melting pot of long ago; more of the primary Sangik strains would have contributed very much toward the enhancement of what might have been an even greater civilization.

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.

The failure of India to achieve the hegemony of Eurasia was largely a matter of topography; population pressure from the north only crowded the majority of the people southward into the decreasing territory of the Deccan, surrounded on all sides by the sea. Had there been adjacent lands for emigration, then would the inferiors have been crowded out in all directions, and the superior stocks would have achieved a higher civilization.

As it was, these earlier Andite conquerors made a desperate attempt to preserve their identity and stem the tide of racial engulfment by the establishment of rigid restrictions regarding intermarriage. Nonetheless, the Andites had become submerged by 10,000 B.C., but the whole mass of the people had been markedly improved by this absorption.

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

Had the Andite conquerors been in numbers three times what they were, or had they driven out or destroyed the least desirable third of the mixed orange-green-indigo inhabitants, then would India have become one of the world's leading centers of cultural civilization and undoubtedly would have attracted more of the later waves of Mesopotamians that flowed into Turkestan and thence northward to Europe.¹⁵²

The authors of *The Urantia Book* are identifying one end of humanity's genetic spectrum, when they describe India's "so-called aborigines" as the "never fully absorbed" "most inferior southern and eastern fringe" and portray the Australian aborigines, Bushman, and Pygmies as the "miserable remnants of the nonsocial peoples of ancient times." This highlights the fundamental relationship between eugenics and morality. An advanced civilization cannot be built upon degraded genetics, and cultures that are more selfless and identify with "the brotherhood of man" idea are superior to ones that are more selfish and identify with their local group more than with humanity as a whole.

The next quote contains the entire *Racial Mixtures* section:

There are no pure races in the world today. The early and original evolutionary peoples of color have only two representative races persisting in the world, the yellow man and the black man; and even these two races are much admixed with the extinct colored peoples. While the so-called white race is predominantly descended from the ancient blue man, it is admixed more or less with all other races much as is the red man of the Americas.

Of the six colored Sangik races, three were primary and three were secondary. Though the primary races—blue, red, and yellow—were in many respects superior to the three secondary peoples, it should be remembered that these secondary races had many desirable traits which would have considerably enhanced the primary peoples if their better strains could have been absorbed.

Present-day prejudice against "half-castes," "hybrids," and "mongrels" arises because modern racial crossbreeding is, for the greater part, between the grossly inferior strains of the races concerned. You also get unsatisfactory offspring when the degenerate strains of the same race intermarry.

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

Hybridization of superior and dissimilar stocks is the secret of the creation of new and more vigorous strains. And this is true of plants, animals, and the human species. Hybridization augments vigor and increases fertility. Race mixtures of the average or superior strata of various peoples greatly increase creative

¹⁵² [Urantia Book 79:2.1-8](#)

potential, as is shown in the present population of the United States of North America. When such matings take place between the lower or inferior strata, creativity is diminished, as is shown by the present-day peoples of southern India.

Race blending greatly contributes to the sudden appearance of new characteristics, and if such hybridization is the union of superior strains, then these new characteristics will also be superior traits.

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. Even among inferior stocks, hybrids often are an improvement on their ancestors. Hybridization makes for species improvement because of the role of the dominant genes. Racial intermixture increases the likelihood of a larger number of the desirable dominants being present in the hybrid.

For the past hundred years more racial hybridization has been taking place on Urantia than has occurred in thousands of years. The danger of gross disharmonies as a result of crossbreeding of human stocks has been greatly exaggerated. The chief troubles of "half-breeds" are due to social prejudices.

The Pitcairn experiment of blending the white and Polynesian races turned out fairly well because the white men and the Polynesian women were of fairly good racial strains. Interbreeding between the highest types of the white, red, and yellow races would immediately bring into existence many new and biologically effective characteristics. These three peoples belong to the primary Sangik races. Mixtures of the white and black races are not so desirable in their immediate results, neither are such mulatto offspring so objectionable as social and racial prejudice would seek to make them appear. Physically, such white-black hybrids are excellent specimens of humanity, notwithstanding their slight inferiority in some other respects.

When a primary Sangik race amalgamates with a secondary Sangik race, the latter is considerably improved at the expense of the former. And on a small scale—extending over long periods of time—there can be little serious objection to such a sacrificial contribution by the primary races to the betterment of the secondary groups. Biologically considered, the secondary Sangiks were in some respects superior to the primary races.

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.¹⁵³

The statement, "If the present-day races of Urantia could be freed from the curse of their lowest strata of deteriorated, antisocial, feeble-minded, and outcast specimens, there would be little

¹⁵³ [Urantia Book 82:6.1-11](#)

objection to a limited race amalgamation,” provides a perspective on just how much positive genetic potentials the authors consider to be resident in humanity. If just being liberated from the worst of the worst would justify a “limited race amalgamation,” this reflects well on our general genetic foundation.

The authors caution us, however, about attempting something that is modeled after the Adamic plan:

But while the pure-line children of a planetary Garden of Eden can bestow themselves upon the superior members of the evolutionary races and thereby upstep the biologic level of mankind, it would not prove beneficial for the higher strains of Urantia mortals to mate with the lower races; such an unwise procedure would jeopardize all civilization on your world. Having failed to achieve race harmonization by the Adamic technique, you must now work out your planetary problem of race improvement by other and largely human methods of adaptation and control.¹⁵⁴

Thus do the Adams and Eves and their progeny contribute to the sudden expansion of culture and to the rapid improvement of the evolutionary races of their worlds. And all of these relationships are augmented and sealed by the amalgamation of the evolutionary races and the sons of Adam, resulting in the immediate upstepping of biologic status, the quickening of intellectual potential, and the enhancement of spiritual receptivity.¹⁵⁵

Regarding the culture where the revelation was placed, *The Urantia Book* has this to say:

This European culture for five thousand years continued to grow and to some extent intermingle. But the barrier of language prevented the full reciprocation of the various Occidental nations. During the past century this culture has been experiencing its best opportunity for blending in the cosmopolitan population of North America; and the future of that continent will be determined by the quality of the racial factors which are permitted to enter into its present and future populations, as well as by the level of the social culture which is maintained.¹⁵⁶

Not surprisingly, the authors encourage us to consider the importance of being good stewards of North America’s genetic reservoir. Consistent with the rest of the book, the authors offer suggestions and provide insights without being prescriptive. The final statement of the “Racial Mixtures” section defines the eugenic benchmark for humanity. “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.” At the end of the day, our general gene pool has either progressed or retrogressed. Each and every day, we have a *collective moral obligation* to future generations to provide them a better gene pool than the one we inherited. This may not be our only moral mirror, but it is, nonetheless, a true moral mirror.

¹⁵⁴ [Urantia Book 51:5.7](#)

¹⁵⁵ [Urantia Book 51:6.1](#)

¹⁵⁶ [Urantia Book 80:9.16](#)

However we got to this point in human history, the genetic spectrum throughout the world is significant and the trends are not encouraging. After all the cosmological perspective gets stripped away, the authors of *The Urantia Book* are doing nothing more than 1) pointing out the obvious truism about eugenics in plain language, 2) encouraging us to consider the implications of our negative trends, and 3) suggesting that we humanely do something about it.

Chapter 13: Eugenics, Race, and Morality

Moral Standards

Moral issues are central to discussions about eugenics and race. For this reason, along with the quotes about eugenics and race, an essential part of this review requires presenting *The Urantia Book's* moral framework. Though the authors of *The Urantia Book* teach moral standards that address a variety of contexts, but the underlying foundation is clear and uncomplicated—threat all people like family. *The Urantia Book's* complex cosmology and unique assertions regarding humanity's genetic history do not complicate the fundamental moral issues, notwithstanding that a degree of familiarity with these broader subjects is necessary for a full appreciation of the concerns the authors have for our genetic and spiritual wellbeing.

Progressing beyond the Stone Age stage of “civilization” creates new moral dilemmas, specifically, slavery and then “modified industrial servitude.” *The Urantia Book* indicates that human genetics are designed to handle the inevitable moral challenges that attend the development of a more advanced civilization. According to *The Urantia Book*, human genetics are designed to develop both a normal and subnormal population suited for synergistic cooperation. But no matter what one believes about how human genetics are designed, whether they are intentionally designed, or exactly how we got to this point in human history, humanity nonetheless must face certain moral challenges. Modern civilization creates “lower levels of industry, those tasks requiring intelligence above the animal level but making such low-grade demands as to prove veritable slavery and bondage for the higher types of mankind.”¹⁵⁷ This, in turn, creates circumstances that significantly disadvantage those with less intelligence, making it increasingly difficult for them to provide themselves and their families.

With respect to humanity's more disadvantaged individuals, the morality of *The Urantia Book* is clear.

Jesus never taught that it was wrong to have wealth. He required only the twelve and the seventy [evangelists] to dedicate all of their worldly possessions to the common cause. . . . Jesus never personally had anything to do with the apostolic finances except in the disbursement of alms. But there was one economic abuse which he *many times condemned* [emphasis added], and that was the unfair exploitation of the weak, unlearned, and less fortunate of men by their strong, keen, and more intelligent fellows. Jesus declared that such inhuman treatment of men, women, and children was incompatible with the ideals of the brotherhood of the kingdom of heaven.¹⁵⁸

The morality of *The Urantia Book* is the highest and most universally accepted standard. Treat *everybody* like family and with the attitude of a loving parent.

¹⁵⁷ [Urantia Book 68:6.11](#)

¹⁵⁸ [Urantia Book 163:2.11](#)

Supernormal, Subnormal, and “the worst of the worst”

The Urantia Book suggests that human genetics are designed and should be managed in such a way as to provide for a subnormal population that plateaus in a range of intelligence above the animal level and but below what it takes to reasonably function independently in an increasingly complex and sophisticated world. Without this model, certain moral standards cannot be readily realized. When a subnormal population is not acknowledged as such and identified, civilization cannot enforce moral standards for the treatment of significantly disadvantaged individuals. The moral problems associated with placing subnormal individuals in unrestricted, competitive economic environments are self-evident.

The Urantia Book depicts the development of a subnormal population as inherent in our evolutionary/mutative genetic nature. But one does not have to believe this in order to recognize that there are significant differences in intellectual endowment, differences that our court systems must manage on an ongoing basis make determinations about competency. The willingness to identify a segment of the human population as significantly disadvantaged intellectually (subnormal) means that we can envision morally progressing civilization to the point where subnormal human beings are protected from exploitation, enjoy the benefits of advanced civilization without the responsibility of creating and maintain it, and get assistance those areas of life where they need it. As well, those who can maintain and progress advanced civilization are liberated from “lower levels of industry, those tasks requiring intelligence above the animal level but making such low-grade demands as to prove veritable slavery and bondage for the higher types of mankind.” In this type of symbiotic scenario, everyone wins on both material and spiritual levels.

In contrast to managing the reproduction of the subnormal population consistent with the needs of an advanced civilization, the authors of *The Urantia Book* teach that the supernormal population should not be a focus of eugenics policies.

Will Urantia rulers have the insight and courage to foster the multiplication of the average or stabilized human being instead of the extremes of the supernormal and the enormously increasing groups of the subnormal? The normal man should be fostered; he is the backbone of civilization and the source of the mutant geniuses of the race.¹⁵⁹

By rejecting the theory that focusing on our supernormal population is the way to advance human genetics, *The Urantia Book* avoids the type of the moral dilemmas for making eugenic progress that occur if supernormal individuals are the focus.

The Urantia Book encourages us to grow beyond what might be called “the morality of sentimentality” and “the morality of individual liberty.” And the authors identify specific areas where we need to upgrade and reprioritize the expression of our values.

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

¹⁵⁹ [Urantia Book 68:6.11](#)

sentiment has led to the unwise perpetuation of racially degenerate stocks which have tremendously retarded the progress of civilization.¹⁶⁰

No society has progressed very far when it permits idleness or tolerates poverty. But poverty and dependence can never be eliminated if the defective and degenerate stocks are freely supported and permitted to reproduce without restraint.¹⁶¹

The authors call upon us to be both individually *and collectively* accountable for our behavior. Procreation is both a private and public issue. As members of the human family, we are encouraged in *The Urantia Book* to look at the morality of eugenics from the perspective of our collective duty to future generations. At the end of each day, the average genetic quality of humanity is getting better or worse (and perhaps intelligently stabilized in a subnormal population, if we so chose). Whenever humanity's average genetic wellbeing is getting worse, this indicates that we are making *choices* that undo the eugenic balance that is otherwise provided by nature.

An idiot does not have much chance of survival in a primitive and warring tribal social organization. It is the false sentiment of your partially perfected civilizations that fosters, protects, and perpetuates the hopelessly defective strains of evolutionary human stocks.

. . . There is abundant opportunity for the exercise of tolerance and the function of altruism in behalf of those unfortunate and needy individuals who have not irretrievably lost their moral heritage and forever destroyed their spiritual birthright.¹⁶²

The authors encourage us to stop practices that are hurting humanity and to have the social and moral courage to take the necessary corrective measures.

In distinguishing “the worst of the worst” from subnormal human beings, who have limited capacities but are otherwise healthy, the authors suggest that we “ought to be able to agree upon the biologic disfellowshipping of” our “*more markedly* [emphasis added] unfit, defective, degenerate, and antisocial stocks.” “Sound and normal mind resting securely on sound and normal heredity” is contrasted with “abnormal and defective strains,” “hopelessly defective strains,” and “mentally defective and socially unfit individuals.” We are encouraged to “disfellowship” the most genetically problematic segment of our population. We are not encouraged to treat them badly; we are encouraged to care for future generations by not reproducing with them.

Racial Differences and Racial Blending

The Urantia Book provides a positive perspective on the value of diversity and racial blending.

¹⁶⁰ [Urantia Book 99:3.5](#)

¹⁶¹ [Urantia Book 71:3.5](#)

¹⁶² [Urantia Book 52:2.11,12](#)

Differences in status of the races and of groups within each race are essential to the development of human tolerance and altruism.¹⁶³

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. . . . Race mixtures of the average or superior strata of various peoples greatly increase *creative* potential, as is shown in the present population of the United States of North America. When such matings take place between the lower or inferior strata, creativity is diminished, as is shown by the present-day peoples of southern India.¹⁶⁴

The above quote highlights the crux of the issue. Racial blending is good, but it is not enough. If humanity's "more markedly unfit, defective, degenerate, and antisocial stocks" are allowed to reproduce and the subnormal population is not kept intelligently balanced with the normal population, then civilization is in jeopardy. *The Urantia Book* does not support the ideology that everyone's genetics are of equal quality; it supports the science of eugenics applied in a moral manner.

The authors of *The Urantia Book* portray "master race" ideologies as the misdirected remnants of humanity's long forgotten and much misunderstood genetic history. They use the original meaning of the word "Aryan"—identifying the group that migrated from Iran to northern India thousands of years ago—and describe them as now "obliterated." The description of the "white races" emphasizes that diverse and extensive blending makes the use of the singular problematic.

Terminology for the indigo (black) race is used in a way that emphasizes their status as one of the original Sangik races. This mutative upstepping of our genetic foundation places blacks on an equal footing with the other five Sangik races in the evolutionary leap (mutation) to civilizable man. *The Urantia Book's* cosmology could be looked at as giving blacks a more dignified place in history than the "out of Africa" theory, which trades off the "dignity" of being "the cradle of civilization" for the indignity of being more associated with primitive man than humanity's other races.

The Urantia Book asserts that each of the original colored races embodied genetic qualities that are beneficial to humanity and that intelligent blending of the races will provide the best genetic foundation for future generations. They also indicate that we do not sufficiently recognize the wisdom of fostering "superior strains of human heredity."

Biologically considered, the secondary Sangiks were in some respects superior to the primary races.¹⁶⁵

It often requires ages upon ages to recoup the damage occasioned by the loss of a single superior strain of human heredity. These selected and superior strains of living protoplasm should be jealously and intelligently guarded when once they

¹⁶³ [Urantia Book 64:6.34](#)

¹⁶⁴ [Urantia Book 82:6.5](#)

¹⁶⁵ [Urantia Book 82:6.10](#)

make their appearance. And on most of the inhabited worlds these superior potentials of life are valued much more highly than on Urantia.¹⁶⁶

The Urantia Book asserts that mating between humans and subhumans was possible during the early part of our evolutionary development.¹⁶⁷ Given this framework, logical implications extend from it. Stimulating environments require more “action, invention, and resourcefulness.” Less progressive individuals will “drift” toward an easier environment. This creates a self-reinforcing feedback loop between nature and nurture, encouraging progressive and retrogressive tendencies to become more pronounced over time.

Advantaged/disadvantaged, superior/inferior, and progressive/backwards—the context of these terms is always moving and increasingly complex. Some parts of the world, both genetically and culturally, show progress. Others do not. This process creates an ever-widening differential.

Originally, according to *The Urantia Book*, the overall endowment of the average indigo man, physically, intellectually, and spiritually, was superior to the average Andonite. It also describes the indigo (black) race as physically superior in some regards to the primary Sangiks. But just as the early Andonites faced the choice to mate in progressive or retrogressive ways, the Sangik races also experienced both uplifting and downgrading of their original genetic endowment. This occurred in variety of ways: war, mating practices, environment, religious beliefs and practices, etc.

Though *The Urantia Book* characterizes Pygmies, Bushman, and Australian natives as the “miserable remnants of the nonsocial peoples of ancient times,” the authors do not indicate that these are the only groups that have developed an especially inferior and antisocial genetic make up over the ages. The authors are pointing to a problem that can and does exist on our world, a problem that ideologies of cultural and genetic relativism cannot solve. Given contemporary tendencies to romanticize today’s primitive peoples, the authors wisely warn us against the folly of considering these groups to have some “special unique contribution” to make to our future gene pool.

The modern phrase, “back to nature,” is a delusion of ignorance, a belief in the reality of the onetime fictitious “golden age.”¹⁶⁸

That contemporary cultural society is a rather recent phenomenon is well shown by the present-day [1934 is *The Urantia Book* reference date.] survival of such primitive social conditions as characterize the Australian natives and the Bushmen and Pygmies of Africa. Among these backward peoples may be observed something of the early group hostility, personal suspicion, and other highly antisocial traits which were so characteristic of all primitive races. These miserable remnants of the nonsocial peoples of ancient times bear eloquent testimony to the fact that the natural individualistic tendency of man cannot successfully compete with the more potent and powerful organizations and associations of social progression. These backward and suspicious antisocial races

¹⁶⁶ [Urantia Book 49:1.7](#)

¹⁶⁷ See [Appendix 1: Urantia Book-based taxonomy](#).

¹⁶⁸ [Urantia Book 68:1.7](#)

that speak a different dialect every forty or fifty miles illustrate what a world you might now be living in but for the combined teaching of the . . . staff of the Planetary Prince and the later labors of the Adamic group of racial uplifters.¹⁶⁹

The Urantia Book encourages us to consistently live a morality based on treating all of humanity like family. It teaches, “The family is the fundamental unit of fraternity in which parents and children learn those lessons of patience, altruism, tolerance, and forbearance which are so essential to the realization of brotherhood among all men.”¹⁷⁰ While parental love loves every child the same, parental wisdom must treat every child with respect to individual differences and in deference to group interests. Pointing out the obvious interrelationship between genetics and culture over extended periods of human history and with respect to climate and other considerations is not a moral issue. This aspect of *The Urantia Book* becomes controversial based on whether a person considers monogamous pair marriages, in general, to be the best way to raise children and whether a person recognizes the value in becoming culturally unified with all of humanity.

The real moral issues are turning a blind eye toward the unchecked exploitation of the disadvantaged by the advantaged and refusing to discuss and address obvious problems that threaten the progress of civilization.

Eugenics and *The Urantia Book*

The word *eugenics* is found just once in *The Urantia Book*:

It is only the inner life that is truly creative. Civilization can hardly progress when the majority of the youth of any generation devote their interests and energies to the materialistic pursuits of the sensory or outer world.

The inner and the outer worlds have a different set of values. Any civilization is in jeopardy when three quarters of its youth enter materialistic professions and devote themselves to the pursuit of the sensory activities of the outer world. Civilization is in danger when youth neglect to interest themselves in ethics, sociology, eugenics, philosophy, the fine arts, religion, and cosmology.

...

Since this inner life of man is truly creative, there rests upon each person the responsibility of choosing as to whether this creativity shall be spontaneous and wholly haphazard or controlled, directed, and constructive. How can a creative imagination produce worthy children when the stage whereon it functions is already preoccupied by prejudice, hate, fears, resentments, revenge, and bigotries?

Ideas may take origin in the stimuli of the outer world, but ideals are born only in the creative realms of the inner world. Today the nations of the world are directed

¹⁶⁹ [Urantia Book 68:1.6](#)

¹⁷⁰ [Urantia Book 84:7.28](#)

by men who have a superabundance of ideas, but they are poverty-stricken in ideals. That is the explanation of poverty, divorce, war, and racial hatreds.

This is the problem: If freewill man is endowed with the powers of creativity in the inner man, then must we recognize that freewill creativity embraces the potential of freewill destructivity. And when creativity is turned to destructivity, you are face to face with the devastation of evil and sin—oppression, war, and destruction.¹⁷¹

The authors identify how important eugenics is to civilization and the eventual cost of ignoring retrogressive trends.

Race mixture is always advantageous in that it favors versatility of culture and makes for a progressive civilization, but if the inferior elements of racial stocks predominate, such achievements will be short-lived. A polyglot culture can be preserved only if the superior stocks reproduce themselves in a safe margin over the inferior. Unrestrained multiplication of inferiors, with decreasing reproduction of superiors, is unfailingly suicidal of cultural civilization.¹⁷²

The Urantia Book operates from a moral framework—treat everyone like family—that enjoys broad acceptance and also presents enormous challenges. *The Urantia Book* is not telling us *how* to do what we need to do. There is nothing in the text that is prescriptive about methodologies, *except that it is the proper place of religions and religionists to advocate for nonviolent social change.*

The authors of *The Urantia Book* suggest:

What both developing science and religion need is more searching and fearless self-criticism, a greater awareness of incompleteness in evolutionary status. The teachers of both science and religion are often altogether too self-confident and dogmatic. Science and religion can only be self-critical of their facts. The moment departure is made from the stage of facts, reason abdicates or else rapidly degenerates into a consort of false logic.¹⁷³

As a text that spans the spectrum of science and religion, asserts superhuman authorship, and offers an account of planetary history that is increasingly supported by new discoveries and scientific advances, *The Urantia Book* presents a unique challenge to humanity on many levels. Given that eugenics and race are such unsettled and unsettling issues, not surprisingly, *The Urantia Book's* contribution to the subject has also been the source of some controversy. Much of this controversy seems to be based on misinterpretations arising from ignorance. The size and complexity of the text exacerbates these unfortunate misunderstandings. Eugenics and race are enormous and enormously important subjects that deserve deep study, sincere reflection, and an ongoing. This paper is the first comprehensive review of *The Urantia Book's* statements on the subject. Becoming familiar with what the authors have to say on this subject is just a first step.

¹⁷¹ [Urantia Book 111:4.3.4,9-11](#)

¹⁷² [Urantia Book 79:2.7](#)

¹⁷³ [Urantia Book 103:7.7](#)

Making real progress on these issues requires discussing them more AND publically. It will also require us to love each other more and treat each other better.

Appendix 1: Urantia Book-based Taxonomy

This appendix integrates *The Urantia Book's* history of humanity with taxonomy. To a certain extent, this involves an expansion and reconstruction of the *Homo* genus. This taxonomy was created to support visitors to the UBtheNEWS website in their efforts to get a better understanding of the anthropology-related reports and to supplement the *Eugenics, Race, and The Urantia Book* paper.

The Urantia Book does not directly make use of our Latin-based classification system. However, it does make some statements that not only correlate with the taxonomy classification system but also suggest ways to refine it.

“Backmating” is a subject that many people do not like to discuss when it comes to human evolution. For some people, the thought that our ancient human ancestors contaminated our gene pool with subhuman genetics is an uncomfortable subject. Nonetheless, it is hardly surprising that such a thing would have occurred, and this is exactly what happened according to *The Urantia Book*.

In its explanation of human evolution, *The Urantia Book* provides insights into how God's plan makes good of the full spectrum of evolutionary life. The authors indicate that while our development toward operating by better procreative standards and clearer boundaries is certainly desirable, the failure to appreciate the wisdom behind a process of human evolution that embraces such a full spectrum of expression is *our* shortcoming, not God's. *The Urantia Book* helps us bridge that gulf. This is an important part of the book's purpose, but this paper is not the place for that conversation.

The Urantia Book teaches that the first human beings—individuals whose minds functioned with human wisdom—were a pair of twins (named Andon and Fonta), and it says that they were the unique origin of humanity, exhibiting this quality of mind function in the first generation of the mutation that created them approximately one million years ago. Regarding human evolution, *The Urantia Book* explains:

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.¹⁷⁴

Of course, a purely scientific approach does not lead logically to the conclusion that the evolutionary process that produced the first human beings would stop once the first ones evolved. This only becomes logical when evolution is viewed as the technique of creation, which is what *The Urantia Book* teaches. “Mankind on Urantia must solve its problems of mortal

¹⁷⁴ [Urantia Book 65:3.4](#)

development with the human stocks it has—no more races will evolve from prehuman sources throughout all future time. But this fact does not preclude the possibility of the attainment of vastly higher levels of human development through the intelligent fostering of the evolutionary potentials still resident in the mortal races.”¹⁷⁵ From the standpoint of interpersonal relationships, it is easier to promote peace and harmony among all people with the belief that we all came from the same original couple. If God makes life operate in this manner, this is at least consistent with the logic of love.

The suggestion that primitive human beings—Andonites—might have been able to mate with other subspecies that did not have human potential is consistent with the difficulties anthropologists have in trying to explain the fossil records and establish a clear line of evolution to *Homo sapiens* (“*H. sapiens*”) and *H. sapiens sapiens*. Because erect posture is generally appreciated as being fundamental to the evolution of human beings and because of the position that *erectus* currently holds in taxonomy, this term is an obvious choice for inclusion in the line leading directly to *H. sapiens sapiens*.

Within *The Urantia Book*’s framework for defining humanity, the essential human quality—human wisdom—cannot be identified skeletally. As the quote above indicates, the first human beings were able to backmate with others in their species who did not exhibit human qualities (though some of their mixed offspring did exhibit human wisdom). Additionally, *The Urantia Book* draws a distinction with respect to whether a population’s general genetic foundation is sufficient to support advanced civilization.

The Urantia Book teaches that there was not a genetic foundation sufficient to support civilization in the original mutation that created a human level of wisdom. It was sufficient for a human level of wisdom to develop in some individuals, but not sufficient to create a group level of human wisdom—the wisdom necessary to get beyond the Stone Age and begin the creation of an advanced civilization.

A Urantia Book-based taxonomy of human beings:

Homo erectus prosapiens: The Andonites, descendants of the first two human beings, an evolutionary mutation occurring approximately 1,000,000 years ago. Because humanity is said to only have evolved directly through the Andonites, all *prosapiens* must have some amount of Andonite heritage. From a skeletal standpoint, of course, it is impossible to tell whether a specific individual was actually functioning with human wisdom. But in general, those archaeological sites presenting fossils and/or other artifacts indicating more advanced tool making probably had a significantly higher percentage of their populations functioning with human wisdom than their less developed contemporaries. *The Urantia Book* states:

950,000 years ago the descendants of Andon and Fonta had migrated far to the east and to the west. To the west they passed over Europe to France and England. In later times they penetrated eastward as far as Java, where their bones were so recently found—the so-called Java man—and then journeyed on to Tasmania.

¹⁷⁵ [Urantia Book 65:3.6](#)

The groups going west became less contaminated with the backward stocks of mutual ancestral origin than those going east, who mingled so freely with their retarded animal cousins. These unprogressive individuals drifted southward and presently mated with the inferior tribes. Later on, increasing numbers of their mongrel descendants returned to the north to mate with the rapidly expanding Andonic peoples, and such unfortunate unions unfailingly deteriorated the superior stock.¹⁷⁶

Homo erectus subsapiens: This classification encompasses the full range of types that are able to reproduce with *H. erectus prosapiens* but do not have the genetic foundation necessary to support the function of human wisdom. The “seven thousand favorable strains which could have achieved some sort of human type of development” and “were subsequently assimilated by the various branches of the expanding human species” are in this classification. Without having a direct connection to Andon and Fonta—the first *H. erectus prosapiens*—no individual, according to *The Urantia Book*, can be a *H. erectus prosapiens*. The previous quotes relate to the time period after the development of *H. erectus prosapiens* and encompasses the full spectrum of *H. erectus subsapiens*—ones that stand practically no chance of producing offspring that will attain human wisdom through those whose offspring would have an excellent chance.

The Urantia Book states:

900,000 years ago the arts of Andon and Fonta and the culture of Onagar were vanishing from the face of the earth; culture, religion, and even flintworking were at their lowest ebb.

These were the times when large numbers of inferior mongrel groups were arriving in England from southern France. These tribes were so largely mixed with the forest apelike creatures that they were scarcely human. They had no religion but were crude flintworkers and possessed sufficient intelligence to kindle fire.¹⁷⁷

As well, though *The Urantia Book* is not specific on the subject, it is presumable that species were evolving toward human beings that were not in the direct line of *Homo erectus*, but nonetheless reproductively compatible with *H. erectus prosapiens*. What is currently defined as *H. ergaster* is an example of *H. erectus subsapiens* existing prior to *H. erectus prosapiens*.

Homo neanderthalensis: The Neanderthal race as defined in *The Urantia Book*:

850,000 years ago the superior Badonan tribes [*H. erectus prosapiens* living in the Afghanistan region] began a warfare of extermination directed against their inferior and animalistic neighbors. . . . This campaign for the extermination of inferiors brought about a slight improvement in the hill tribes of that age. And the mixed descendants of this improved Badonite stock appeared on the stage of action as an apparently new people—the *Neanderthal race*.¹⁷⁸

¹⁷⁶ [Urantia Book 64:1.6.7](#)

¹⁷⁷ [Urantia Book 64:2.1](#)

¹⁷⁸ [Urantia Book 64:3.5](#)

This upstepping of *H. erectus* while sufficient to warrant a classification in the evolution toward *H. sapiens*, is still insufficient to support civilization. Additionally, because of the relatively rapid spread of these upstepped Andonites and immediate mixing with the full spectrum of *H. erectus prosapiens* to *H. erectus subsapiens*, functionally, *H. neanderthalis* needs to be further classified as either *prosapiens* or *subsapiens*. Because of the extensive mixing, on the whole, *H. neanderthalis* was retrogressing.

Homo neanderthalensis prosapiens: The improved superior Badonans (*H. neanderthalensis*) blended with the Andonites (*H. erectus prosapiens*).

Homo neanderthalensis subsapiens: *H. neanderthalensis* backmated with *H. erectus subsapiens*.

Homo sapiens: *The Urantia Book* recounts:

500,000 years ago the Badonan tribes of the northwestern highlands of India became involved in another great racial struggle. For more than one hundred years this relentless warfare raged, and when the long fight was finished, only about one hundred families were left. But these survivors were the most intelligent and desirable of all the then living descendants of Andon and Fonta.

And now, among these highland Badonites there was a new and strange occurrence. A man and woman living in the northeastern part of the then inhabited highland region began suddenly to produce a family of unusually intelligent children. This was the Sangik family, the ancestors of all of the six colored races of Urantia.

These Sangik children, nineteen in number, were not only intelligent above their fellows, but their skins manifested a unique tendency to turn various colors upon exposure to sunlight. Among these nineteen children were five red, two orange, four yellow, two green, four blue, and two indigo. These colors became more pronounced as the children grew older, and when these youths later mated with their fellow tribesmen, all of their offspring tended toward the skin color of the Sangik parent.¹⁷⁹

On an average evolutionary planet the six evolutionary races of color appear one by one; the red man is the first to evolve, and for ages he roams the world before the succeeding colored races make their appearance. The simultaneous emergence of all six races on Urantia, and in one family, was most unusual.¹⁸⁰

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

¹⁷⁹ [Urantia Book 64:5.1-3](#)

¹⁸⁰ [Urantia Book 64:6.1](#)

racess thus alternate in capacity for intellectual growth and spiritual development, the second, fourth, and sixth being somewhat less endowed.¹⁸¹

As these progenitors mingled with *H. neanderthalensis prosapiens* from their tribe they created the variously colored races. As this pattern continued to unfold, it increasingly mixed in *H. neanderthalensis prosapiens*. Functionally, *H. neanderthalensis prosapiens* are blended with either the primary or secondary Sangik races.

The Urantia Book indicates that *H. sapiens* had no tendency toward backmating; not surprisingly, civilization depends on a genetic foundation that does not have a tendency to backmate.

Homo sapiens primarius: The Primary Sangiks; the red, yellow, and blue races.

Homo sapiens secundarius: The Secondary Sangiks; the orange, green, and indigo races.

Regarding skeletal structure generally and the orange and green races, in particular, *The Urantia Book* states:

[M]ortal stature tends to decrease from the red man down to the indigo race, although on Urantia unexpected strains of giantism appeared among the green and orange peoples.¹⁸²

The last great struggle between the orange and the green men occurred in the region of the lower Nile valley in Egypt. This long-drawn-out battle was waged for almost one hundred years, and at its close very few of the orange race were left alive. The shattered remnants of these people were absorbed by the green and by the later arriving indigo men. But as a race the orange man ceased to exist about one hundred thousand years ago.¹⁸³

In many ways both groups were evenly matched in this struggle since each carried strains of the giant order, many of their leaders being eight and nine feet in height. These giant strains of the green man were mostly confined to this southern or Egyptian nation.

The remnants of the victorious green men were subsequently absorbed by the indigo race, the last of the colored peoples to develop and emigrate from the original Sangik center of race dispersion.¹⁸⁴

Homo sapiens transerectus: The Nodites. *The Urantia Book* recounts two instances of extraterrestrial visitation that involved contributions to the human gene pool; they occurred approximately 200,000 years ago and 38,000 years ago. It says that these events have become confused and distorted over time but that our religious traditions still preserve them to a very

¹⁸¹ [Urantia Book 51:4.3](#)

¹⁸² [Urantia Book 51:4.2](#)

¹⁸³ [Urantia Book 64:6.13](#)

¹⁸⁴ [Urantia Book 64:6.19.20](#)

limited degree. The Nodites are mentioned, of course, in the Bible. Cain is said to have gone to the “land of Nod.” Our religious traditions about Adam and Eve relate to the second occurrence of extraterrestrial genetic contribution, according to *The Urantia Book*.

According to the cosmology in *The Urantia Book*, receiving a genetic uplift from extraterrestrials (an order of beings known as Adams and Eves) is a normal part of the evolutionary development of planet and such a plan is carried out in manner that is universally appreciated and anticipated. Our world is not following the normal course of events; both the genetic uplift and our understanding of it have been severely compromised. Religious traditions regarding the spiritual rebellion of Lucifer, Satan, the Devil, etc. and the rule breaking of Adam and Eve reflect the basic thrust of *The Urantia Book*'s explanation. These extraterrestrial visitations are supposed to be coordinated with and accompanied by the ongoing wise and loving overcare of immortals.

The Urantia Book's cosmology includes an explanation of the celestial overcare that arrives with the development of *H. sapiens*. This administration includes 100 human-looking extraterrestrial staff members, mixing some advanced genetics with “Andonic germ plasm,” which may mean the more evolved *H. neanderthalensis prosapiens*.

More specifically, regarding the Nodite race, *The Urantia Book* says:

The postrebellion era on Urantia [starting approximately 200,000 years ago] witnessed many unusual happenings. . . . “The Nephilim (Nodites) were on earth in those days, and when these sons of the gods went in to the daughters of men and they bore to them, their children were the ‘mighty men of old,’ the ‘men of renown.’” While hardly “sons of the gods,” the staff and their early descendants were so regarded by the evolutionary mortals of those distant days; even their stature came to be magnified by tradition. This, then, is the origin of the well-nigh universal folk tale of the gods who came down to earth and there with the daughters of men begot an ancient race of heroes. And all this legend became further confused with the race mixtures of the later appearing Adamites in the second garden.

Since the one hundred corporeal members of the . . . staff carried germ plasm of the Andonic human strains, it would naturally be expected that, if they engaged in sexual reproduction, their progeny would altogether resemble the offspring of other Andonite parents. 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 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. These changes . . . caused the chromosomes of the specialized Urantia pattern to reorganize . . . The technique of this germ plasm metamorphosis . . . is not unlike those procedures whereby Urantia scientists modify the germ plasm of plants and animals by the use of X rays.

Thus did the Nodite peoples arise out of certain peculiar and unexpected modifications occurring in the life plasm which had been transferred from the bodies of the Andonite contributors to those of the corporeal staff . . .

. . . The forty-four modified Andonites who followed the staff into rebellion also mated among themselves and made a great contribution to the better strains of the Nodite people.

These two groups, embracing 104 individuals who carried the modified Andonite germ plasm, constitute the ancestry of the Nodites, the eighth race to appear on Urantia. . . .

The pure-line Nodites were a magnificent race, but they gradually mingled with the evolutionary peoples of earth, and before long great deterioration had occurred. Ten thousand years after the rebellion they had lost ground to the point where their average length of life was little more than that of the evolutionary races.¹⁸⁵

Homo sapiens ultrasapiens: The Adamites and the Adamsonites, the violet race. (Adamson was the first son of Adam and Eve.)

They [Adam and Eve] . . . were a little more than eight feet in height.¹⁸⁶

Statements in *The Urantia Book* about their children indicate that there was a degree of downstepping with succeeding generations. Decrease in age as well as “special senses” (physical and spiritual) are specifically mentioned. Because *The Urantia Book* does not ever speak about the Adamites as being “a race of giants” or anything like that, presumably their stature drifted toward that of *H. sapiens primarius* over time.

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.

Eve did not suffer pain in childbirth; neither did the early evolutionary races. Only the mixed races produced by the union of evolutionary man with the Nodites and later with the Adamites suffered the severe pangs of childbirth.¹⁸⁷

The second Eden was the cradle of civilization for almost thirty thousand years. Here in Mesopotamia the Adamic peoples held forth, sending out their progeny to the ends of the earth, and latterly, as amalgamated with the Nodite and Sangik tribes, were known as the Andites. From this region went those men and women

¹⁸⁵ [Urantia Book 77:2.3-9](#)

¹⁸⁶ [Urantia Book 74:1.1](#)

¹⁸⁷ [Urantia Book 76:4.1.2](#)

who initiated the doings of historic times, and who have so enormously accelerated cultural progress on Urantia.

. . . [T]he violet race, begin[s with] Adam, about 35,000 B.C., and extend[s] down through its amalgamation with the Nodite and Sangik races, about 15,000 B.C., to form the Andite peoples and on to its final disappearance from the Mesopotamian homelands, about 2000 B.C.¹⁸⁸

[T]hirty-five thousand years ago the world at large possessed little culture. Certain centers of civilization existed here and there, but most of Urantia languished in savagery. Racial and cultural distribution was as follows:

1. The violet race—Adamites and Adamsonites. The chief center of Adamite culture was in the second garden, located in the triangle of the Tigris and Euphrates rivers; this was indeed the cradle of Occidental and Indian civilizations. The secondary or northern center of the violet race was the Adamsonite headquarters, situated east of the southern shore of the Caspian Sea near the Kopet mountains. From these two centers there went forth to the surrounding lands the culture and life plasm which so immediately quickened all the races.
2. Pre-Sumerians and other Nodites. There were also present in Mesopotamia, near the mouth of the rivers, remnants of the ancient culture of the [pre-rebellion] days . . . With the passing millenniums, this group became thoroughly admixed with the Adamites to the north, but they never entirely lost their Nodite traditions. Various other Nodite groups that had settled in the Levant were, in general, absorbed by the later expanding violet race.
3. The Andonites maintained five or six fairly representative settlements to the north and east of the Adamson headquarters. They were also scattered throughout Turkestan, while isolated islands of them persisted throughout Eurasia, especially in mountainous regions. These aborigines still held the northlands of the Eurasian continent, together with Iceland and Greenland, but they had long since been driven from the plains of Europe by the blue man and from the river valleys of farther Asia by the expanding yellow race.
4. The red man occupied the Americas, having been driven out of Asia over fifty thousand years before the arrival of Adam.
5. The yellow race. The Chinese peoples were well established in control of eastern Asia. Their most advanced settlements were situated to the northwest of modern China in regions bordering on Tibet.
6. The blue race. The blue men were scattered all over Europe, but their better centers of culture were situated in the then fertile valleys of the Mediterranean basin and in northwestern Europe. Neanderthal absorption had greatly retarded the culture of the blue man, but he was otherwise the most

¹⁸⁸ [Urantia Book 78:0.1.2](#)

aggressive, adventurous, and exploratory of all the evolutionary peoples of Eurasia.

7. Pre-Dravidian India. The complex mixture of races in India—embracing every race on earth, but especially the green, orange, and black—maintained a culture slightly above that of the outlying regions.

8. The Sahara civilization. The superior elements of the indigo race had their most progressive settlements in what is now the great Sahara desert. This indigo-black group carried extensive strains of the submerged orange and green races.

9. The Mediterranean basin. The most highly blended race outside of India occupied what is now the Mediterranean basin. Here blue men from the north and Saharans from the south met and mingled with Nodites and Adamites from the east.

This was the picture of the world prior to the beginnings of the great expansions of the violet race, about twenty-five thousand years ago.¹⁸⁹

Homo sapiens supersapiens: The Andites.

After becoming established in the second garden on the Euphrates, Adam elected to leave behind as much of his life plasm as possible to benefit the world after his death. Accordingly, Eve was made the head of a commission of twelve on race improvement, and before Adam died this commission had selected 1,682 of the highest type of women on Urantia, and these women were impregnated with the Adamic life plasm. Their children all grew up to maturity except 112, so that the world, in this way, was benefited by the addition of 1,570 superior men and women. Though these candidate mothers were selected from all the surrounding tribes and represented most of the races on earth, the majority were chosen from the highest strains of the Nodites, and they constituted the early beginnings of the mighty Andite race. These children were born and reared in the tribal surroundings of their respective mothers.¹⁹⁰

4. THE ANDITES

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.

The earliest Andite peoples took origin in the regions adjacent to Mesopotamia more than twenty-five thousand years ago and consisted of a blend of the

¹⁸⁹ [Urantia Book 78:1.2-12](#)

¹⁹⁰ [Urantia Book 76:4.8](#)

Adamites and Nodites. The second garden was surrounded by concentric circles of diminishing violet blood, and it was on the periphery of this racial melting pot that the Andite race was born. Later on, when the migrating Adamites and Nodites entered the then fertile regions of Turkestan, they soon blended with the superior inhabitants, and the resultant race mixture extended the Andite type northward.

The Andites were the best all-round human stock to appear on Urantia since the days of the pure-line violet peoples. They embraced most of the highest types of the surviving remnants of the Adamite and Nodite races and, later, some of the best strains of the yellow, blue, and green men.

These early Andites were not Aryan; they were pre-Aryan. They were not white; they were pre-white. They were neither an Occidental nor an Oriental people. But it is Andite inheritance that gives to the polyglot mixture of the so-called white races that generalized homogeneity which has been called Caucasoid.

The purer strains of the violet race had retained the Adamic tradition of peace-seeking, which explains why the earlier race movements had been more in the nature of peaceful migrations. But as the Adamites united with the Nodite stocks, who were by this time a belligerent race, their Andite descendants became, for their day and age, the most skillful and sagacious militarists ever to live on Urantia. Thenceforth the movements of the Mesopotamians grew increasingly military in character and became more akin to actual conquests.

5. THE ANDITE MIGRATIONS

For twenty thousand years the culture of the second garden persisted, but it experienced a steady decline until about 15,000 B.C., when the regeneration of the Sethite priesthood and the leadership of Amosad inaugurated a brilliant era. The massive waves of civilization which later spread over Eurasia immediately followed the great renaissance of the Garden consequent upon the extensive union of the Adamites with the surrounding mixed Nodites to form the Andites.

These Andites inaugurated new advances throughout Eurasia and North Africa. From Mesopotamia through Sinkiang the Andite culture was dominant, and the steady migration toward Europe was continuously offset by new arrivals from Mesopotamia. But it is hardly correct to speak of the Andites as a race in Mesopotamia proper until near the beginning of the terminal migrations of the mixed descendants of Adam. By this time even the races in the second garden had become so blended that they could no longer be considered Adamites.

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.

By 12,000 B.C. three quarters of the Andite stock of the world was resident in northern and eastern Europe, and when the later and final exodus from Mesopotamia took place, sixty-five per cent of these last waves of emigration entered Europe.

The Andites not only migrated to Europe but to northern China and India, while many groups penetrated to the ends of the earth as missionaries, teachers, and traders. They contributed considerably to the northern groups of the Saharan Sangik peoples. But only a few teachers and traders ever penetrated farther south in Africa than the headwaters of the Nile. Later on, mixed Andites and Egyptians followed down both the east and west coasts of Africa well below the equator, but they did not reach Madagascar.

These Andites were the so-called Dravidian and later Aryan conquerors of India; and their presence in central Asia greatly upstepped the ancestors of the Turanians. Many of this race journeyed to China by way of both Sinkiang and Tibet and added desirable qualities to the later Chinese stocks. From time to time small groups made their way into Japan, Formosa, the East Indies, and southern China, though very few entered southern China by the coastal route.

One hundred and thirty-two of this race, embarking in a fleet of small boats from Japan, eventually reached South America and by intermarriage with the natives of the Andes established the ancestry of the later rulers of the Incas. They crossed the Pacific by easy stages, tarrying on the many islands they found along the way. The islands of the Polynesian group were both more numerous and larger then than now, and these Andite sailors, together with some who followed them, biologically modified the native groups in transit. Many flourishing centers of civilization grew up on these now submerged lands as a result of Andite penetration. Easter Island was long a religious and administrative center of one of these lost groups. But of the Andites who navigated the Pacific of long ago none but the one hundred and thirty-two ever reached the mainland of the Americas.

The migratory conquests of the Andites continued on down to their final dispersions, from 8000 to 6000 B.C. As they poured out of Mesopotamia, they continuously depleted the biologic reserves of their homelands while markedly strengthening the surrounding peoples. And to every nation to which they 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.

6. THE LAST ANDITE DISPERSIONS

The last three waves of Andites poured out of Mesopotamia between 8000 and 6000 B.C. These three great waves of culture were forced out of Mesopotamia by the pressure of the hill tribes to the east and the harassment of the plainsmen of the west. The inhabitants of the Euphrates valley and adjacent territory went forth in their final exodus in several directions:

Sixty-five per cent entered Europe by the Caspian Sea route to conquer and amalgamate with the newly appearing white races—the blend of the blue men and the earlier Andites.

Ten per cent, including a large group of the Sethite priests, moved eastward through the Elamite highlands to the Iranian plateau and Turkestan. Many of their descendants were later driven into India with their Aryan brethren from the regions to the north.

Ten per cent of the Mesopotamians turned eastward in their northern trek, entering Sinkiang, where they blended with the Andite-yellow inhabitants. The majority of the able offspring of this racial union later entered China and contributed much to the immediate improvement of the northern division of the yellow race.

Ten per cent of these fleeing Andites made their way across Arabia and entered Egypt.

Five per cent of the Andites, the very superior culture of the coastal district about the mouths of the Tigris and Euphrates who had kept themselves free from intermarriage with the inferior neighboring tribesmen, refused to leave their homes. This group represented the survival of many superior Nodite and Adamite strains.

The Andites had almost entirely evacuated this region by 6000 B.C., though their descendants, largely mixed with the surrounding Sangik races and the Andonites of Asia Minor, were there to give battle to the northern and eastern invaders at a much later date.

The cultural age of the second garden was terminated by the increasing infiltration of the surrounding inferior stocks. Civilization moved westward to the Nile and the Mediterranean islands, where it continued to thrive and advance long after its fountainhead in Mesopotamia had deteriorated. And this unchecked influx of inferior peoples prepared the way for the later conquest of all Mesopotamia by the northern barbarians who drove out the residual strains of ability. Even in later years the cultured residue still resented the presence of these ignorant and uncouth invaders.¹⁹¹

¹⁹¹ [Urantia Book 78:4-6](#)

Homo sapiens sapiens: Modern blended peoples, the various degrees of admixture between *H. sapiens supersapiens*, *H. sapiens* and *H. erectus prosapiens*. The following quote provides the entirety of “The Mixed Races” section:

As contact is made with the dawn of historic times, all of Eurasia, northern Africa, and the Pacific Islands is overspread with the composite races of mankind. And these races of today have resulted from a blending and reblending of the five basic human stocks of Urantia.

Each of the Urantia races was identified by certain distinguishing physical characteristics. The Adamites and Nodites were long-headed; the Andonites were broad-headed. The Sangik races were medium-headed, with the yellow and blue men tending to broad-headedness. The blue races, when mixed with the Andonite stock, were decidedly broad-headed. The secondary Sangiks were medium- to long-headed.

Although these skull dimensions are serviceable in deciphering racial origins, the skeleton as a whole is far more dependable. In the early development of the Urantia races there were originally five distinct types of skeletal structure:

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

As these five great racial groups extensively intermingled, continual mixture tended to obscure the Andonite type by Sangik hereditary dominance. The Lapps and the Eskimos are blends of Andonite and Sangik-blue races. Their skeletal structures come the nearest to preserving the aboriginal Andonic type. But the Adamites and the Nodites have become so admixed with the other races that they can be detected only as a generalized Caucasoid order.

In general, therefore, as the human remains of the last twenty thousand years are unearthed, it will be impossible clearly to distinguish the five original types. Study of such skeletal structures will disclose that mankind is now divided into approximately three classes:

1. 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.
2. The Mongoloid—the primary Sangik type, including the original red, yellow, and blue races. The Chinese and Amerinds belong to this group. In Europe the Mongoloid type has been modified by secondary Sangik and Andonic mixture; still more by Andite infusion. The Malayan and other Indonesian peoples

are included in this classification, though they contain a high percentage of secondary Sangik blood.

3. The Negroid—the secondary Sangik type, which originally included the orange, green, and indigo races. This is the type best illustrated by the Negro, and it will be found through Africa, India, and Indonesia wherever the secondary Sangik races located.

In North China there is a certain blending of Caucasoid and Mongoloid types; in the Levant the Caucasoid and Negroid have intermingled; in India, as in South America, all three types are represented. And the skeletal characteristics of the three surviving types still persist and help to identify the later ancestry of present-day human races.¹⁹²

Taxonomical subcategories for these three divisions would be incongruent with *The Urantia Book*'s use of the word “approximate” to describe them and numerous other statements about racial mixing that has occurred at this point in human history. Additionally, *The Urantia Book* states:

[I]t is a fallacy to presume to classify the white peoples as Nordic, Alpine, and Mediterranean. There has been altogether too much blending to permit such a grouping. At one time there was a fairly well-defined division of the white race into such classes, but widespread intermingling has since occurred, and it is no longer possible to identify these distinctions with any clarity. Even in 3000 B.C. the ancient social groups were no more of one race than are the present inhabitants of North America.¹⁹³

Homo sapiens neanderthalensis: *H. sapiens* (the Sangik races) mixed with *H. neanderthalensis prosapiens* (the superior Badanon tribes that emerged 850,000 years ago). This blending occurred approximately 300,000 years ago and is what taxonomy currently designates *H. neanderthalensis* or *H. sapiens neanderthalensis*. What is currently designated *H. sapiens sapiens*—a development in human evolution occurring approximately 200,000 years ago that began with the Nodites—in this Urantia Book-based taxonomy would be referred to as *H. sapiens transerectus*.

Homo heidelbergensis prosapiens: The fossil record to date combined with information found in numerous parts of *The Urantia Book* indicates that *H. heidelbergensis* is likely the result of a mutative evolutionary upstepping similar to what occurred with the jump from *H. neanderthalensis prosapiens* to *H. sapiens*. The difference is that the *H. neanderthalensis prosapiens* that mutated into *H. heidelbergensis* had a lesser initial genetic quality than the *H. neanderthalensis prosapiens* that gave rise to *H. sapiens*. The jump fell short of a *H. sapiens*-type mutation that produces the colored races. It seems that they were probably largely wiped out and somewhat absorbed by some combination of interactions with *H. neanderthalensis* (improved Andonites) and *H. sapiens*.

¹⁹² [Urantia Book 81:4](#)

¹⁹³ [Urantia Book 80:9.15](#)