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For Readers of *The Urantia Book*

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WRIGHTWOOD SERIES SEMINARS

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**Perspectives
on Race**

in

The Urantia Book

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

CHICAGO, ILLINOIS

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THE WRIGHTWOOD SERIES SEMINARS

"PERSPECTIVES ON RACE IN *THE URANTIA BOOK*"

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THE WRIGHTWOOD SERIES CONCEPT

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

There are three factors underlying this program:

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

THE WRIGHTWOOD OPPORTUNITY

The separation of The Urantia Brotherhood (now known as *The Urantia Book Fellowship*) from Urantia Foundation produced confusion within the organization as independence became a reality. The Executive Committee chose to rely on the teachings of the book and the spiritual insight of its members to guide the organization during those troubled times. When the stability of The Fellowship was assured, it became clear that carrying the mission of *The Urantia Book* to the peoples of Urantia required clear and confident understanding of its many-faceted teachings, not only within the organizational leadership, but also within the readership. Only the thoughtful, spiritually motivated and guided actions of large numbers of readers and believers can possibly achieve the mission of the book.

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

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

deeper issues uncovered. The organizational tranquility which emerged after the separation from the Foundation provided an opportunity to experiment with this new approach. The Fellowship office facilities at 529 Wrightwood Avenue, Chicago, afford a close homelike environment where extended meetings can be held.

THE WRIGHTWOOD PROCESS

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

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

THE SPIRIT OF WRIGHTWOOD

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

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

INTRODUCTION

by Bobbie Dreier

June 1999

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

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

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

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

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

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

Nevertheless it is true that descendants of the indigo race with the inescapable fact of skin color and its consequences share a history of slavery and racism. It is a fact that *The Urantia Book* says that in its endowment of intellectual and spiritual capacity "the red man stands far above the indigo-black race." But is it true? And if so, what does it mean? The red race is virtually gone while the black race persists, and time has brought many changes. As described in *Our Kind of People: Inside America's Black Upper Class*, by Lawrence Otis Graham, (HarperCollins, 1999) today in the United States there is a black upper



class "aristocracy" whose exclusive sororities and fraternities, social clubs, summer resorts, and yacht clubs are "insular arenas unfamiliar to the black underclass, working class and whites of any class." Clearly, history is not destiny.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

At IC'96 we presented a series of workshops called "The Racial Legacy of the Global Family." David, Kermit, Matthew and Charles gave presentations. All were well attended and it was clear that interest in the subject was high. The time was at hand to proceed with publication.

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

Then in March at our society retreat I engaged

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

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

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

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

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

ACKNOWLEDGMENTS

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

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

THE HUMAN RACE

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

by Saskia Raevouri

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

1,000,000–500,000 BC:

THE ANDONITES

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

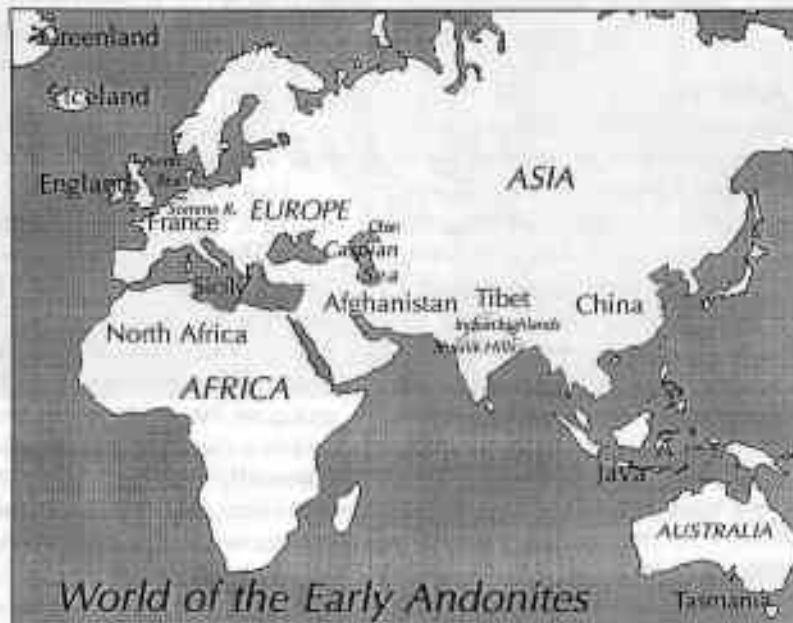
Andon and Fonta had nineteen children. Their clans grew, and for twenty generations the *Andonites* stayed close to their homeland, developing a language and establishing the rudiments of human culture, until tribal

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

In those days England was connected to the continent, and the earliest Andonites living in that region were the *Foxhall* peoples. They were established farthest west and succeeded in retaining much of the original Andonic culture. In later times these same Andonites built boats and sailed to Iceland and Greenland, and later still to the arctic regions of North America. They have survived as the present-day Eskimos. In general physical appearance primitive man resembled the Eskimo more than any other living human type.

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

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



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

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

500,000 BC:

THE SIX SANGIK RACES

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

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

RED

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

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

YELLOW

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

RED, ESKIMO

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

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

RED, YELLOW, ORANGE, BLUE

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

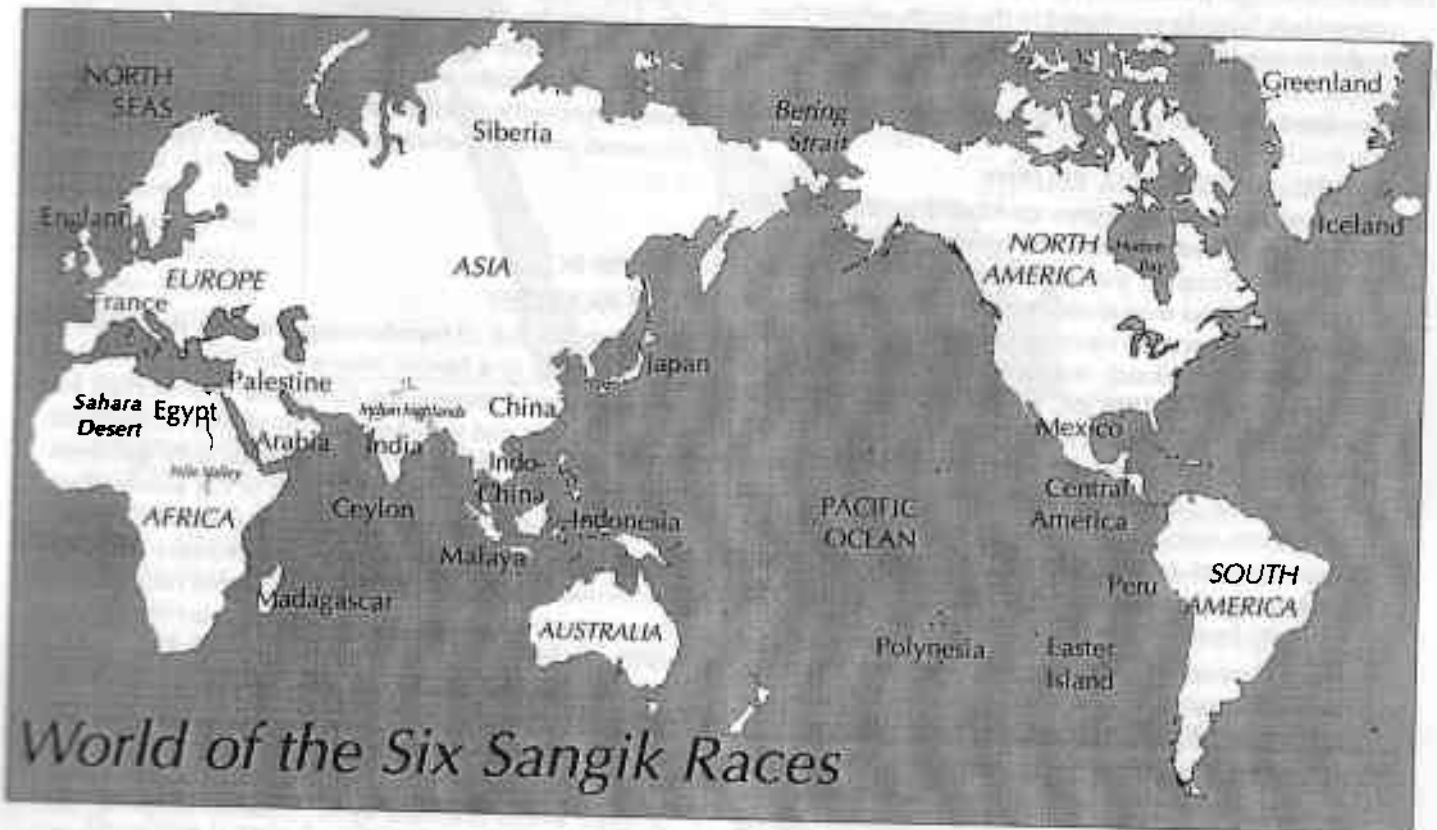
Central America, and South America. (Their later and more enduring civilizations were founded by a race predominantly red but containing a considerable admixture of yellow, orange, and blue.)

BLUE

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

GREEN

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



World of the Six Sangik Races

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

ORANGE

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

INDIGO

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

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

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

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

GREEN, INDIGO, RED, YELLOW

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

500,000 BC:

THE PRINCE'S STAFF

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

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

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

THE PRIMARY MIDWAYERS

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

200,000 BC:

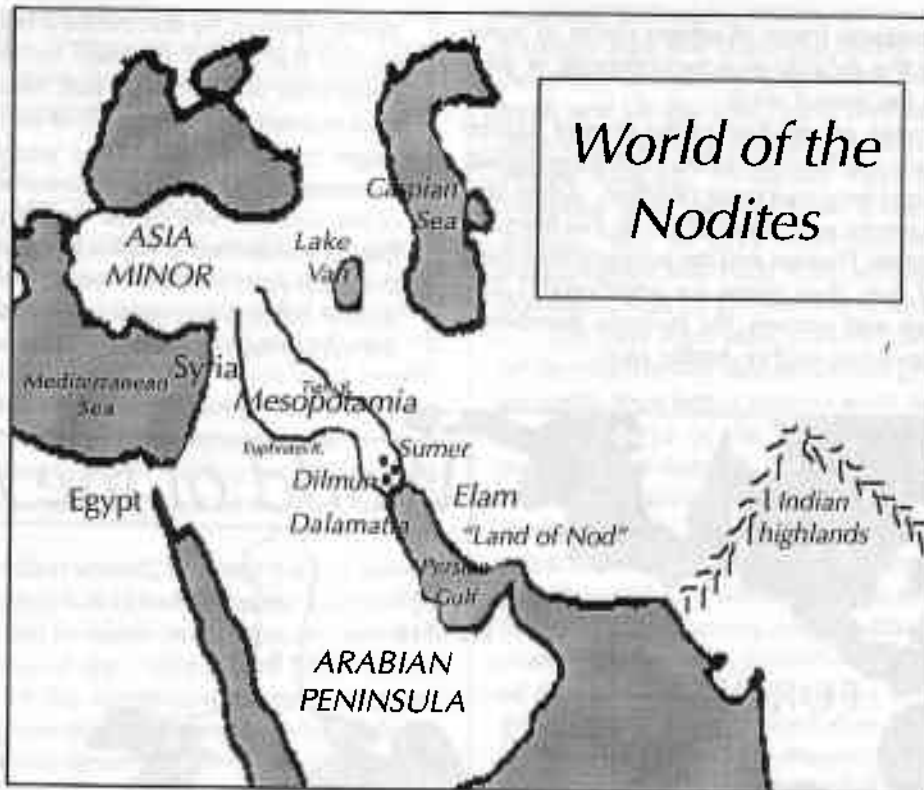
THE NODITES

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

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

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

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



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

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

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

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

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

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

35,000 BC: *THE ADAMITES*

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

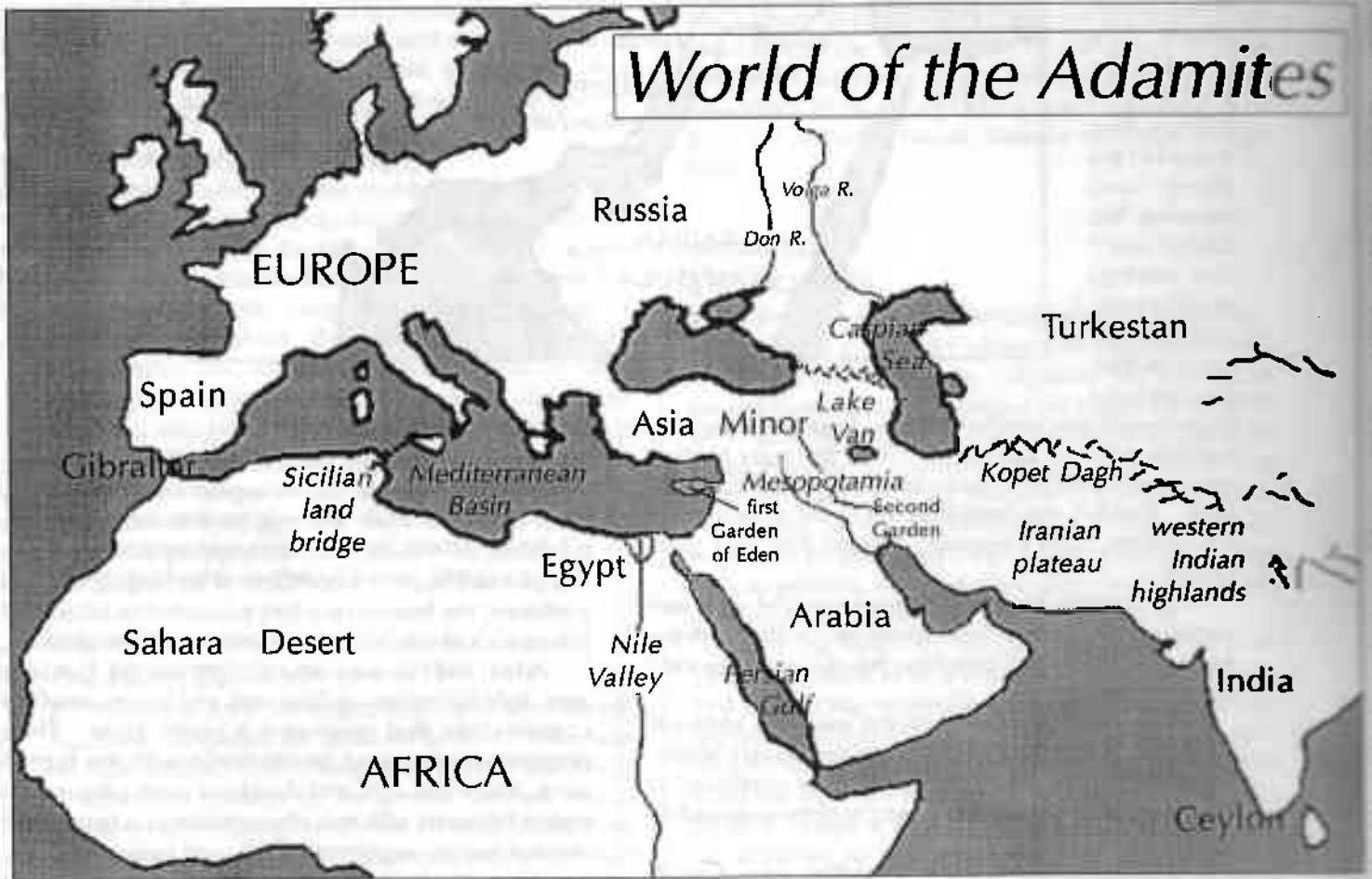
Adam and Eve were around eight feet tall, had blue eyes, light hair color—yellow, red, and brown—and fair complexions that emanated a violet glow. Their progeny was designed to interbreed with the human stock, and these sons and daughters were prepared to endow humanity with new characteristics—a heightened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

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

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

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

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



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

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

THE SECONDARY MIDWAYERS

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

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

25,000-15,000 BC:

THE ADAMIC MIGRATIONS

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

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

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

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

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

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

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

THE ANDITES

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

15,000-8000 BC:

THE EARLY ANDITE MIGRATIONS

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

Around 12,000 BC a brilliant tribe of Andites migrated

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

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

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

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

From time to time small groups of Andites entered

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

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

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

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

8000–2000 BC:

THE LAST ANDITE MIGRATIONS

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

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

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

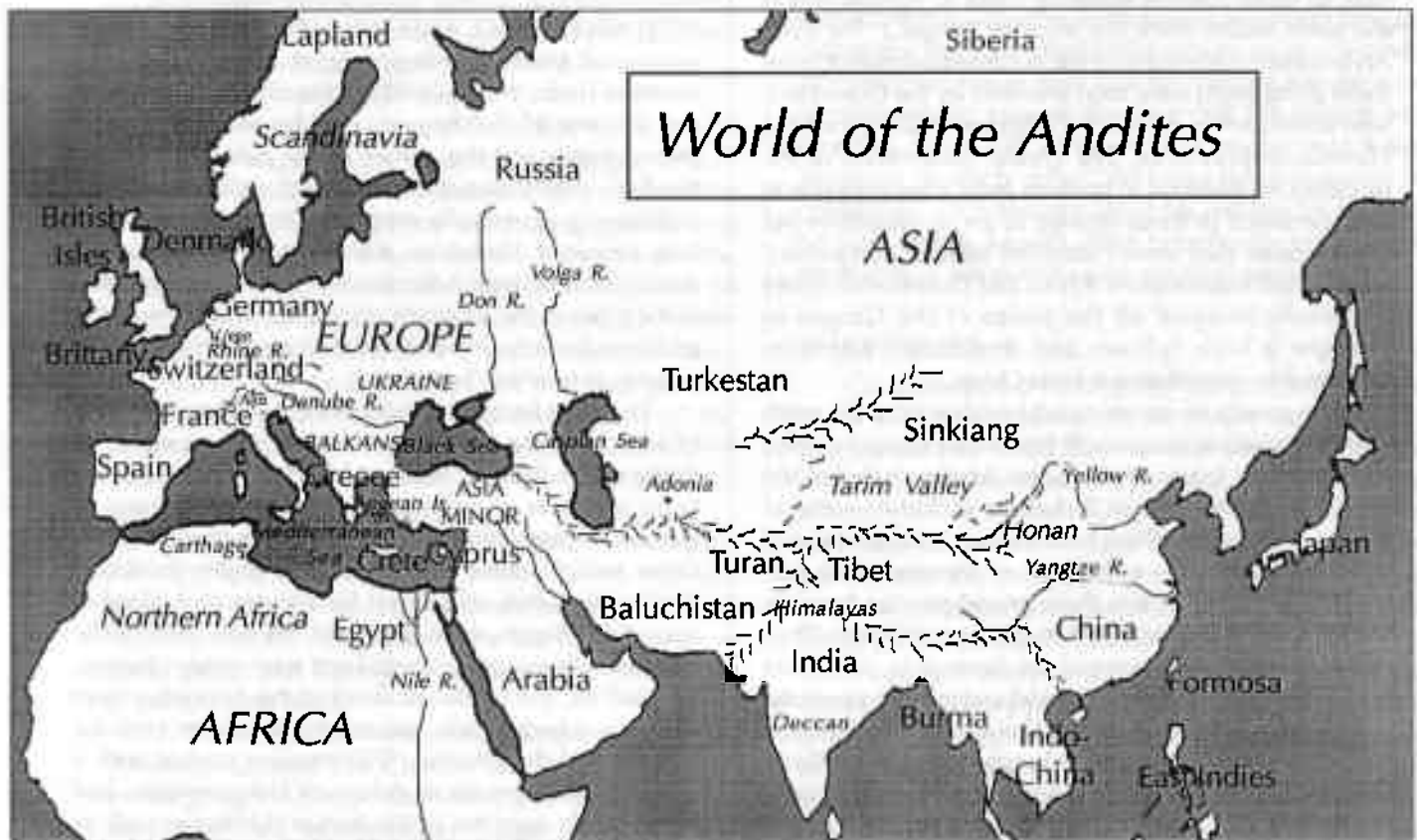
Ten per cent made their way to Egypt via Arabia, where the remnant of the blue race had amalgamated with certain others, particularly the yellow. As the Andites passed through they upstepped this blend, which has

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

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

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

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



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

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

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

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

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

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

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

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

It was not long before Egypt was overrun, as

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

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

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

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

TODAY

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

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

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

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

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

Sangik blood, are included in this classification.

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

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

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

THE FUTURE

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

GLOSSARY OF OUTDATED NAMES

Baluchistan: an area presently within West Pakistan

Burma: Myanmar

Ceylon: Sri Lanka

Formosa: Taiwan

Honan: Chinese province known today as Henan

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

Persia: Iran

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

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

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

THE HUMAN FACE—ANDONITE TYPES



Eskimo, p. 1



Eskimo, p. 1



Heidelberg man, p. 1



Java man, p. 2



Java man, p. 2



Australian aborigine, p. 2



Tasmanian, p. 1



Neanderthal man, p. 2



Neanderthal man, p. 2

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

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northern Siberian, p. 8



Ainu (Asiatic islander), p. 4



NW Indian highlander, p. 2



Taiwanese aborigine, p. 4



Lapp, p. 10



Russian, p. 8



Lapp, p. 10



Lapp, p. 10



Breton, p. 10

THE HUMAN FACE—RED AND YELLOW TYPES



American Indian, p. 2



American Indian, p. 2



American Indian, p. 2



Chinese, p. 2



Mongolian, p. 2



Chinese, p. 2



Korean, p. 2



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Siberian, p. 2

RACE, EVOLUTIONARY BIOLOGY AND THE KINGDOM OF HEAVEN

by David Kantor

FOREWORD

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

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

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

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

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

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

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

INTRODUCTION

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

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

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

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

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

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

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

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

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

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