

Paper 68 — The Dawn of Civilization

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

Sources for Paper 68, in the order in which they first appear

- (1) William Graham **Sumner** and Albert Galloway **Keller**, *The Science of Society, Volume I* (New Haven: Yale University Press, 1927)
- (2) William Graham **Sumner**, Albert Galloway **Keller**, and Maurice Rea Davie, *The Science of Society, Volume IV* (New Haven: Yale University Press, 1927)
- (3) William Graham **Sumner** and Albert Galloway **Keller**, *The Science of Society, Volume III* (New Haven: Yale University Press, 1927)
- (4) Leon C. **Marshall**, *The Story of Human Progress* (New York: The Macmillan Company, 1923, 1925, 1928)

Key

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms occurring further apart, usually not in the same row.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)
- (f) **Light green** indicates Bible passages or fragments thereof, which are not paralleled in the source text.

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PAPER 68 — THE DAWN OF CIVILIZATION

68:0.1 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.

I: STARTING-POINTS (Sumner & Keller 3)

§7. **Drawbacks to Association.** (Sumner & Keller 12)

As it is, all those qualities which are indispensable to membership in society have to be learned, like language, by **each generation anew**; no one is “to the manner born”; no one spontaneously limits his own freedom (S&K 13-14).

68:0.2 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.

[See 66:7.6.]

68:0.3 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.

1. PROTECTIVE SOCIALIZATION

§9.* **Primitive Atomism.** (Sumner & Keller 16)

Not only are [native Australian, African Bushmen and Pygmy] societies small, unstable, and disconnected, but their members harbor sentiments toward outsiders and even toward each other that cannot, by any stretch of the imagination, be interpreted as **brotherly** (S&K 16).

§6. **Association.** (Sumner & Keller 10)

There is no doubt about the survival-value of association; the saying that **in union there is strength** witnesses to a deep-seated popular appreciation of its benefits (S&K 11-12).

68:1.1 When brought closely together, men often learn to like one another,

but primitive man was not naturally overflowing with the spirit of **brotherly** feeling and the desire for social contact with his fellows.

Rather did the early races learn by sad experience that

“in union there is strength”;

and it is this lack of natural brotherly attraction that now stands in the way of immediate realization of the brotherhood of man on Urantia.

§10. The Evolution of Association. (Sumner & Keller 19)

Under primitive conditions no one was so forlorn as the unattached man; banishment was a punishment equivalent to death.

All that could save a man was the evidence, certified to by the tribal mark, that he had some one to avenge him.

Cain had to have a special protective mark or the first person who met him would have put an end to him.

Hence tentatives arising as variations in custom developed, if they tested out on experience, to provide a form of insurance against life's mishaps.

The face of the policy was security; the premiums were payments of various description (S&K 20).

§7. Drawbacks to Association. (Sumner & Keller 12)

Societal bonds were forced upon lawless men by the necessities of the struggle for existence;

association was a species of insurance which one could not afford to be without (S&K 14).

68:1.2 Association early became the price of survival.

The lone man was helpless

unless he bore a tribal mark which testified that he belonged to a group which would certainly avenge any assault made upon him.

Even in the days of Cain it was fatal to go abroad alone without some mark of group association.

Civilization has become

man's insurance against violent death,

while the premiums are paid by submission to society's numerous law demands.

68:1.3 Primitive society was thus founded on the reciprocity of necessity

and on the enhanced safety of association.

And human society has evolved in agelong cycles as a result of this isolation fear and by means of reluctant co-operation.

§8. **Advantages of Association.** (Sumner & Keller 14)

Fifty men working in coöperation can do things that the same fifty men acting separately cannot; they can pull, one at a time, at a rope attached to a heavy weight, and the latter does not move; they pull no harder, but at the same time, with someone to mark rhythm for them, and the shift is made. Herein lies the paradox that a society is greater than the sum of its parts.

The extra power is due to organization; it is the superiority of a dozen policeman to a mob of hoodlums (S&K 14-15).

The offensive against nature can be managed better under organization,

and so can the defensive, against both nature and fellow-men.

68:1.4 Primitive human beings early learned that groups are vastly greater and stronger than the mere sum of their individual units.

One hundred men united and working in unison can move a great stone;

a score of well-trained guardians of the peace can restrain an angry mob.

And so society was born, not of mere association of numbers, but rather as a result of the organization of intelligent co-operators.

But co-operation is not a natural trait of man; he learns to co-operate first through fear and then later because he discovers it is most beneficial in meeting the difficulties of time and guarding against the supposed perils of eternity.

68:1.5 The peoples who thus early organized themselves into a primitive society became more successful in their attacks on nature

as well as in defense against their fellows;

Without trying to list all the advantages of association, it is clear enough that men possessing no more than the ones that have been indicated are bound to prevail in the competition over those who have them not, or who have them in lesser degree (S&K 15).

they possessed greater survival possibilities;

hence has civilization steadily progressed on Urantia, notwithstanding its many setbacks.

And it is only because of the enhancement of survival value in association that man's many blunders have thus far failed to stop or destroy human civilization.

§9.* **Primitive Atomism.** (Sumner & Keller 16)

68:1.6 That contemporary cultural society is a rather recent phenomenon is well shown by the present-day survival of such primitive social conditions as characterize

Indeed, there are observed cases where the close-knit world-society of civilized mankind finds its prototype in the scarcely more than temporary and scattering kin-groups of the **Australian natives** or of the **African Bushmen and Pygmies** (S&K 16).

the **Australian natives** and the **Bushmen and Pygmies of Africa.**

Among these backward peoples may be observed something of

Where men are existing with slight resources on the edge of catastrophe—and, except in certain favored spots, we take this to have been the original state—they are full of **hostility, suspicion,** and other **anti-social** feelings and habits (S&K 16).

the early group **hostility, personal suspicion,** and other highly **antisocial** traits which were so characteristic of all primitive races.

[See S&K IV 1 re the “individualistic principle” ruling the Papuans of New Guinea.]

The average distance over which a language extends [in New Guinea] is from eight to ten kilometers and often each village has a separate dialect; the only means of communication over stretches is pidgin-English.... Seligmann corroborates these facts and says that a different language or dialect occurs every twenty or thirty miles (S&K IV 1).

It is necessary, though not easy, to shake off impressions about early society derived from legendary accounts of original felicity or from the appealing imaginings of eloquent eighteenth-century philosophers about the “state of nature” (S&K 18).

[There is an inveterately persistent delusion in men’s minds embodied in legends of some golden age far back in time, that the race began in felicity and fell by reason of accident or ritual sin (S&K 53).]

These miserable remnants of the non-social 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 corporeal staff of the Planetary Prince and the later labors of the Adamic group of racial uplifters.

68:1.7 The modern phrase, “back to nature,”

is a delusion of ignorance, a belief in the reality of the onetime fictitious “golden age.”

The only basis for the legend of the golden age is the historic fact of Dalamatia and Eden. But these improved societies were far from the realization of utopian dreams.

2. FACTORS IN SOCIAL PROGRESSION

68:2.1 Civilized society is the result of man's early efforts to overcome his dislike of *isolation*. But this does not necessarily signify mutual affection,¹ and the present turbulent state of certain primitive groups well illustrates what the early tribes came up through.

§16. **Antagonistic Coöperation.** (Sumner & Keller 28)

The fellow-members of a society **collide** on occasion,

but **they push on as a body** in the same direction (S&K 28).

§15. **Elemental Needs.** (Sumner & Keller 26)

Civilized life often looks like a **chaos of inconsistent desires and strivings** (S&K 27).

§10. **The Evolution of Association.** (Sumner & Keller 19)

[Society's] function is the **reduction of the risk-element** in life to a constant; the substitution of a small, recurring, calculable loss for a possible ruinous and incalculable one (S&K 20).

But though the individuals of a civilization may **collide** with each other and struggle against one another,

and though civilization itself may appear to be an **inconsistent mass of striving and struggling,**

it does evidence earnest striving, not the deadly monotony of stagnation.

68:2.2 While the level of intelligence has contributed considerably to the rate of cultural progress,

society is essentially designed to **lessen the risk element** in the individual's mode of living,

and it has progressed just as fast as it has succeeded in

Historically [the organization of society] has been produced by the process of trial and failure; the organization which grew up was the one that gave most **satisfaction** with least **pain** (S&K 20).

lessening **pain** and increasing the **pleasure** element in life.

Thus does the **whole social body push on** slowly toward the goal of destiny—extinction or survival—depending on whether that goal is self-maintenance or self-gratification. Self-maintenance originates society, while excessive self-gratification destroys civilization.

III: DIVISIONS OF THE SCIENCE OF SOCIETY (Sumner & Keller 87)

§47. **The Major Institutions.** (Sumner & Keller 89)

Aligned with the social forces, and of course resulting from their action, are what we might call the hunger-interest, the love-interest, the gratification-interest, and the fear-interest: the interests involving the **self-maintenance**, **self-perpetuation**, and **self-gratification** of society, and its relations with the supernatural (S&K 89).

68:2.3 Society is concerned with **self-perpetuation**, **self-maintenance**, and **self-gratification**,

IV: INDUSTRIAL ORGANIZATION: FACTORS (Sumner & Keller 95)

§49.* **Original Destitution.** (Sumner & Keller 95)

When, however, [man] had broken through his inertia, under pressure, enough times, there was added to his make-up an impulse toward **self-realization**—a “career-interest” which caused him, with progressively less frequent lapses, to strain toward a standard of living (S&K 95).

but human **self-realization**

is worthy of becoming the immediate goal of many cultural groups.

I: STARTING-POINTS (Sumner & Keller 3)

§6. **Association.** (Sumner & Keller 10)

It is characteristic of man as we ordinarily encounter him that he is found in the society of his fellows. This fact has been lightly **accounted for** by the dictum that he is a “social animal,” is “gregarious,” or has a “herd-instinct.” Such explanations do not explain (S&K 11).

We do not believe that man was outfitted with any **innate** quality of **sociability** implanted in his germ-plasm, but that the tendency to associate is **acquired** rather than inherited, and that man’s association with his kind is a product of societal rather than of organic evolution (S&K 11).

§11. **The Socializing Forces.** (Sumner & Keller 21)

[contd] Plainly association is a decisive advantage in the struggle for existence, and those who developed it were of the fit... But were there not identifiable forces that were stressing men toward it? There are **two** of those whose identity is revealed in our definition of society; they are the natural impulses that stimulate to self-maintenance and self-perpetuation: **hunger** and **sex-love**.

Human beings share them both with the rest of **animal life**.

68:2.4 The **herd instinct** in natural man is hardly sufficient to **account for** the development of such a social organization as now exists on Urantia.

Though this **innate gregarious** propensity lies at the bottom of human society,²

much of man’s **sociability** is an **acquisition**.

Two great influences which contributed to the early association of human beings were food **hunger** and **sex love**;

these instinctive urges man shares with the **animal world**.

Besides these, there are **two others**, which are specifically human, and which demand the existence of a society as an arena for their exhibition, namely, **vanity** and **ghost-fear** (S&K 21).

[Hunger, love, vanity, and fear have operated with great power on all peoples. We call them the socializing forces because, being the stimuli that **drove** men into society and **held** them there, they may be said to have socialized mankind (S&K 21).]

IV: INDUSTRIAL ORGANIZATION: FACTORS (Sumner & Keller 95)

§51. The Industrial Organization. (Sumner & Keller 98)

By what stages have men struggled along through untold generations in the effort to get subsistence out of the earth for a larger number, or in larger measure for a given number? This is the question of human **history** (S&K 98).

“Peary once turned to one of his Eskimo hunters who sat pensively outside the skin tupik (tent) on a brilliant Arctic summer day and said: ‘Of what are you thinking, Tauchingwaq?’ The brown native shrugged and smiled. **‘I do not have to think, Pearyaksuak (Great Peary). I have plenty of meat’**” (S&K 99).

That from the beginning men perform labor and practise **self-denial** is in itself sufficient evidence that they are under compulsion, for they do not want to do either of these things (S&K 99).

Two other emotions which **drove** human beings together and **held** them together were **vanity** and fear, more particularly **ghost fear**.

68:2.5 **History** is but the record of man’s agelong food struggle.

Primitive man only thought when he was hungry;

food saving was his first **self-denial**, self-discipline.

With the growth of society, food hunger ceased to be the only incentive for mutual association. Numerous other sorts of hunger, the realization of various needs, all led to the closer association of mankind.

But today society is top-heavy with the overgrowth of supposed human needs. Occidental civilization of the twentieth century groans wearily under the tremendous overload of luxury and the inordinate multiplication of human desires and longings.³ Modern society is enduring the strain of one of its most dangerous phases of far-flung inter-association and highly complicated interdependence.

I: STARTING-POINTS (Sumner & Keller 3)

§12. **Hunger and Sex-Love.** (Sumner & Keller 22)

Primary sex-love is, as compared with hunger, unsteady, transitory, and violent (S&K 23).

[S]ex-love alone, however compulsive, and even though it may be, for a period, enthralling to the exclusion of all other considerations, even that of existence, is essentially a passing thing. No enduring human relations have ever been formed upon it alone (S&K 23-24).

68:2.6 Hunger, vanity, and ghost fear were continuous in their social pressure,

but sex gratification was transient and spasmodic.

The sex urge alone did not impel primitive men and women to assume the heavy burdens of home maintenance.

The early home was founded upon the sex restlessness of the male when deprived of frequent gratification

Our use of the word “love” refers to sex-passion and its immediate derivatives. The stimulus in this case is primarily the discomfort of an undischarged function; but the term is taken to include the sequels of mating and, in particular, the **mother-love** common to **female animals** (S&K 23).

and upon that devoted **mother love** of the human female, which in measure she shares with the **females of all the higher animals.**

The presence of a helpless baby determined the early differentiation of male and female activities; the woman had to maintain a settled residence where she could cultivate the soil. And from earliest times, where woman was has always been regarded as the home.

XLI: WHAT MADE MARRIAGE
(Sumner & Keller 1485)

§335. **Marriage and Maintenance.** (Sumner & Keller 1505)

Woman **becomes indispensable** to man

68:2.7 Woman thus early **became indispensable** to the evolving social scheme,

“not on account of an impulse which is suddenly aroused and as quickly disappears, but on account of a necessity which endures as long as life itself, namely the need of **food**” (S&K 1505).

not so much because of the fleeting sex passion as in consequence of **food requirement;**

she was an essential partner in self-maintenance.

The Australian needs a wife for a comfortable life, as a **beast of burden, a food-producer,**

She was a **food provider, a beast of burden,**

and an unresisting victim of the violent outbursts of passion which he dare not vent upon his male comrades (S&K 1506).

and a companion who would stand great abuse without violent resentment,

and in addition to all of these desirable traits, she was an ever-present means of sex gratification.

68:2.8 Almost everything of lasting value in civilization has its roots in the family.

[When mankind first appears within the range of scientific observation, what is seen is a vast number of little **peace-groups—families**, clans, tribes—each of which is the scene of controlled or reconciled **antagonisms** between its constituent members (S&K 355).]

The **family** was the first successful **peace group**, the man and woman learning how to adjust their **antagonisms** while at the same time teaching the pursuits of peace to their children.

[Compare S&K 24-25.]

68:2.9 The function of marriage in evolution is the insurance of race survival, not merely the realization of personal happiness; self-maintenance and self-perpetuation are the real objects of the home. Self-gratification is incidental and not essential except as an incentive insuring sex association. Nature demands survival, but the arts of civilization continue to increase the pleasures of marriage and the satisfactions of family life.

I: STARTING-POINTS (Sumner & Keller 3)

§13. Impulses to Self-gratification. (Sumner & Keller 25)

And if **vanity** be extended or rarified to cover **pride**, personal dignity, **honor**, **ambition**, and other less crude impulses to the expression of individuality of person, class, or wider group, it will be seen that such a sentiment deserves all the importance assigned it in its selection as the chief representative of motives to self-gratification (S&K 25-26).

68:2.10 If **vanity** be enlarged to cover **pride**, **ambition**, and **honor**,

then we may discern not only how these propensities contribute to the formation of human associations, but how they also hold men together, since such emotions are futile without an **audience** to parade before.

Soon vanity associated with itself other emotions and impulses

[Besides [hunger and sex-love], there are two [other socializing forces], which are specifically human, and which demand the existence of a society as an arena for their exhibition, namely, vanity and ghost-fear (S&K 21).]

which required a social arena wherein they might exhibit and gratify themselves.

To vanity can be referred war for glory, ornamentation of various types, much of **ceremonial**—in short, such activities as aim at the display of superiorities in individual or group. It is evident enough that vanity calls for an **audience** and supports rather than originates association.... Further developments belonging to this category are **art** in its various forms, **gaming** and gambling, the use of intoxicants and narcotics—various forms of catering to the senses, neutralizing boredom, and otherwise making life more interesting (S&K 25).

This group of emotions gave origin to the early beginnings of all **art**, **ceremonial**, and all forms of sportive **games** and contests.

68:2.11 Vanity contributed mightily to the birth of society; but at the time of these revelations the devious strivings of a vainglorious generation threaten to swamp and submerge the whole complicated structure of a highly specialized civilization.

§12. **Hunger and Sex-Love.** (Sumner & Keller 22)

Where the eye is upon superfluities, either of quantity or quality, rather than bare necessities, there self-maintenance passes over toward self-gratification, and vanity-wants and pleasure-wants supersede hunger-wants (S&K 23).

[Self-maintenance originates society, while excessive self-gratification destroys civilization (68:2.2, above).]

§14. **Ghost-fear.** (Sumner & Keller 26)

Fear, therefore, is socializing in the sense of holding society together rather than in that of producing the original association (S&K 26).

Fear, like vanity, is not so primordial as hunger and love; it is derived rather than primary, and cannot be explained in terms of physiology (S&K 26).

There is a fear which is felt in the face of physical suffering, economic loss, humiliation of pride; it is a form of shrinking from natural or earthly mishap; it is a forewarning of the pain that announces maladjustment.

Pleasure-want has long since superseded hunger-want;

the legitimate social aims of self-maintenance are rapidly translating themselves into base and threatening forms of self-gratification.

Self-maintenance builds society; unbridled self-gratification unfailingly destroys civilization.

3. SOCIALIZING INFLUENCE OF GHOST FEAR

68:3.1 Primitive desires produced the original society, but ghost fear held it together

and imparted an extrahuman aspect to its existence.

Common fear was physiological in origin:

fear of physical pain, unsatisfied hunger, or some earthly calamity;

The fear which is now in question is not such. It is uneasiness in the presence of the weird and unearthly, as typified to the primitive mind by the ghosts of the dead—a fear of the supernatural, an appalling, grisly, hair-raising, helpless terror, and an abiding one (S&K 26).

[*Contrast:* It seems to one, while he is concentrating for the time upon this force [i.e. ghost fear] and its doings, that it is the strongest of all that affect the life of society; but the same conviction arises from the study of each, in turn, of the forces named (S&K 26).]

[See 86:4.1.]

[See 85:0.1 and endnote.]

but ghost fear was a new and sublime sort of terror.

68:3.2 Probably the greatest single factor in the evolution of human society was the ghost dream.

Although most dreams greatly perturbed the primitive mind, the ghost dream actually terrorized early men, driving these superstitious dreamers into each other's arms in willing and earnest association for mutual protection against the vague and unseen imaginary dangers of the spirit world.

The ghost dream was one of the earliest appearing differences between the animal and human types of mind. Animals do not visualize survival after death.⁴

68:3.3 Except for this ghost factor, all society was founded on fundamental needs and basic biologic urges. But ghost fear introduced a new factor in civilization, a fear which reaches out and away from the elemental needs of the individual, and which rises far above even the struggles to maintain the group. The dread of the departed spirits of the dead brought to light a new and amazing form of fear, an appalling and powerful terror, which contributed to whipping the loose social orders of early ages into the more thoroughly disciplined and better controlled primitive groups of ancient times.

This senseless superstition, some of which still persists, prepared the minds of men, through superstitious fear of the unreal and the supernatural, for the later discovery of

[The fear of the LORD *is* the beginning of wisdom: a good understanding have all they that do *his commandments*: his praise endureth for ever (Pss. 111:10).]

“the fear of the Lord which is the beginning of wisdom.”

The baseless fears of evolution are designed to be supplanted by the awe for Deity inspired by revelation.

The cult is a social bond of the first order (S&K 26).

The early cult of ghost fear became a powerful social bond,

and ever since that far-distant day mankind has been striving more or less for the attainment of spirituality.

§11. The Socializing Forces. (Sumner & Keller 21)

68:3.4 Hunger and love drove men together; vanity and ghost fear held them together. But these emotions alone, without the influence of peace-promoting revelations, are unable to endure the strain of the suspicions and irritations of human interassociations. Without help from superhuman sources the strain of society breaks down upon reaching certain limits,

However, this is not to say that [the socializing forces] have made solely for peace and association; they are also the war-forces, and as such ... they have been dissocializing in their effect. They are what forced men to action of some kind—action that has often been, and at the outset usually was, predatory: war for plunder, over women, for glory, for some religious end (S&K 21).

and these very influences of social mobilization—hunger, love, vanity, and fear—conspire to plunge mankind into war and bloodshed.

§10. **The Evolution of Association.** (Sumner & Keller 19)

[T]here is an ever-present tendency toward the formation and extension of the “peace-group.” But this is a very different matter from the exhibition of an innate instinct; as well say that man has an instinct for trade because in the course of time he develops a commercial organization (S&K 19).

68:3.5 The peace tendency of the human race is not a natural endowment;

it is derived from the teachings of revealed religion, from the accumulated experience of the progressive races, but more especially from the teachings of Jesus, the Prince of Peace.

4. EVOLUTION OF THE MORES

§17. **Custom.** (Sumner & Keller 29)

[A]ll of society’s forms and institutions are found, when reduced to lowest evolutionary terms, in custom (S&K 31).

68:4.1 All modern social institutions arise from the evolution of the primitive customs of your savage ancestors;

the conventions of today are the modified and expanded customs of yesterday.

§19. **Development of the Folkways.** (Sumner & Keller 31)

“... The operation by which folkways are produced consists in the frequent repetition of petty acts, often by great numbers acting in concert or, at least, acting in the same way when face to face with the same need. The immediate motive is interest. It produces habit in the individual and custom in the group...” (S&K 32).

What habit is to the individual, custom is to the group;

[But the individual never developed folkways, which are mass-phenomena ... (S&K 32).]

and group customs develop into folkways or tribal traditions—mass conventions.

From these early beginnings all of the institutions of present-day human society take their humble origin.

§21. **The Mores in Evolution.** (Sumner & Keller 35)

[contd] The folkways and mores are, as we have several times stated, institutions in their lowest terms.... They are nearer to nature and may be studied with fewer intrusions of the subjective element and of bias. Thus examined, they reveal at once their evolutionary quality in the very fact that they constitute adjustments to life-conditions (S&K 35).

§19. **Development of the Folkways.** (Sumner & Keller 31)

“Pleasure and pain, on the one side and the other, were the rude constraints which defined the line on which efforts must proceed...” (S&K 32).

Clearly the development of the folkways is wholly unpremeditated (S&K 32).

[Whitney said that language is an institution, meaning that it is in the folkways or mores. He adds: “In whatever aspect the general facts of language are viewed, they exhibit the same absence of reflection or intention ...” (S&K IV 4).]

68:4.2 It must be borne in mind that

the mores originated in an effort to adjust group living to the conditions of mass existence;

the mores were man’s first social institution.

And all of these tribal reactions grew out of

the effort to avoid pain and humiliation while at the same time seeking to enjoy pleasure and power.

The origin of folkways, like the origin of languages, is always unconscious and unintentional

“ ... The origin of primitive customs is always lost in mystery, because when the action begins the men are never conscious of historical action, or of the historical importance of what they are doing...” (S&K 33).

§20. The Mores. (Sumner & Keller 33)

The dead are supposed to harbor an intense prejudice in favor of the mores which they found good while in life,

and to guarantee them with the supernatural power which is now theirs.

Religion comes to be the redoubtable sanction of the mores, and with its entrance upon the scene they become uniform, universal in a society, imperative, and, over long periods, invariable (S&K 34).

and therefore always shrouded in mystery.

68:4.3 Ghost fear drove primitive man to envision the supernatural and thus securely laid the foundations for those powerful social influences of ethics and religion which in turn preserved inviolate the mores and customs of society from generation to generation.

The one thing which early established and crystallized the mores was the belief that

the dead were jealous of the ways by which they had lived and died;

therefore would they visit dire punishment upon those living mortals who dared to treat with careless disdain the rules of living which they had honored when in the flesh.

All this is best illustrated by the present reverence of the yellow race for their ancestors.

Later developing primitive religion greatly reinforced ghost fear in stabilizing the mores,

but advancing civilization has increasingly liberated mankind from the bondage of fear and the slavery of superstition.

68:4.4 Prior to the liberating and liberalizing instruction of the Dalamatia teachers, ancient man was held a helpless victim of the ritual of the mores;

We are told that “it is difficult to exhaust the customs and small ceremonial usages of a savage people.

the primitive savage was hedged about by an endless ceremonial.

Everything he did from the time of awakening in the morning to the moment he fell asleep in his cave at night had to be done just so—in accordance with the folkways of the tribe.

Custom regulates the whole of man’s actions,—his bathing, washing, cutting his hair, eating, drinking, and fasting. From his cradle to his grave he is the slave of ancient usage.

He was a slave to the tyranny of usage;

In his life there is nothing free, nothing original, nothing spontaneous,

his life contained nothing free, spontaneous, or original.

no progress towards a higher and better life, and no attempt to improve his condition, mentally, morally, or spiritually” (S&K 34).

There was no natural progress toward a higher mental, moral, or social existence.

§23. Society and the Individual. (Sumner & Keller 40)

68:4.5 Early man was mightily gripped by custom; the savage was a veritable slave to usage; but there have arisen ever and anon

The individual has a function of surpassing importance as a source of variation in the mores; he is the indispensable leader-off in the evolutionary process, for without variation no process can take place (S&K 40).

those variations from type who have dared to inaugurate new ways of thinking and improved methods of living.

IV: INDUSTRIAL ORGANIZATION:
FACTORS (Sumner & Keller 95)

§52. Foresight. (Sumner & Keller 100)

[I]t might well be questioned whether the **inertia** and conservatism of the savage man do not **constitute** a protective element that sets the **brakes**

against a “progress” which, for him, is nothing else than a rush into **maladjustment** (S&K 103).

I: STARTING-POINTS (Sumner & Keller 3)

§21. The Mores in Evolution. (Sumner & Keller 35)

That selection occurs is shown by the fact, among others, that the **path** of society’s advance from primitive conditions to high civilization is **strewn with the débris of discarded customs** and institutions (S&K 35).

Nevertheless, the **inertia** of primitive man **constitutes** the biologic safety **brake**

against precipitation too suddenly into the ruinous **maladjustment** of a too rapidly advancing civilization.

68:4.6 But these customs are not an unmitigated evil; their evolution should continue. It is nearly fatal to the continuance of civilization to undertake their wholesale modification by radical revolution. Custom has been the thread of continuity which has held civilization together.

The **path** of human history is **strewn with the remnants of discarded customs** and obsolete social practices;

but no civilization has endured which abandoned its mores except for the adoption of better and more fit customs.

68:4.7 The survival of a society depends chiefly on the progressive evolution of its mores.

The process of custom evolution grows out of the desire for

If purposeful reasoning, followed by action in the light of it, comes in anywhere, it is in variation, when that factor takes the form of experimentation.

experimentation;

new ideas are put forward—

Selection, automatic or not, calls for conflict and competition, which are furnished primarily by the struggle for existence and then by the struggle for a better quality of existence (S&K 36).

competition ensues.

A progressing civilization embraces the progressive idea and endures; time and circumstance finally select the fitter group for survival.

§11. The Socializing Forces. (Sumner & Keller 21)

But this does not mean that each separate and isolated change in the composition of human society has been for the better. No! indeed no!

This socializing process got under way with extreme slowness and its course has been marked by frequent lapses or retrogressions (S&K 21).

for there have been many, many retrogressions in the long forward struggle of Urantia civilization.

5. LAND TECHNIQUES— MAINTENANCE ARTS

§24. **Land, Men, and Mores.** (Sumner & Keller 41)

[contd] Environment, or **land**, may be considered as a **stage**, and **men** as the **actors**.

The latter must **adjust** to the former (S&K 41).

II: MODIFICATION OF THE MAN-LAND RATIO (Sumner & Keller 45)

§25. **The Law of Population.** (Sumner & Keller 45)

The rest of this chapter will be devoted to the disclosure in finer detail of the ways by which men have altered the terms of [the **man-land**] **ratio** through the development of the arts of life and of the standard of living. It should never be lost to sight that those alterations have taken place through the **evolution of the folkways and mores**,

for both the **arts** and the **standard of living** belong among these basic adjustments (S&K 46).

§26. **Numbers and Civilization.** (Sumner & Keller 46)

The sum of men's adjustments to their **life-conditions** is their **culture**, or **civilization** (S&K 46).

68:5.1 **Land** is the **stage** of society; **men** are the **actors**.

And man must ever **adjust** his performances to conform to the land situation.

The **evolution of the mores** is always dependent on the **land-man ratio**.

This is true notwithstanding the difficulty of its discernment.

Man's land technique, or maintenance **arts**, plus his **standards of living**,

equal the sum total of the folkways, the mores.

And the sum of man's adjustment to the **life demands** equals his **cultural civilization**.

SOURCE OR PARALLEL

URANTIA PAPER 68

The first foci of civilization were precisely where environmental conditions combined to favor numbers and the contact of numbers: in the river-bottoms of the warmer temperate sections of the Old World—in China, India, Assyria, and Egypt (S&K 48).

§27. **Action of the Arts of Life.** (Sumner & Keller 48)

To [the] four direct types of maintenance there correspond four types of societal economy: the collection stage, the hunting stage, the pastoral stage, and the agricultural stage (S&K 50).

§28.* **The Collection Stage.** (Sumner & Keller 51)

Curr gives a description of the march of a native Australian family spreading over a front of half a mile to a mile and a half, so as to collect certain food (S&K IV 8).

The Bushmen of South Africa are a classic example of a lowly stage of development (S&K IV 8).

68:5.2 The earliest human cultures arose along the rivers of the Eastern Hemisphere,

and there were four great steps in the forward march of civilization.

They were:

68:5.3 1. *The collection stage.*

Food coercion, hunger, led to the first form of industrial organization, the primitive food-gathering lines.

Sometimes such a line of hunger march would be ten miles long as it passed over the land gleaning food.

This was the primitive nomadic stage of culture

and is the mode of life now followed by the African Bushmen.

68:5.4 2. *The hunting stage.*

§29. **The Hunting Stage.** (Sumner & Keller 53)

[contd] The hunting stage is characterized by the possession of **weapons**, which are at the same time **tools** (S&K 53).

A given range is worked more intensively through their use than it can be by mere collection. Hence more people can live on and from a unit area. Not only is there more **food**, together with more adequate clothing and shelter, but it is of better quality and diet is more diversified (S&K 53).

[While still living with his parents, Andon had fastened a sharp piece of flint on the end of a club, using animal tendons for this purpose, and on no less than a dozen occasions he made good use of such a weapon ... (63:1.3).]

The **hammer**, for example, is the lengthened **arm** with a harder and heavier **fist** at the end; the mill represents more powerful “molars.” Such implements stand for an advance in the arts of life (S&K 53).

Among the **Australians**, who are on a low hunting stage, the nature of the food has much to do with the question of population (S&K 54).

The invention of **weapon tools** enabled man to become a hunter

and thus to gain considerable freedom from **food** slavery.

A thoughtful Andonite who had severely bruised his fist in a serious combat rediscovered the idea of using a long stick for his **arm** and a piece of hard flint, bound on the end with sinews, for his **fist**.

Many tribes made independent discoveries of this sort,

and these various forms of **hammers** represented one of the great forward steps in human civilization.

Today some **Australian** natives have progressed little beyond this stage.

II: THE GREATER POWERS OF NEOLITHIC MAN: THE BENEFITS OF TOOLS, COMMUNICATION, AND SOCIAL ORGANIZATION (Marshall 15)

THE IROQUOIS AS TOOL MAKERS AND HARNESSERS OF NATURE (Marshall 18)

The Iroquois harnessed nature when fishing and hunting. (Marshall 21)

[The Iroquois] used branches and vines to make closely woven weirs or fences for catching fish. One way of doing this was to put such a fence across a river and ... a line of men with branches would wade the stream in the direction of this fence, frightening the fish before them. When they reached a point near their first fence, they built a second fence across the river and then caught the fish that were between the two fences with spears and seines (M 22).

They used tools within the household. (Marshall 25)

At the height of the fishing or hunting season they took their surplus catch and either dried it in the sun or smoked it over their fires, or both (M 27).

The Iroquois harnessed nature when fishing and hunting. (Marshall 21)

Then, too, they knew how to make traps and snares.... They made snares for deer by bending over a young tree and fixing a noose on the ground with a trigger so adjusted that, when the deer passed, the noose would tighten around his hind legs ... (M 23).

68:5.5 The blue men became expert hunters and trappers;

by fencing the rivers they caught fish in great numbers,

drying the surplus for winter use.

Many forms of ingenious snares and traps were employed in catching game,

I: EARLY MAN'S FEEBLE POWERS:
THE MERE BEGINNINGS OF TOOLS
AND COMMUNICATION (Marshall 3)

An account of the meager living of Neanderthal man. (Marshall 5)

Primeval man is commonly described as a hunter of the great hairy mammoth, the bear, and the lion, but it is very improbable that he ever hunted animals much **larger** than the hare, the rabbit, and the rat (M 9).

but the more primitive races did not hunt the **larger** animals.

II: MODIFICATION OF THE MAN-
LAND RATIO (**Sumner & Keller** 45)

§30.* The Pastoral Stage. (Sumner & Keller 56)

[contd] The Animal-Raising or Pastoral Stage has all the arts of the hunting stage, out of which it develops, plus one of exceeding importance: the **domestication of animals** (S&K 56).

68:5.6 3. The pastoral stage.

This phase of civilization was made possible by the **domestication of animals.**

There are really several kinds of nomadism: first, that of the Bushmen and Australians, wandering hunters and collectors; second, that of shepherds and herdsmen, such as the Masai and **Arabs**; and third, the type presented by horsemen, of which there are several varieties ... (S&K IV 10).

The **Arabs** and the natives of Africa are among the more recent pastoral peoples.

It takes a much severer calamity, such as cattle-plague, to reduce herders to destitution, or to throw them back upon the hunting stage, than it does to overwhelm the hunting tribe. Hence a heightening of confidence and of other qualities leading to continued success; hence also a **further freeing** of energies from the animal-routine of food-getting and assimilation (S&K 57).

68:5.7 Pastoral living afforded **further relief** from food slavery;

The herds are capital and form insurance against the ills of life; the herders **live upon the interest of their capital**, so to speak, keeping the body of it intact (S&K 57).

There is a further development of foresight, of the arts, and of civilization in general, and a higher potency is lent to the mutual action and reaction between numbers and population (S&K 57).

IX: APPROPRIATION OF ENERGIES:
ANIMALS (Sumner & Keller 205)

§98.* **Pastoral Society.** (Sumner & Keller 213)

It is evident that woman's contribution was considerable upon the earliest stages, when she collected **vegetable food** or even practised incipient tillage; where rude agriculture has occupied women while men were little more than hunters, the former have contributed an important element to livelihood ... (S&K 216).

But with herding and nomadism man rises in the scale and woman sinks.

He becomes **independent** of her contribution.

man learned to **live on the interest of his capital**, the increase in his flocks;

and this provided more leisure for culture and progress.

68:5.8 Prepastoral society was one of sex co-operation, but the spread of animal husbandry reduced women to the depths of social slavery.

In earlier times it was man's duty to secure the animal food,

woman's business to provide the **vegetable edibles.**

Therefore, when man entered the pastoral era of his existence, woman's dignity fell greatly.

She must still toil to produce the vegetable necessities of life, whereas the man need only go to his herds to provide an **abundance** of animal food.

Man thus became relatively **independent** of woman;

Her economic efficiency could not but **decline** relatively to man's for his winnings are now **copious**, sure, and of high quality (S&K 216).

throughout the entire pastoral age woman's status steadily **declined**.

To a Mkama, "his greatest pride and joy are his **cattle**, nothing else has the same value in his eyes;

By the close of this era she had become scarcely more than a human animal, consigned to work and to bear human offspring, much as the animals **of the herd** were expected to labor and bring forth young.

I fear even a **wife** is a second consideration to these, for after all she is only valued as a portion **of the herd**" (S&K IV 68).

The men of the pastoral ages had great love for their **cattle**;

all the more pity they could not have developed a deeper affection for their **wives**.

II: MODIFICATION OF THE MAN-LAND RATIO (Sumner & Keller 45)

68:5.9 4. *The agricultural stage.*

§31.* **The Agricultural Stage.** (Sumner & Keller 58)

[contd] The Agricultural Stage is initiated by the **domesticated plants** and, provided that tillage is to advance beyond a mere hoe-culture, presupposes the domestication of animals (S&K 58).

This era was brought about by the **domestication of plants**,

The **highest of developing civilizations** have all been typically agricultural; and except on the basis of agriculture no high culture has ever developed (S&K 60).

and it represents the **highest type of material civilization**.

Both Caligastia and Adam endeavored to teach horticulture and agriculture. Adam and Eve were gardeners, not shepherds, and gardening was an advanced culture in those days.

SOURCE OR PARALLEL

URANTIA PAPER 68

In general, as Lippert points out, the plant is a better teacher of foresight than the animal, so that an education is enforced upon the agriculturist that fits him for civilized life more thoroughly than is possible upon less developed stages (S&K 58-59).

It takes **four** acres of pasture, we are told, to equal, so far as food is concerned, one acre of plowed land (S&K 58).

[Herding, like its parent-activity, hunting, is a typical man's occupation; and if it is combined with tillage,

it is almost sure to be the man who represents the former and the woman the latter (S&K 132).]

The **antagonism between herder and tiller** is traditional, and is based largely upon the fact that their interests inevitably fall into conflict; it not seldom results in the domination of the former over the latter (S&K 59).

The virtues of the hunter are, in a word, **militant**; and they remain those of the herder, for animal-taming and domestication are direct sequels to hunting ... Hunters and pastoral nomads have been typically **warlike** throughout their course.

The growing of plants exerts an ennobling influence on all races of mankind.

68:5.10 Agriculture more than **quadrupled** the land-man ratio of the world.

It may be combined with the pastoral pursuits of the former cultural stage.

When the three stages overlap,

men hunt and women till the soil.

68:5.11 There has always been **friction between the herders and the tillers** of the soil.

The hunter and herder were **militant, warlike**;

the agriculturist is a more peace-loving type.

Association with animals suggests struggle and force;

The agriculturist has no such characteristics fostered in him by contact with plant-life. He becomes, in a word, **industrial**. His qualities are those of **patience** and perseverance in labor rather than of aggressiveness and violence against animal and human competitors (S&K 59).

§30.* **The Pastoral Stage.** (Sumner & Keller 56)

“ ... Avenger, hero, and robber are the three steps through which the young [pastoral nomads] go. The two motives are the desire for the wealth reported to be accumulated in more civilized regions and the love of **adventure and romance**” (S&K IV 11).

§28.* **The Collection Stage.** (Sumner & Keller 51)

As the rolling stone gathers no moss, so are the wandering peoples prevented from gathering civilization; in general the amount of culture developed by a tribe varies inversely with its degree of **nomadism** (S&K 52).

association with plants instills **patience**, quiet, and peace.

Agriculture and **industrialism** are the activities of peace.

But the weakness of both, as world social activities, is that they lack

excitement and adventure.

68:5.12 Human society has evolved from the hunting stage through that of the herders to the territorial stage of agriculture.

And each stage of this progressive civilization was accompanied by less and less of **nomadism**;

more and more man began to live at home.

§32.* Degrees of Density in Population.
(Sumner & Keller 60)

It should be realized that advances in agricultural technique ... support a density otherwise impossible in manufacturing, commercial, and other centers which are themselves barren, so far as the production of basic life-necessities is concerned.... Several millions of people now live on the island of Manhattan and its environs ... (S&K 61).

68:5.13 And now is industry supplementing agriculture, with consequently increased urbanization and multiplication of nonagricultural groups of citizenship classes.

But an industrial era cannot hope to survive if its leaders fail to recognize that even the highest social developments must ever rest upon a sound agricultural basis.

6. EVOLUTION OF CULTURE

I: STARTING-POINTS (Sumner & Keller 3)

§1. Adjustment. (Sumner & Keller 3)

There is nothing surer than that men are earth-born and earth-nourished.... Land is that upon which, and out of which, men live.... Life comes from it and **returns** to it (S&K 3-4).

68:6.1 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.

[In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for **dust thou art, and unto dust shalt thou return** (Gen. 3:19).]

“Dust you are and to dust shall you return” is literally true of all mankind.

§2. **The Man-Land Ratio.** (Sumner & Keller 4)

Adjustment between men and land involves a **struggle** between men.... If there are few men to much land, the struggle is lighter; if the reverse, it is searching and destructive (S&K 4).

The type of the struggle, determined by the ratio, next claims attention. Human beings, and many animal species as well, pursue the contest in **association** (S&K 4-5).

[The man-land ratio] **underlies** and is finally determinative of **all** human usages, not of the maintenance-ways alone (S&K 5).

II: MODIFICATION OF THE MAN-LAND RATIO (Sumner & Keller 45)

§25. **The Law of Population.** (Sumner & Keller 45)

By the invention of various methods of getting more food out of the land, [man] virtually **increased** that term of the ratio, a feat which allows of a rise in human numbers. We call these adjustments of his the arts of life, or, briefly, the **arts** (S&K 46).

And men can also operate upon the other term of the ratio, for they can practise limitation of their own numbers (S&K 46).

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.

68:6.2 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.

The foregoing considerations may be gathered up, prior to analysis, into a law of population.

Numbers vary directly with the arts and inversely with the standard of living (S&K 46).

I: STARTING-POINTS (Sumner & Keller 3)

§2. The Man-Land Ratio. (Sumner & Keller 4)

The man-land ratio may be viewed as a special case of the law of supply and demand, for that law is not one of prices only but of the whole societal order (S&K 6).

Parts of the globe are, at the present time, underpopulated. Hence there is a demand for men; hence life is highly valued

and the loss of a number of lives is regarded with horror ... The conjuncture is favorable to the men and against the land because land is plentiful and laborers are wanted, and there is plenty of capital (food and tools) for their outfit (S&K 6).

68:6.3 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.

II: MODIFICATION OF THE MAN-
LAND RATIO (Sumner & Keller 45)

§32.* **Degrees of Density in Population.**
(Sumner & Keller 60)

“In general, then, when the men are too numerous for the means of subsistence, the struggle for existence is fierce.

The finer sentiments decline; selfishness comes out again from the repression under which culture binds it; the social tie is loosened; all the dark sufferings of which humanity is capable become familiar phenomena. Men are habituated to see distorted bodies, harsh and frightful diseases, **famine** and **pestilence**; they find out what depths of debasement humanity is capable of...” (S&K 62).

“The converse of this statement, however is true. . . . If the subsistence of men is in excess of the number of men,

all the opposite results are produced, for in that case the demand is in excess of the supply” (S&K 63).

§33. **Underpopulation.** (Sumner & Keller 63)

In a new colony there never can be strong and highly developed institutions of learning, religion, literature, **fine art**, or other forms of **culture**. A **frontier-society** is the chance for the non-possessor and **unskilled** laborer to win a new status for himself and his children (S&K 63).

During periods of land scarcity and associated overpopulation, human life became comparatively cheapened so that war, **famine**, and **pestilence** were regarded with less concern.

68:6.4 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.

68:6.5 **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.

§34. **Concentration.** (Sumner & Keller 65)

The cities show the effects of density through all its stages of high activity, intense competition, grand achievement, disease, failure, sacrificed men and women, ruin, pauperism, prostitution, and crime (S&K 66).

Cities always multiply the power of their inhabitants for either good or evil.

§38. **The Standard of Living.** (Sumner & Keller 71)

The clearest case of the effect of the standard of living on numbers is that of birth-control.... [I]f the parents cling to the standard of their ambitions, the number of births is controlled and the size of the family limited (S&K 73).

68:6.6 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.

68:6.7 All down through the ages

What the standard of living works out is quality of population rather than quantity (S&K 73).

the standards of living have determined the quality of a surviving population in contrast with mere quantity.

§39. **Characteristics of the Standard.** (Sumner & Keller 74)

Within the broad bounds of a national standard of living there are class-standards; in fact, the former is a sort of generalization of the latter, resuming their common elements (S&K 75).

Local class standards of living

give origin to new social castes,

Most of the difficulty is moving from class to class is connected with the adoption of a **new set of mores**, including chief new standards of living (S&K 75).

The peril of the high-standard class comes, in generations, from **luxury**, which is the opposite of the virtue by which that class was created (S&K 75).

§35. Effect of Degrees of Density. (Sumner & Keller 66)

Social pressure, if low, produces freedom and equality (democracy); if **high**, it results in classes, wide social distinctions, and discipline. **Castes** are developed more or less completely in different ages but in like cases (S&K 67).

LIV: POSTERITY (Sumner & Keller 1885)

§403.* Restriction of Numbers. (Sumner & Keller 1888)

A few scattered cases of what may be termed a “population-policy,” especially as it relates to the **restriction** of numbers, are here cited. At the Australian puberty-ceremonies, “the elder men have a right to their young women.” ... Sodomy is said to have been practised in New Guinea for the purpose of restraining population (S&K IV 1043). [*See other cases in §403 and in the Case Book.*]

§404.* Infanticide. (Sumner & Keller 1890)

The heathen Greenlanders killed **deformed and sickly children** and those whose mothers died in childbirth (S&K IV 1047).

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.

68:6.8 The early races often resorted to practices designed to **restrict** population;

all primitive tribes killed **deformed and sickly children.**

“If the [Hudson Bay Eskimo] **girl baby** prior to birth is pledged in marriage, the mother preserves it. If not, the infant is smothered. Boy babies are more valuable and are rarely killed” (S&K IV 1047).

On Nukufetau, as elsewhere in the Gilbert Islands, “infanticide and foeticide was the law of the land. Only one—some say two—were allowed to live in each family; the rest were **strangled...**” (S&K IV 1047).

Children of the poor and of slaves [in ancient Rome] were long exposed, however; **exposure**, in fact was a sort of evasion of infanticide; “it was practised on a gigantic scale and with absolute impunity, noticed by writers with the most frigid indifference, and, at least in the case of destitute parents, considered a very venial offence” (S&K IV 1048).

“On the Orinoco **twins** were regarded as dishonorable.... [T]he Saliva Indian, as soon as one child was born, and she felt another remaining, would immediately bury it ... For [the father], on his part, deeming that only one of these twins could possibly be his own, was fully convinced that the other must be proof of his wife’s disloyalty” (S&K IV 1053).

Among some Melanesians it is regarded as a good thing to have twins if these are both of the **same sex** (S&K IV 1049).

Misgiving at the advent of twins seems to have been confined chiefly to the more primitive tribes and peoples and not all of these show it (S&K 1896).

Girl babies were frequently killed before the times of wife purchase.

Children were sometimes **strangled** at birth,

but the favorite method was **exposure**.

The father of **twins** usually insisted that one be killed

since multiple births were believed to be caused either by magic or by infidelity.

As a rule, however, twins of the **same sex** were spared.

While these taboos on twins were once well-nigh universal,

they were never a part of the Andonite mores; these peoples always regarded twins as omens of good luck.

Among the natives of British New Guinea **abortion** is induced by violent exercise, especially jumping, by having a woman stand on the patient's back while the latter lies on her stomach, and by applying hot stones to the abdomen (S&K IV 1044). [*See other cases in §404 and in the Case Book.*]

68:6.9 Many races learned the technique of **abortion**,

and this practice became very common after the establishment of the taboo on childbirth among the unmarried.

Illegitimate children [in British New Guinea] are sometimes killed by these people, and a case is cited where a woman was taunted about such a child, "whereupon she put him in the sun to die, and finally poured salt water into his mouth" (S&K IV 1044). [*See other cases in §404 and in the Case Book.*]

It was long the custom for a maiden to kill her offspring,

[?]

but among more civilized groups these illegitimate children became the wards of the girl's mother.

Infanticide was almost universally admitted among the Greeks, and supported by the authority of law-givers and philosophers; yet Aristotle bears witness to the fact that such mores can lead to race-suicide, and Polybius attributes to its prevalence the depopulation of cities and districts (S&K IV 1048).

Many primitive clans were virtually exterminated by the practice of both abortion and infanticide.

But regardless of the dictates of the mores,

If once the mother has **suckled** the child, it is usually safe (S&K 1893).

very few children were ever destroyed after having once been **suckled**—

maternal affection is too strong.

II: MODIFICATION OF THE MAN-
LAND RATIO (Sumner & Keller 45)

§37.* **Limitation of Numbers.** (Sumner & Keller 69)

In South **Australia**, no mother will bring up **more than two** children. They would interfere with her duty to her husband in the matter of providing food.

The West Australians **ate every tenth child born** as “necessary to keep the tribe from increasing beyond the carrying capacity of the territory”—a motive original, probably, in the recounter’s mind (S&K IV 19).

In **Madagascar**, “the superstition of the people, causing them to put their children to death if **born on certain unlucky days**, was a means of keeping down the population in all parts of the island,

and still causes the destruction of a **fourth** of all the children new-born in some of the tribes” (S&K IV 19).

68:6.10 Even in the twentieth century there persist remnants of these primitive population controls.

There is a tribe in **Australia** whose mothers refuse to rear **more than two** or three children.

Not long since, one cannibalistic tribe **ate every fifth child born**.

In **Madagascar** some tribes still destroy all children **born on certain unlucky days**,

resulting in the death of about **twenty-five per cent** of all babies.

68:6.11 From a world standpoint, overpopulation has never been a serious problem in the past, but if war is lessened and science increasingly controls human diseases, it may become a serious problem in the near future. At such a time the great test of the wisdom of world leadership will present itself.

[See endnote.]

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.⁵

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.

68:6.12 [Presented by a Melchizedek sometime stationed on Urantia.]

1. [I]t is quite as wrong to assume **mutual good-will** as the basis of human co-öperation as it would be to suppose its existence between the bee and the clover ... (S&K 28).
2. 5. *The spirit of counsel*—the social urge, the endowment of species co-operation; the ability of will creatures to harmonize with their fellows; the origin of the **gregarious instinct** among the more lowly creatures (36:5.10).
3. *Compare: Desire* and elemental need are two different things. The former is a product of experience and is capable of indefinite intensification; from one satisfaction it reaches out to the attainment of a second (S&K 27).
4. This situation is not paralleled in the **animal** world; it is with the entrance of the human mind, with its outfit of illusions—about **ghosts**, magic, the evil eye, the supernatural in general—into the field that “the errorless course of nature” is replaced by one in which errors multiply on errors (Sumner & Keller 766-67).
5. *Compare:* [S]ince the standard [of living] tells most upon the people with high education and strong moral feelings but not possessed of ample incomes, it prevents that class from becoming, in proportion to its numbers, the parents of the next generation. On the other hand, since the poorest and least responsible have the lowest standard of living, it is they who procreate the next generation. Nor are the rich and great, who are emancipated from care in this matter, and may marry young and have large families, the best of parents. It is asserted that, as a consequence, society is being recruited predominantly from the top and the bottom—chiefly from the latter, where the numbers are—while its strength, vigor, and hope are in the middle (S&K 76).