WORK-IN-PROGRESS (DECEMBER 8, 2017) PARALLEL CHART FOR

Paper 81 — Development of Modern Civilization

Sources for Paper 81 (in the order in which they appear)

(1) William Graham Sumner and Albert Galloway Keller, *The Science of Society, **Volume I*** (New Haven: Yale University Press, 1927)

(2) Harold Peake and Herbert John Fleure, *The Corridors of Time III: Peasants & Potters* (New Haven: Yale University Press, 1927)

(3) Leon C. Marshall, *The Story of Human Progress* (New York: The Macmillan Company, 1923, 1925, 1928)

(4) Harold Peake and Herbert John Fleure, *The Corridors of Time V: The Steppe & the Sown* (New Haven: Yale University Press, 1928)

(5) Henry Fairfield Osborn, *Man Rises to Parnassus: Critical Epochs in the Prehistory of Man* (Princeton, New Jersey: Princeton University Press, 1927)

(6) Harold Peake and Herbert John Fleure, *The Corridors of Time IV: Priests & Kings* (New Haven: Yale University Press, 1927)

(7) William Graham Sumner and Albert Galloway Keller, *The Science of Society, **Volume III*** (New Haven: Yale University Press, 1927)

Key

(a) Green indicates where a source author first appears, or where he/she reappears.

(b) Yellow highlights most parallelisms.

(c) Tan highlights parallelisms not occurring on the same row, or parallelisms separated by yellowed parallelisms.

(d) An <u>underlined</u> 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.)

Matthew Block
8 December 2017

— COMPARE LIST BELOW WITH 81:6

CHAPTER XI

COMMUNICATION AND LIVING TOGETHER WELL

A. Command of Language and Living Together Well
B. Our Mechanical Communicating Devices and Living Together Well
C. Torchbearing and Living Together Well
D. Ideals, the Guides of Communication

OUR survey of how man multiplied his powers by harnessing nature culminated in five statements concerning living together well:

81:6.3 1. How well we shall live together depends upon the natural resources that are available.

81:6.8 2. How well we shall live together depends upon the scientific knowledge that is available.

81:6.6 3. How well we shall live together depends upon the capital goods (tools, machines, materials, etc.) that are available.

81:6.11 4. How well we shall live together depends upon the human resources that are available.

81:6.14 5. How well we shall live together depends upon whether we use our natural resources, our capital goods, our scientific knowledge, and our human resources for better living or for evil living.

81:6.16 The foregoing survey of how man has multiplied his powers through communication may well culminate in addi-

tions to this list, these additions constituting the subject matter of the present chapter.

6. How well we shall live together depends upon the effectiveness of our language devices. 81:6.16

7. How well we shall live together depends upon the effectiveness of our mechanical devices for communication and trade. 81:6.20

8. How well we shall live together depends upon the quality of our torchbearers. 81:6.23

9. How well we shall live together depends upon whether man, the communicator, is guided by good ideals. 81:6.26

COMMAND OF LANGUAGE AND LIVING TOGETHER WELL

Language being by far our most important means of communication, living together well in the future will depend greatly upon having good language devices.

Certain changes have been proposed in language.—The English language, like all others, is a living thing. It shrinks; it grows; it changes. One way of seeing how much it can change is to look at this selection from Chaucer's *Canterbury Tales*. It was written in our own language of some 500 years ago:

> Singinge he was, or floytinge, al the day;
> He was as fresh as is the month of May.
> Short was his goune, with sleves longe and wyde.
> Wel coude he sitte on hors, and faire ryde.
> He coude songes make and wel endyte,
> Iuste and eek daunce, and wel purtreye and wryte.

The change is certainly quite a large one. Yet the age of the *Canterbury Tales* is not very great, as we have learned to think of the life of our race.

Language changes, then, must be expected in the future.

he sees a very orderly people, coöperating very smoothly upon the whole. He sees them come out of their homes in the morning and wend their ways by all sorts of locomotion to thousands of different kinds of work. He sees these tasks all knitted together in such a way that, in the main, the vast population is decently fed, clothed, sheltered, amused, educated, and governed.

There are, of course, hitches. Sometimes there are too many vehicles on one street, too many persons trying to get on one train, too many persons not able to find their places readily in society. Sometimes some great madness, as in the recent World War, seems to possess us. Sometimes persons make a living by harming society: by burglary, by political graft, by cheating in business. But this "man on Mars" sees that the strange machine does get things done. And, if he happens to have been watching us for five hundred or one thousand years, he sees that we are far better fed, clothed, sheltered, amused, educated, and governed than we were in the past. He sees too, that our institutions have developed out of those of the past in a fairly orderly, progressive way.[1]

If, however, this man on Mars turned his magic telescope on our preparation to live together still better in the future, he would find very many things needing attention. Instead of making a long list of "problems of the day," it will be more profitable to make additions to the nine statements already made (see page 268) dealing with the considerations upon which our living together well in the future depends. These added statements form the basis of the discussion of the present chapter.

10. How well we shall live together depends upon whether

[1] Adapted from Edwin Cannan, *Wealth,* pp. 72-76 (P. S. King and Son, Ltd., 1914).

we make effective use of specialization as a multiplier of our powers.

11. How well we shall live together depends upon the effectiveness of our place-finding devices.

12. How well we shall live together depends upon developing an understandingly coöperative spirit.

13. How well we shall live together depends upon whether we make wise changes in our social organization in order to meet the new situations in our civilization.

14. How well we shall live together depends upon whether we guide our social organization by good ideals and aspirations.

SPECIALIZATION AND LIVING TOGETHER WELL

There are evils in specialization which must be offset.—Specialization is a multiplier of our powers but it has in it possibilities of harm.

For one thing, specialization can mean a terrible monotony. Often the worker at a highly specialized machine makes, over and over again, just a few motions. This monotonous working at a narrow task turns out much product, but its effect on the worker is not good. He cannot develop the "pride of workmanship" that anyone feels who sees an object take full shape under his hands. He becomes indifferent,—a listener for the closing whistle. There have even been cases where the monotonous doing of one thing over and over again caused serious injury to health. And the dull monotony of highly specialized work is partly to blame for a certain "sour indifference" that exists among our workers.

For another thing specialization can mean a terrible narrowness. Consider the case of a worker who goes directly from the eighth grade of school to a highly specialized job

PAPER 81 — DEVELOPMENT OF MODERN CIVILIZATION

[Compare 73:0.1.]

81:0.1 Regardless of the ups and downs of the miscarriage of the plans for world betterment projected in the missions of Caligastia and Adam, the basic organic evolution of the human species continued to carry the races forward in the scale of human progress and racial development. Evolution can be delayed but it cannot be stopped.

81:0.2 The influence of the violet race, though in numbers smaller than had been planned, produced an advance in civilization which, since the days of Adam, has far exceeded the progress of mankind throughout its entire previous existence of almost a million years.

1. THE CRADLE OF CIVILIZATION

81:1.1 For about thirty-five thousand years after the days of Adam, the cradle of civilization was in southwestern Asia, extending from the Nile valley eastward and slightly to the north across northern Arabia, through Mesopotamia, and on into Turkestan. And climate was the decisive factor in the establishment of civilization in that area.

[See 80:2.5.]

81:1.2 It was the great climatic and geologic changes in northern Africa and western Asia that terminated the early migrations of the Adamites, barring them from Europe by the expanded Mediterranean and diverting the stream of migration north and east into Turkestan.

By the time of the completion of these land elevations and associated climatic changes, about 15,000 B.C., civilization had settled down to a world-wide stalemate except for the cultural ferments and biologic reserves of the Andites still confined by mountains to the east in Asia and by the expanding forests in Europe to the west.

81:1.3 Climatic evolution is now about to accomplish what all other efforts had failed to do, that is, to compel Eurasian man to abandon hunting for the more advanced callings of herding and farming. Evolution may be slow, but it is terribly effective.

X: APPROPRIATION OF ENERGIES: MEN (Sumner & Keller 221)

§103. Slavery and Tillage. (Sumner & Keller 228)

81:1.4 Since slaves were so generally employed by the earlier agriculturists,

Hunters and herders have generally held it in contempt, especially since they have regarded it as the very antithesis to the virile occupation of war—as, in fact, leading to a non-militant, effeminate disposition (S&K 228).

the farmer was formerly looked down on by both the hunter and the herder.

For ages it was considered menial to till the soil;

SOURCE OR PARALLEL	URANTIA PAPER 81
[Work with the soil is not a curse; rather is it the highest blessing to all who are thus permitted to enjoy the most human of all human activities (66:7.19).]	wherefore the idea that soil toil is a curse, whereas it is the greatest of all blessings.
IX: APPROPRIATION OF ENERGIES: ANIMALS (Sumner & Keller 205)	
§99.* Animals in Religion. (Sumner & Keller 216)	
The story of the reception accorded to the offerings of Cain and Abel seems to indicate a preference for the pastoral product rather than the agricultural ... (S&K 217).	Even in the days of Cain and Abel the sacrifices of the pastoral life were held in greater esteem than the offerings of agriculture.
III: THE DAIRY AND THE HERD (Peake & Fleure3 29)	
[contd] Earlier anthropologists were wont to recognize three successive stages in the evolution of human civilization, the hunting, the pastoral, and the agricultural, and it was assumed that all societies that had reached the third stage must of necessity have passed through the other two.	81:1.5 Man ordinarily evolved into a farmer from a hunter by transition through the era of the herder,
	and this was also true among the Andites,
	but more often the evolutionary coercion of climatic necessity would cause
We have now abandoned that view. We must admit that a hunting stage preceded the other two forms; we may admit that an agricultural stage is higher, as measured in material comforts, than the pastoral; but we must admit, too, that some peoples have passed from a hunting or collecting stage direct to the agricultural (P&F3 29).	whole tribes to pass directly from hunters to successful farmers.

SOURCE OR PARALLEL	URANTIA PAPER 81
	But this phenomenon of passing immediately from hunting to agriculture only occurred in those regions where there was a high degree of race mixture with the violet stock.
II: THE FERTILE CRESCENT AND THE NILE (Peake & Fleure3 14)	
	81:1.6 The evolutionary peoples (notably the Chinese) early learned to plant seeds and to cultivate crops through observation of
Myres has also suggested very pertinently, that 'chance seeds and kernels, scattered carelessly, or fruit and nuts, stored squirrel fashion in too damp a nook, may sprout and receive similar care till they are mature enough to repay it'.	the sprouting of seeds accidentally moistened
To Grant Allen is due the suggestion that the idea of cultivation arose from noticing how luxuriant was the growth of plants scattered as an offering to the dead over a newly made grave or placed in the grave as food (P&F3 15).	or which had been put in graves as food for the departed.
	But throughout southwest Asia, along the fertile river bottoms and adjacent plains, the Andites were carrying out the improved agricultural techniques inherited from their ancestors, who had made farming and gardening the chief pursuits within the boundaries of the second garden.
	81:1.7 For thousands of years the descendants of Adam had grown
There seems little doubt that wheat, along with barley, was the earliest plant to be cultivated, but the origin of wheat is much disputed (P&F3 16).	wheat and barley,

SOURCE OR PARALLEL	URANTIA PAPER 81
	as improved in the Garden, throughout the highlands of the upper border of Mesopotamia.
Men are proverbially creatures of habit, and it is only in some place where men of different traditions have met and mingled that we can expect such a change [to agriculture] to have occurred, for the mingling of cultures tends to break down 'taboos' that previously prohibited change....	
... In [the Fertile Crescent], from very early times, the people of the mountains have come into contact with their neighbours of the steppe and desert (P&F3 15-16).	The descendants of Adam and Adamson here met, traded, and socially mingled.
	81:1.8 It was these enforced changes in living conditions which caused such a large proportion of the human race to become omnivorous in dietetic practice.
When the combination of wheat and flesh became available the result was an increase of energy and a general strengthening of the constitution (P&F3 22).	And the combination of the wheat, rice, and vegetable diet with the flesh of the herds marked a great forward step in the health and vigor of these ancient peoples.

2. THE TOOLS OF CIVILIZATION

81:2.1 The growth of culture is predicated upon the development of the tools of civilization. And the tools which man utilized in his ascent from savagery were effective just to the extent that they released man power for the accomplishment of higher tasks.

81:2.2 You who now live amid latter-day scenes of budding culture and beginning progress in social affairs, who actually have some little spare time in which to think about society and civilization, must not overlook the fact that your early ancestors had little or no leisure which could be devoted to thoughtful reflection and social thinking.

[See 81:6.6, below.]

VIII: THE APPROPRIATION OF ENERGIES: FIRE (Sumner & Keller 185)

§87. The Technique of Self-Maintenance. (Sumner & Keller 185)

The three achievements chosen as typical of maintenance-adjustments will be

the utilization of fire.

the domestication of animals,

and the enslavement of men (S&K 185).

[See 69:6.1.]

81:2.3 The first four great advances in human civilization were:

1. The taming of fire.[1]

2. The domestication of animals.

3. The enslavement of captives.

4. Private property.

XIX: ADMINISTRATION OF JUSTICE (Sumner & Keller 629)

§180. "Natural" Law. (Sumner & Keller 653)

81:2.8 While fire, the first great discovery, eventually unlocked the doors of the scientific world, it was of little value in this regard to primitive man. He refused to recognize natural causes as explanations for commonplace phenomena.

How did man acquire fire?

[See 63:2.4-7.]

81:2.9 When asked where fire came from,

the simple story of Andon and the flint was soon replaced by

SOURCE OR PARALLEL	URANTIA PAPER 81
Prometheus stole it from heaven (S&K 654).	the legend of how some Prometheus stole it from heaven.
This tendency to seek a supernatural agency for all phenomena not explicable with the aid of present or accumulated experience, under the tests of reality current in ordinary life,	The ancients sought a supernatural explanation for all natural phenomena not within the range of their personal comprehension;
is represented by copious survivals among more sophisticated peoples (S&K 654).	and many moderns continue to do this.
The de-personalization of what has been long been personalized has demanded a tedious process of mental discipline and development (S&K 655).	The depersonalization of so-called natural phenomena has required ages,
	and it is not yet completed.
This is the way we have got our science:	But the frank, honest, and fearless search for true causes gave birth to modern science:
we have corrected astrology into astronomy, alchemy into chemistry, magic into medicine (S&K 656).	It turned astrology into astronomy, alchemy into chemistry, and magic into medicine.
IX: APPROPRIATION OF ENERGIES: ANIMALS (Sumner & Keller 205)	
§97. Animal Services. (Sumner & Keller 211)	
	81:2.10 In the premachine age the only way in which man could accomplish work without doing it himself was to use an animal.
Man appropriates, in the domesticated animal, a sort of living tool or weapon which, within limits, can be shaped to his hand as are other implements.	Domestication of animals placed in his hands living tools,
	the intelligent use of which prepared the way for both agriculture and transportation.

There are certain works of man whose accomplishment is dependent upon his disposal over animal forces much surpassing his own; the highest development of the nomadic stage is impossible in the absence of the horse, for without him the widely grazing herds cannot be held together and supervised (S&K 211).

And without these animals man could not have risen from his primitive estate to the levels of subsequent civilization.

§95. Domestication. (Sumner & Keller 207)

Almost all the valuable domestic animals we have—and the same is true, for the same reasons, of the plants—go back to the regions of early civilization, the temperate river-regions of Eurasia (S&K 208).

81:2.11 Most of the animals best suited to domestication were found in Asia, especially in the central to southwest regions.

This was one reason why civilization progressed faster in that locality than in other parts of the world.

Many of these animals had been twice before domesticated, and in the Andite age they were retamed once again.

[See 69:7.4.]

But the dog had remained with the hunters ever since being adopted by the blue man long, long before.

III: THE DAIRY AND THE HERD (Peake & Fleure3 29)

All the available evidence indicates that the horse was first tamed in some part of the Asiatic steppe. The more lowland portion of this steppe runs from Galicia intermittently to South Russia, and thence continuously across Russian Turkestan with a narrowed eastward extension of varying relief reaching right away to the Sea of Okhotsk (P&F3 38).

81:2.12 The Andites of Turkestan were the first peoples to extensively domesticate the horse,

and this is another reason why their culture was for so long predominant.

SOURCE OR PARALLEL	URANTIA PAPER 81
	By 5000 B.C. the Mesopotamian, Turkestan, and Chinese farmers had begun the raising of sheep, goats, cows, camels, horses, fowls, and elephants.
So far we have been considering the domestication of animals used for food, whether as flesh food or as supplying milk; another use was made of wild animals at an early stage by converting them into beasts of burden. In the Old World the chief beasts employed for this purpose are the ass, the camel, and the horse; the ox has been used to draw the plough and the wagon, but this was probably a somewhat later development.	They employed as beasts of burden the ox, camel, horse,
The Yak serves as a beast of burden in Tibet, and in that country sheep are used to carry loads of borax to the plains below (P&F3 36-37).	and yak.
IX: APPROPRIATION OF ENERGIES: ANIMALS (Sumner & Keller 205)	
§97. Animal Services. (Sumner & Keller 211)	
"Over most of the country of China there are no roads, and man is the pack-animal.	Man was himself at one time the beast of burden.
For instance, the city of Siang-tan, thirty miles above Changsha, there used to live a hundred thousand carrying coolies. They were wont to transport goods from Canton to Hankow overland through Changsha..." (S&K 213).	One ruler of the blue race once had one hundred thousand men in his colony of burden bearers.

SOURCE OR PARALLEL	URANTIA PAPER 81
II: MODIFICATION OF THE MAN-LAND RATIO (Sumner & Keller 45)	
§31.* The Agricultural Stage. (Sumner & Keller 58)	
Slavery and private property in land are two important adjustments that accompany agriculture; and there are other scarcely less imposing ones (S&K 58).	81:2.13 The institutions of slavery and private ownership of land came with agriculture.
X: APPROPRIATION OF ENERGIES: MEN (Sumner & Keller 221)	
§100. Enslavement. (Sumner & Keller 221)	
When human energies had been appropriated, ... the more protracted and arduous work could be done without sacrificing the leisure, and yet the loftier standard [of living] could be reached (S&K 223).	Slavery raised the master's standard of living and provided more leisure for social culture.
	81:2.14 The savage is a slave to nature, but scientific civilization is slowly conferring increasing liberty on mankind. Through animals, fire, wind, water, electricity, and other undiscovered sources of energy, man has liberated, and will continue to liberate, himself from the necessity for unremitting toil. Regardless of the transient trouble produced by the prolific invention of machinery, the ultimate benefits to be derived from such mechanical inventions are inestimable. Civilization can never flourish, much less be established, until man has leisure to think, to plan, to imagine new and better ways of doing things.

SOURCE OR PARALLEL	URANTIA PAPER 81
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)	
Neanderthal man was in the appropriative period of stage of man's harnessing of nature. In that stage, man merely took or *appropriated* what nature supplied him in the way of shelter and did nothing to improve it.	81:2.15 Man first simply appropriated his shelter,
He sought shelter under bushes and in caves.	lived under ledges or dwelt in caves.
In the adaptive stage of his progress man *adapts* things furnished by nature, or modifies them, or works them over into better shape for his use. When Neanderthal man piled a heap of stones at the mouth of his cave to keep wild animals out, he was modifying nature ... [The Iroquois] took bark and skins and poles and fashioned them into dwelling-places.	Next he adapted such natural materials as wood and stone to the creation of family huts.
Thousands of years after the beginning of neolithic culture, man is found in the creative period ... He makes or *creates* new fibres and substances—fibres and substances not found in nature (M 21).	Lastly he entered the creative stage of home building,
We adapt with stones and lumber but we have created new substances in bricks, mortar, plaster, glass, and steel (M 21).	learned to manufacture brick and other building materials.

SOURCE OR PARALLEL	URANTIA PAPER 81
II: THE FERTILE CRESCENT AND THE NILE (Peake & Fleure3 14)	
The inhabitants of the mountains, where the forest had appeared long before, most probably built their houses of wood, and this would have been more easily accomplished in the pine area than in the oak forest (P&F3 22).	81:2.16 The peoples of the Turkestan highlands were the first of the more modern races to build their homes of wood,
[The first wooden buildings] could have been made in several ways, but we will describe the simplest, because it has survived with little change in the log hut of the north-west of America ... (P&F3 22).	houses not at all unlike the early log cabins of the American pioneer settlers.
Away from the forest, on the alluvial flats by the riverside, mud was the chief raw material of the builder ... After a time, ... men took to making rectangular blocks [of mud] and leaving them to dry in the sun before carrying them to the building; thus were invented the first bricks (P&F3 24).	Throughout the plains human dwellings were made of brick;
[[The people of Anau] built for themselves rectangular houses of sun-dried bricks, but they had not yet learnt to burn their bricks in a kiln (P&F3 116).]	later on, of burned bricks.
A third type of house ... grew up by the side of rivers where there was a plentiful supply of willows, poplars, or similar trees.	81:2.17 The older river races made their huts by
This type of building is known as wattle and daub. A number of light poles was set in the ground about two feet or less apart, with their thin ends uppermost; they were usually set in a ring.	setting tall poles in the ground in a circle;
	the tops were then brought together, making the skeleton frame for the hut,

SOURCE OR PARALLEL	URANTIA PAPER 81
Thinner branches were then intertwined round these in horizontal layers as in making a hamper or basket.	which was interlaced with transverse reeds, the whole creation resembling a huge inverted basket.
When the walls had reached a sufficient height, the thin ends of the poles were drawn and tied together, and the wattle-work continued until the domed roof was covered in. The whole outer surface was then smeared with wet clay, which was left to dry in the sun (P&F3 26).	This structure could then be daubed over with clay and, after drying in the sun,
	would make a very serviceable weather-proof habitation.
Those who lived in wattled huts soon saw that they could make smaller objects by the same method, and so baskets were made; it is just possible that the order was reversed and it was basket-makers who first thought of making wattled huts (P&F3 28).	81:2.18 It was from these early huts that the subsequent idea of all sorts of basket weaving independently originated.
It has been suggested that the idea of pottery arose from the practice of smearing baskets with clay to make them hold water and to withstand the effects of fire. It seems more likely that the idea of pottery came from the wattled hut, as probably did that of basketry,	Among one group the idea of making pottery arose from observing the effects of smearing these pole frameworks with moist clay.
but from one that had been accidentally burned. The baked clay from the ruins would be a vivid object-lesson in the properties of this material, and might well lead the way to the making of pots and bricks (P&F3 28).	The practice of hardening pottery by baking was discovered when one of these clay-covered primitive huts accidentally burned.
	The arts of olden days were many times derived from the accidental occurrences attendant upon the daily life of early peoples.

At least, this was almost wholly true of the evolutionary progress of mankind up to the coming of Adam.

81:2.19 While pottery had been first introduced by the staff of the Prince about one-half million years ago, the making of clay vessels had practically ceased for over one hundred and fifty thousand years. Only the gulf coast pre-Sumerian Nodites continued to make clay vessels. The art of pottery making was revived during Adam's time.

XIII: CHRONOLOGICAL SURVEY (Peake & Fleure5 145)

It was about 2600 B.C., or perhaps a trifle earlier, so we believe that the men of the Northern Steppe pushed outwards in every direction. It was, perhaps, due to their raids, or it may have been to the drought that the ultimate cause of both, that the people of Anau abandoned the village on their North Kurgan. It is to this date, or to the few centuries that follow it, that we attribute the spread of the potter's art, with the technique of painted wares,

The dissemination of this art was simultaneous with the extension of the desert areas of Africa, Arabia, and central Asia,

and it spread in successive waves of improving technique from Mesopotamia

to Sind and the Punjab in India and to various places in China, the most easterly of which is almost within sight of the Pacific Ocean (P&F5 147).

out over the Eastern Hemisphere.

81:2.20 These civilizations of the Andite age cannot always be traced by the stages of their pottery or other arts. The smooth course of human evolution was tremendously complicated by the regimes of both Dalamatia and Eden.

It often occurs that the later vases and implements are inferior to the earlier products of the purer Andite peoples.

3. CITIES, MANUFACTURE, AND COMMERCE

[Compare 79:1.3.]

81:3.1 The climatic destruction of the rich, open grassland hunting and grazing grounds of Turkestan, beginning about 12,000 B.C., compelled the men of those regions to resort to new forms of industry and crude manufacturing.

Some turned to the cultivation of domesticated flocks, others became agriculturists or collectors of water-borne food,

[See 79:1.4.]

but the higher type of Andite intellects chose to engage in trade and manufacture.

[Subsequently group specialization developed; whole families and clans dedicated themselves to certain sorts of labor (69:3.9).]

It even became the custom for entire tribes to dedicate themselves to the development of a single industry.

[Compare 79:1.3.]

From the valley of the Nile to the Hindu Kush and from the Ganges to the Yellow River, the chief business of the superior tribes became the cultivation of the soil, with commerce as a side line.

PREFACE (Peake & Fleure3 iii)

This group of inventions [agriculture, stone-grinding, metallurgy, house-building, pottery, brick-making] gave men new links to the soil and led to the rise of peasant communities.... This ... gave new motives for barter and led to the development of trade (P&F3 iii).

81:3.2 The increase in trade and in the manufacture of raw materials into various articles of commerce was directly instrumental in producing those early and semipeaceful communities which were so influential in spreading the culture and the arts of civilization.

VI: LABOR: FURTHER SPECIALIZATION: COÖPERATION (Sumner & Keller 141)

§79. Exchanges in General. (Sumner & Keller 159)

Before the era of extensive world trade, social communities were tribal—expanded family groups.

Exogamy and slavery, as well as trade, have assisted in the transmission of culture.

Trade brought into fellowship different sorts of human beings,

By all these means exchanges are effected between human societies and there is brought to pass what has been called a "cross-fertilization of culture" (S&K 161).

thus contributing to a more speedy cross-fertilization of culture.

[See 79:1.4.]

81:3.3 About twelve thousand years ago the era of the independent cities was dawning.

And these primitive trading and manufacturing cities were always surrounded by zones of agriculture and cattle raising.

SOURCE OR PARALLEL	URANTIA PAPER 81
VIII: ON THE EDGE OF THE STEPPES (Peake & Fleure3 110)	
	While it is true that industry was promoted by the elevation of the standards of living, you should have no misconception regarding the refinements of early urban life.
Primitive man is not usually a cleanly animal, and his huts, used mainly to sleep in, were seldom if ever cleaned out, and if to the ordinary rubbish and the remains of his meals we add the mud brought in on his feet from his fields, we can well believe that the mound would grow at a great pace.	The early races were not overly neat and clean,
At one site, the walled city of Anau, abandoned during the nineteenth century, Pumpelly calculated that the level had risen at the rate of 2 ft. 3 in. a century during the last four hundred years, while during the previous nine centuries, when the people had, perhaps, been still less clean, the rate was more than 2 ft. 6 in. In still earlier times we can well believe that the accumulation during each century was greater still (P&F3 112).	and the average primitive community rose from one to two feet every twenty-five years as the result of the mere accumulation of dirt and trash.
Villages in early days often consisted of mud huts or huts built of sun-dried bricks ... Such huts were not calculated to last long and must have been rebuilt at frequent intervals, and each new hut would have been built on the ruins of its predecessor. Thus by degrees the level of the village rose above the surrounding plain, as may be seen in the Nile Delta at the present day (P&F3 111-12).	Certain of these olden cities also rose above the surrounding ground very quickly because their unbaked mud huts were short-lived, and it was the custom to build new dwellings directly on top of the ruins of the old.

SOURCE OR PARALLEL	URANTIA PAPER 81
	81:3.4 The widespread use of metals was a feature of this era of the early industrial and trading cities.
IV: OUR ANCESTORS ARRIVE IN SCANDINAVIA (Osborn 103)	
COPPER used at Anau, Turkestan 4000 B.C. (O 106)	You have already found a bronze culture in Turkestan dating before 9000 B.C.,
[See Table VII. Chronology of west Asiatic, Egyptian, Cretan, European and Scandinavian cultures (O 106-07).]	and the Andites early learned to work in iron, gold, and copper, as well.
	But conditions were very different away from the more advanced centers of civilization.
[T]he old divisions of the prehistory of Europe into the 'Old Stone Age,' 'New Stone Age,' 'Age of Copper,' 'Age of Bronze,' and 'Age of Iron,' no longer suffice. They are not only too broad, but they are too indefinite,	There were no distinct periods, such as the Stone, Bronze, and Iron Ages;
since it is well known that these cultures overlapped, so that the Old Stone Age of one region corresponds with the New Stone Age of another, and with even the Bronze Age of a third (O 108-09).	all three existed at the same time in different localities.
I: THE DISCOVERY OF METAL (Peake & Fleure4 7)	
There seems little doubt that gold was the first metal to attract interest; the attraction may have developed independently among many peoples at many places.	81:3.5 Gold was the first metal to be sought by man;
	it was easy to work

SOURCE OR PARALLEL	URANTIA PAPER 81
Elliot Smith suggests a start by the finding of small nugget to serve as a bead in place of an older-fashioned shell or stone in a necklace (P&F4 8).	and, at first, was used only as an ornament.
However attractive gold might be, its softness and its rarity precluded at first the possibility of its working a revolution in everyday life....	
It was otherwise with copper. This metal is hard enough to be used as material for certain tools, and these, by their fineness, made possible more delicate work than could well be executed by stone or bone.	Copper was next employed
The hardness of ground stone axes, however, led to their retention for many purposes until the alloying of copper with tin to secure hard bronze was mastered (P&F4 8-10).	but not extensively until it was admixed with tin to make the harder bronze.
III: FIRE AND THE METALS (Marshall 59)	
MAN'S CONQUEST OF THE METALS (Marshall 69)	
As time went on, certain peoples who lived where there were both copper and tin made the discovery, very likely by accident, that when these metals were melted together in a fire, the result was a new metal, bronze, which was for many purposes very much better than either the copper or the tin (M 71).	The discovery of mixing copper and tin to make bronze was made by one of the Adamsonites of Turkestan whose high-land copper mine happened to be located alongside a tin deposit.
	81:3.6 With the appearance of crude manufacture and beginning industry, commerce quickly became the most potent influence in the spread of cultural civilization. The opening up of the trade channels by land and by sea greatly facilitated travel and the mixing of cultures as well as the blending of civilizations.

SOURCE OR PARALLEL	URANTIA PAPER 81
III: THE DAIRY AND THE HERD (Peake & Fleure3 29)	
Of the horse we have no positive evidence much before 2000 B.C., but then we know little of the life on the steppes during the earlier centuries. The general inference is that all the animals in the Old World were tamed before 5000 B.C. (P&F3 39).	By 5000 B.C. the horse was in general use throughout civilized and semi-civilized lands.
I: LIFE ON THE STEPPES (Peake & Fleure5 7)	
Herodotus tells us that in his day some of the Scythians still lived in wagons; these the poet Aeschylus describes as 'lofty houses of wicker-work, on well-wheeled chariots'. The Wei Tartars, who made themselves masters of the northern part of the Chinese Empire in the third century of our era, seem to have lived in similarly covered wagons ... (P&F5 16).	These later races not only had the domesticated horse but also various sorts of wagons and chariots.
	Ages before, the wheel had been used, but now vehicles so equipped became universally employed both in commerce and war.
	81:3.7 The traveling trader and the roving explorer did more to advance historic civilization than all other influences combined. Military conquests, colonization, and missionary enterprises fostered by the later religions were also factors in the spread of culture; but these were all secondary to the trading relations, which were ever accelerated by the rapidly developing arts and sciences of industry.

81:3.8 Infusion of the Adamic stock into the human races not only quickened the pace of civilization, but it also greatly stimulated their proclivities toward adventure and exploration to the end that most of Eurasia and northern Africa was presently occupied by the rapidly multiplying mixed descendants of the Andites.

4. THE MIXED RACES

81:4.1 As contact is made with the dawn of historic times, all of Eurasia, northern Africa, and the Pacific Islands is overspread with the composite races of mankind. And these races of today have resulted from a blending and reblending of the five basic human stocks of Urantia.

81:4.2 Each of the Urantia races was identified by certain distinguishing physical characteristics. The Adamites and Nodites were long-headed; the Andonites were broad-headed. The Sangik races were medium-headed, with the yellow and blue men tending to broad-headedness. The blue races, when mixed with the Andonite stock, were decidedly broad-headed. The secondary Sangiks were medium- to long-headed.

81:4.3 Although these skull dimensions are serviceable in deciphering racial origins, the skeleton as a whole is far more dependable. In the early development of the Urantia races there were originally five distinct types of skeletal structure:

1. Andonic, Urantia aborigines.

2. Primary Sangik, red, yellow, and blue.

3. Secondary Sangik, orange, green, and indigo.

4. Nodites, descendants of the Dalamatians.

5. Adamites, the violet race.

81:4.4 As these five great racial groups extensively intermingled, continual mixture tended to obscure the Andonite type by Sangik hereditary dominance. The Lapps and the Eskimos are blends of Andonite and Sangik-blue races. Their skeletal structures come the nearest to preserving the aboriginal Andonic type. But the Adamites and the Nodites have become so admixed with the other races that they can be detected only as a generalized Caucasoid order.

81:4.5 In general, therefore, as the human remains of the last twenty thousand years are unearthed, it will be impossible clearly to distinguish the five original types. Study of such skeletal structures will disclose that mankind is now divided into approximately three classes:

81:4.6 1. *The Caucasoid*—the Andite blend of the Nodite and Adamic stocks, further modified by primary and (some) secondary Sangik admixture and by considerable Andonic crossing. The Occidental white races, together with some Indian and Turanian peoples, are included in this group. The unifying factor in this division is the greater or lesser proportion of Andite inheritance.

81:4.7 2. *The Mongoloid*—the primary Sangik type, including the original red, yellow, and blue races. The Chinese and Amerinds belong to this group. In Europe the Mongoloid type has been modified by secondary Sangik and Andonic mixture; still more by Andite infusion. The Malayan and other Indonesian peoples are included in this classification, though they contain a high percentage of secondary Sangik blood.

81:4.8 3. *The Negroid*—the secondary Sangik type, which originally included the orange, green, and indigo races. This is the type best illustrated by the Negro, and it will be found through Africa, India, and Indonesia wherever the secondary Sangik races located.

81:4.9 In North China there is a certain blending of Caucasoid and Mongoloid types; in the Levant the Caucasoid and Negroid have intermingled; in India, as in South America, all three types are represented. And the skeletal characteristics of the three surviving types still persist and help to identify the later ancestry of present-day human races.

5. CULTURAL SOCIETY

81:5.1 Biologic evolution and cultural civilization are not necessarily correlated; organic evolution in any age may proceed unhindered in the very midst of cultural decadence. But when lengthy periods of human history are surveyed, it will be observed that eventually evolution and culture become related as cause and effect.

SOURCE OR PARALLEL	URANTIA PAPER 81
	Evolution may advance in the absence of culture, but cultural civilization does not flourish without an adequate background of antecedent racial progression. Adam and Eve introduced no art of civilization foreign to the progress of human society, but the Adamic blood did augment the inherent ability of the races and did accelerate the pace of economic development and industrial progression. Adam's bestowal improved the brain power of the races, thereby greatly hastening the processes of natural evolution.
LIX: PLEASURE (Sumner & Keller 2059)	
§439. The Strain after Luxury. (Sumner & Keller 2090)	
	81:5.2 Through agriculture, animal domestication, and improved architecture,
[T]he advance of civilization allows an increasing amount of energy to be expended in self-gratification; in fact, a considerable portion of the race, having been emancipated by on-sweeping culture from the mere struggle for existence and being safe enough as regards the vital and primordial needs,	mankind gradually escaped the worst of the incessant struggle to live
has his eye fixed upon self-gratification almost alone (S&K 2090-91).	and began to cast about to find wherewith to sweeten the process of living;
It is seeking a higher standard of living, not mere existence and self-perpetuation (S&K 2091).	and this was the beginning of the striving for higher and ever higher standards of material comfort.
	Through manufacture and industry man is gradually augmenting the pleasure content of mortal life.

SOURCE OR PARALLEL	URANTIA PAPER 81
I: STARTING-POINTS (Sumner & Keller 3)	
§7. Drawbacks to Association. (Sumner & Keller 12)	
It is clarifying to ask one's self whether society is a great club, enjoying privileges and advantages by nature,	81:5.3 But cultural society is no great and beneficent club of inherited privilege
with free membership for everybody;	into which all men are born with free membership
	and entire equality.
or whether it is a gild of workers,	Rather is it an exalted and ever-advancing guild of earth workers,
	admitting to its ranks only the nobility of those toilers who strive to make the world a better place in which their children and their children's children may live and advance in subsequent ages.
with high admission fees and strict rules of general welfare,	And this guild of civilization exacts costly admission fees, imposes strict and rigorous disciplines,
which imposes heavy penalties on dissenters,	visits heavy penalties on all dissenters and nonconformists,
and confers no privileges except a costly insurance against certain massive ills (S&K 12).	while it confers few personal licenses or privileges except those of enhanced security against common dangers and racial perils.
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.	81:5.4 Social association is a form of survival insurance which human beings have learned is profitable;
	therefore are most individuals willing to

It was not, however, conferred on the beneficiary without cost; the premiums of the policy were the sacrifices made (S&K 14).

pay those premiums of self-sacrifice and personal-liberty curtailment which society exacts from its members in return for this enhanced group protection.

In short, the present-day social mechanism is a trial-and-error insurance plan designed to afford some degree of assurance and protection against a return to the terrible and antisocial conditions which characterized the early experiences of the human race.

81:5.5 Society thus becomes a co-operative scheme for securing civil freedom through institutions, economic freedom through capital and invention, social liberty through culture, and freedom from violence through police regulation.

XVIII: CLASSES AND RIGHTS (Sumner & Keller 561)

§169. Rights and Might. (Sumner & Keller 591)

[See 81:6.15, below.]

81:5.6 Might does not make right,

[contd] It takes force to establish any such [right] and force to maintain it. Behind every right lies might (S&K 591).

but it does enforce the commonly recognized rights of each succeeding generation.

§168. Rights. (Sumner & Keller 587)

[contd] The regulation of this class-struggle is the internal function of government. It reduces to the delimitation of the sphere of rights (S&K 587).

The prime mission of government is the definition of the right, the just and fair regulation of class differences,

and the enforcement of equality of opportunity under the rules of law.[2]

SOURCE OR PARALLEL	URANTIA PAPER 81
Nothing is more important in connection with rights than this truth that each right has a duty corresponding to it (S&K 589).	Every human right is associated with a social duty;
	group privilege is an insurance mechanism which unfailingly demands the full payment of the exacting premiums of group service.
	And group rights, as well as those of the individual, must be protected,
Especially does sex-appetite require control; for individual passion unrestrained would seek immediate ends irrespective of the effects upon others, and that is not for the welfare of society (S&K 588).	including the regulation of the sex propensity.
§175. Liberty. (Sumner & Keller 622)	
There are two kinds of liberty: the anarchistic, which is the absence of any restraint on will and action; and civil liberty. The latter is liberty under law and institutions ... (S&K 622).	81:5.7 Liberty subject to group regulation is the legitimate goal of social evolution.
It is evident that the first type of liberty is a mere figment, like natural rights and equality (S&K 622).	Liberty without restrictions is the vain and fanciful dream of unstable and flighty human minds.

6. THE MAINTENANCE OF CIVILIZATION

81:6.1 While biologic evolution has proceeded ever upward, much of cultural evolution went out from the Euphrates valley in waves, which successively weakened as time passed until finally the whole of the pure-line Adamic posterity had gone forth to enrich the civilizations of Asia and Europe.

SOURCE OR PARALLEL	URANTIA PAPER 81
	The races did not fully blend, but their civilizations did to a considerable extent mix. Culture did slowly spread throughout the world. And this civilization must be maintained and fostered, for there exist today no new sources of culture, no Andites to invigorate and stimulate the slow progress of the evolution of civilization.
	81:6.2 The civilization which is now evolving on Urantia grew out of, and is predicated on, the following factors:
VI: HARNESSING NATURE AND LIVING TOGETHER WELL (Marshall 136)	
GENERAL STATEMENTS ABOUT LIVING TOGETHER WELL (Marshall 136)	
At this time five statements may be made:	
	81:6.3 1. *Natural circumstances.*
1. How well we shall live together depends upon the natural resources that are available (M 141).	The nature and extent of a material civilization is in large measure determined by the natural resources available.
	Climate, weather, and numerous physical conditions are factors in the evolution of culture.
III: THE DAIRY AND THE HERD (Peake & Fleure3 29)	
	81:6.4 At the opening of the Andite era there were only two extensive and fertile open hunting areas in all the world.

SOURCE OR PARALLEL	URANTIA PAPER 81
If we think of the descendants of Solutrean man hunting wild cattle on the Eurasiatic steppes as the redskins hunted the bison on the American prairies, we can imagine that sometimes they were able to surround the herd and control its movements (P&F3 31).	One was in North America and was overspread by the Amerinds; the other was to the north of Turkestan and was partly occupied by an Andonic-yellow race.
	The decisive factors in the evolution of a superior culture in southwestern Asia were race and climate. The Andites were a great people, but the crucial factor in determining the course of their civilization was the increasing aridity of Iran, Turkestan, and Sinkiang, which forced them to invent and adopt new and advanced methods of wresting a livelihood from their decreasingly fertile lands.
	81:6.5 The configuration of continents and other land-arrangement situations are very influential in determining peace or war. Very few Urantians have ever had such a favorable opportunity for continuous and unmolested development as has been enjoyed by the peoples of North America—protected on practically all sides by vast oceans.
VI: HARNESSING NATURE AND LIVING TOGETHER WELL (Marshall 136)	
GENERAL STATEMENTS ABOUT LIVING TOGETHER WELL (Marshall 136)	
3. How well we shall live together depends upon the capital goods (tools, machines, materials, etc.) that are available (M 141).	81:6.6 2. *Capital goods.*

SOURCE OR PARALLEL	URANTIA PAPER 81
IV: INDUSTRIAL ORGANIZATION: FACTORS (Sumner & Keller 95)	
§53.* Labor. (Sumner & Keller 103)	
	Culture is never developed under conditions of poverty;
When nature offers man a food-supply which requires little labor to adapt it to immediate use, the effect is to make him lazy and good for nothing; he develops no considerable civilization. Yet labor is irksome, and leisure, besides being agreeable, is an indispensable condition for the production of auxiliary capital, or of ornaments, and for the reflection by which knowledge grows (S&K 104).	leisure is essential to the progress of civilization.
	Individual character of moral and spiritual value may be acquired in the absence of material wealth, but a cultural civilization is only derived from those conditions of material prosperity which foster leisure combined with ambition.
	81:6.7 During primitive times life on Urantia was a serious and sober business.
[These secondary Sangik peoples found existence more easy and agreeable in the southlands, and many of them subsequently migrated to Africa. The primary Sangik peoples, the superior races, avoided the tropics ... (64:7.3).]	And it was to escape this incessant struggle and interminable toil that mankind constantly tended to drift toward the salubrious climate of the tropics.
	While these warmer zones of habitation afforded some remission from the intense struggle for existence,
[Leisure is often, though not always, devoted by primitive man to pure sloth (S&K 105).]	the races and tribes who thus sought ease seldom utilized their unearned leisure for the advancement of civilization.

SOURCE OR PARALLEL	URANTIA PAPER 81
	Social progress has invariably come from the thoughts and plans of those races that have, by their intelligent toil, learned how to wrest a living from the land with lessened effort and shortened days of labor and thus have been able to enjoy a well-earned and profitable margin of leisure.
VI: HARNESSING NATURE AND LIVING TOGETHER WELL (Marshall 136)	
GENERAL STATEMENTS ABOUT LIVING TOGETHER WELL (Marshall 136)	
2. How well we shall live together depends upon the scientific knowledge that is available (M 141).	81:6.8 3. *Scientific knowledge.*
	The material aspects of civilization must always await the accumulation of scientific data.
IV: POWER AND THE MACHINE AS PHASES OF MAN'S HARNESSING OF NATURE (Marshall 85)	
MAN'S CONQUEST OF POWER DEVICES (Marshall 86)	
	It was a long time after the discovery of
Man began to harness powers outside him as long ago as the time of neolithic man. The bow and arrow is an illustration of this, for the bow is nothing but a device to propel an arrow by harnessing the springy force of wood.	the bow and arrow
At this same time, too, he began to use domesticated animals as beasts of burden (M 86).	and the utilization of animals for power purposes
Presently man began to harness the winds and the waters (M 87).	before man learned how to harness wind and water,

SOURCE OR PARALLEL	URANTIA PAPER 81
Watt is known as the father of the steam engine although, as is always true of inventors, he really built upon the work of the inventors who had gone before him (M 95).	to be followed by the employment of steam
The next step (taken much later) was to make the electric motor (M 97).	and electricity.
	But slowly the tools of civilization improved. Weaving, pottery, the domestication of animals, and metal-working were followed by an age of writing and printing.
	81:6.9 Knowledge is power. Invention always precedes the acceleration of cultural development on a world-wide scale. Science and invention benefited most of all from the printing press, and the interaction of all these cultural and inventive activities has enormously accelerated the rate of cultural advancement.
V: SCIENCE, THE CREATIVE STAGE OF MAN'S HARNESSING OF NATURE (Marshall 110)	
MAN ON THE HIGHWAY OF PROGRESS (Marshall 123)	
A summary statement of what science does.— ...	
3. One of the most important things about science is the frame of mind, the mental attitude into which it puts us.... A person with the scientific habit of mind will be an inquiring, careful, measuring, testing, generalizing person who will follow facts rather than opinions.	81:6.10 Science teaches man to speak the new language of mathematics and trains his thoughts along lines of exacting precision.
	And science also stabilizes philosophy through the elimination of error, while it purifies religion by

SOURCE OR PARALLEL	URANTIA PAPER 81
His mind will be freed from such fears and superstitions as men once had, for he will see the world in terms of law and not in terms of magic (M 132).	the destruction of superstition.
VI: HARNESSING NATURE AND LIVING TOGETHER WELL (Marshall 136)	
GENERAL STATEMENTS ABOUT LIVING TOGETHER WELL (Marshall 136)	
4. How well we shall live together depends upon the human resources that are available (M 141).	81:6.11 4. *Human resources.*
	Man power is indispensable to the spread of civilization. All things equal, a numerous people will dominate the civilization of a smaller race. Hence failure to increase in numbers up to a certain point prevents the full realization of national destiny, but there comes a point in population increase where further growth is suicidal. Multiplication of numbers beyond the optimum of the normal man-land ratio means either a lowering of the standards of living or an immediate expansion of territorial boundaries by peaceful penetration or by military conquest, forcible occupation.
	81:6.12 You are sometimes shocked at the ravages of war, but you should recognize the necessity for producing large numbers of mortals so as to afford ample opportunity for social and moral development; with such planetary fertility there soon occurs the serious problem of overpopulation. Most of the inhabited worlds are small. Urantia is average, perhaps a trifle undersized. The optimum stabilization of national population enhances culture and prevents war. And it is a wise nation which knows when to cease growing.

SOURCE OR PARALLEL	URANTIA PAPER 81
	81:6.13 But the continent richest in natural deposits and the most advanced mechanical equipment will make little progress if the intelligence of its people is on the decline. Knowledge can be had by education, but wisdom, which is indispensable to true culture, can be secured only through experience and by men and women who are innately intelligent. Such a people are able to learn from experience; they may become truly wise.
VI: HARNESSING NATURE AND LIVING TOGETHER WELL (Marshall 136)	
GENERAL STATEMENTS ABOUT LIVING TOGETHER WELL (Marshall 136)	
	81:6.14 5. *Effectiveness of material resources.*
5. How well we shall live together depends upon whether we use our natural resources, our capital goods, our scientific knowledge, and our human resources for better living or for evil living (M 141).	Much depends on the wisdom displayed in the utilization of natural resources, scientific knowledge, capital goods, and human potentials.
VI: LABOR: FURTHER SPECIALIZATION: COÖPERATION (Sumner & Keller 141)	
§73. The Organizing Function of Might. (Sumner & Keller 147)	
[contd] The earliest and most elemental forms of organization for societal self-maintenance go back, whatever strand be followed up, to force.	The chief factor in early civilization was the force exerted by wise social masters;

SOURCE OR PARALLEL	URANTIA PAPER 81
All members of early society discharged functions that they did not like to discharge under the compulsion of life-conditions as metamorphosed into the authority of the mores, of law, or of some person or group possessed of superior power (S&K 147).	primitive man had civilization literally thrust upon him by his superior contemporaries.
	Well-organized and superior minorities have largely ruled this world.
It is a popular saying that might does not make right, and it is true;	81:6.15 Might does not make right,
but might makes what is, and has been, in all history (S&K 148).	but might does make what is and what has been in history.
	Only recently has Urantia reached that point where society is willing to debate the ethics of might and right.
XI: COMMUNICATION AND LIVING TOGETHER WELL (Marshall 268)	
[INTRODUCTION] (Marshall 268)	
The foregoing survey of how man has multiplied his powers through communication may well culminate in additions to this list, these additions constituting the subject matter of the present chapter.	
6. How well we shall live together depends upon the effectiveness of our language devices (M 269).	81:6.16 6. *Effectiveness of language.*
	The spread of civilization must wait upon language. Live and growing languages insure the expansion of civilized thinking and planning. During the early ages important advances were made in language. Today, there is great need for further linguistic development to facilitate the expression of evolving thought.

SOURCE OR PARALLEL	URANTIA PAPER 81
I: STARTING-POINTS (Sumner & Keller 3)	
§18.* Folkways and Mores. (Sumner & Keller 31)	
	81:6.17 Language evolved out of group associations,
Each group developed its own language which then held that group together and sundered it from others (S&K IV 4).	each local group developing its own system of word exchange.
VII: SIGN LANGUAGE, SPOKEN LANGUAGE, WRITTEN LANGUAGE, PRINTED LANGUAGE: MULTIPLIERS OF MAN'S POWERS (Marshall 165)	
SPOKEN LANGUAGE A MULTIPLIER OF MAN'S POWERS (Marshall 166)	
	Language grew up through
[Primitive man] made much use of a form of communication called gesture language (M 166).	gestures, signs,
Students of the subject argue that man, starting with such good speaking equipment, developed his spoken language in some or all of the following ways:	
One way is through *exclamatory cries* (M 168).	cries,
Then, too, it is argued that man picked up words in another way. He made *imitations of sounds* he heard, and these imitated sounds came to be words (M 169).	imitative sounds,
For one thing, every language is continually adding new words. Sometimes these new words come in simply as changes in *intonation* (M 169).	intonation, and accent

SOURCE OR PARALLEL	URANTIA PAPER 81
MULTIPLICATION OF POWERS THROUGH WRITING (Marshall 172)	
Once people had learned to use sound pictures (phonograms), they were well started toward an alphabet (M 176).	to the vocalization of subsequent alphabets.
SPOKEN LANGUAGE A MULTIPLIER OF MAN'S POWERS (Marshall 166)	
Speech knits us together and is a tool for thinking. (M 171)	Language is man's greatest and most serviceable thinking tool,
	but it never flourished until social groups acquired some leisure.
I: STARTING-POINTS (Sumner & Keller 3)	
§18.* Folkways and Mores. (Sumner & Keller 31)	
A people who are prosperous and happy, optimistic and progressive, will produce much slang; it is a case of play; they amuse themselves with the language (S&K IV 6).	The tendency to play with language develops new words—slang.
There are changes in language which are, "in their inception, inaccuracies of speech. They attest the influence of that immense numerical majority among the speakers of English who do not take sufficient pains to speak correctly, but whose blunders become finally the norm of the language" (S&K IV 6).	If the majority adopt the slang, then usage constitutes it language.
The baby words and individual mis-pronunciations which are taken up by a family and its friends, but never get further, show us how dialects grow (S&K IV 6).	The origin of dialects is illustrated by the indulgence in "baby talk" in a family group.

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

Barriers to free contact are typically anti-cultural ... One of the most effective of insulators is difference of language (S&K 47).

81:6.18 Language differences have ever been the great barrier to the extension of peace.

The conquest of dialects must precede the spread of a culture throughout a race, over a continent, or to a whole world.

XI: COMMUNICATION AND LIVING TOGETHER WELL (Marshall 268)

COMMAND OF LANGUAGE AND LIVING TOGETHER WELL (Marshall 269)

Quite aside from spelling and the alphabet, many persons advocate a "universal" language—one that everyone throughout the world would learn in addition to his own.... The main arguments advanced for it are these: It would help to prevent war by making peoples understand one another better;

A universal language promotes peace,

it would save years of study for scientists who want to understand each other; it would make commerce easier, and traveling a greater pleasure; it would make radio a means of transferring information from part of the earth to another instantaneously;

insures culture,

in short, it would help people live together better because they would be able to understand one another more easily (M 270-71).

and augments happiness.

Even when the tongues of a world are reduced to a few, the mastery of these by the leading cultural peoples mightily influences the achievement of world-wide peace and prosperity.

SOURCE OR PARALLEL	URANTIA PAPER 81
[Compare **§79. Exchanges in General.** (S&K 159-61).]	81:6.19 While very little progress has been made on Urantia toward developing an international language, much has been accomplished by the establishment of international commercial exchange. And all these international relations should be fostered, whether they involve language, trade, art, science, competitive play, or religion.
[INTRODUCTION] (Marshall 268)	
7. How well we shall live together depends upon the effectiveness of our mechanical devices for communication and trade (M 269).	81:6.20 7. *Effectiveness of mechanical devices.*
[See 81:6.6, above, re capital goods.]	The progress of civilization is directly related to the development and possession of tools, machines, and channels of distribution. Improved tools, ingenious and efficient machines, determine the survival of contending groups in the arena of advancing civilization.
I: STARTING-POINTS (Sumner & Keller 3)	
§32.* Degrees of Density in Population. (Sumner & Keller 60)	
	81:6.21 In the early days the only energy applied to land cultivation was man power.
Of course if a million oxen and a million horses were introduced into a country like Japan in a single year, the effect upon the men who were living by muscular labor would be disastrous on account of the suddenness and greatness of the disturbance in organization (S&K 62)..	It was a long struggle to substitute oxen for men since this threw men out of employment.

SOURCE OR PARALLEL	URANTIA PAPER 81
Machines cannot be introduced into all the industries for which they are suitable as soon as they are invented; there is an element of friction, which is beneficial since it gives time for readjustment.	Latterly, machines have begun to displace men,
	and every such advance is directly contributory to the progress of society because
The displacement of labor, in this sense, though it may be accompanied with the pain incidental to all readjustment, has been the very thing men have striven for and profited by.... Meanwhile, along with greater ease in living, the population has steadily increased (S&K 62).	it liberates man power for the accomplishment of more valuable tasks.
	81:6.22 Science, guided by wisdom, may become man's great social liberator. A mechanical age can prove disastrous only to a nation whose intellectual level is too low to discover those wise methods and sound techniques for successfully adjusting to the transition difficulties arising from the sudden loss of employment by large numbers consequent upon the too rapid invention of new types of laborsaving machinery.
XI: COMMUNICATION AND LIVING TOGETHER WELL (Marshall 268)	
[INTRODUCTION] (Marshall 268)	
8. How well we shall live together depends upon the quality of our torch-bearers (M 269).	81:6.23 8. *Character of torchbearers.*

SOURCE OR PARALLEL	URANTIA PAPER 81
X: PASSING ON THE TORCH (Marshall 243)	
WHAT IT MEANS TO PASS ON THE TORCH (Marshall 244)	
"We stand on the shoulders of all the generations that have gone before us" (M 248).	Social inheritance enables man to stand on the shoulders of all who have preceded him,
	and who have contributed aught to the sum of culture and knowledge.
Our life to-day is more complex than that of the Iroquois. There are many more things to be learned. It is natural, therefore, that we should have not only their ways of passing on the torch, but also many others.	In this work of passing on the cultural torch to the next generation,
We still use the family, and story-telling, and play, and talk of elders. In addition we have schools and churches and books and theaters and many other devices. Of all these the family is the great torchbearer (M 248-49).	the home will ever be the basic institution. The play and social life comes next, with the school last but equally indispensable in a complex and highly organized society.
Far, far back, as the lower forms of life were slowly developing, a split, or fork, took place in that development. One branch was the road taken by the insects, [which] are almost entirely creatures of instinct. They have their whole equipment for life when they are born, and they are able to learn little or nothing (M 246).	81:6.24 Insects are born fully educated and equipped for life—indeed, a very narrow and purely instinctive existence.
How very different it is with man! A year is likely to go by before a baby is even able to walk.... Many more years will go by before he has learned all he needs to know if he is to live well in this complex world of ours (M 247).	The human baby is born without an education;

therefore man possesses the power, by controlling the educational training of the younger generation, greatly to modify the evolutionary course of civilization.

81:6.25 The greatest twentieth-century influences contributing to the furtherance of civilization and the advancement of culture are the marked increase in world travel and the unparalleled improvements in methods of communication.

XI: COMMUNICATION AND LIVING TOGETHER WELL (Marshall 268)

TORCHBEARING AND LIVING TOGETHER WELL (Marshall 278)

Serious problems confront our schools as torchbearers. [Etc.] (M 278)

But the improvement in education has not kept pace with the expanding social structure;

neither has the modern appreciation of ethics developed in correspondence with growth along more purely intellectual and scientific lines. And modern civilization is at a standstill in spiritual development and the safeguarding of the home institution.

[INTRODUCTION] (Marshall 268)

9. How we shall live together depends upon whether man, the communicator, is guided by good ideals (M 269).

81:6.26 9. *The racial ideals.*

The ideals of one generation carve out the channels of destiny for immediate posterity. The quality of the social torchbearers will determine whether civilization goes forward or backward. The homes, churches, and schools of one generation predetermine the character trend of the succeeding generation.

SOURCE OR PARALLEL	URANTIA PAPER 81
	The moral and spiritual momentum of a race or a nation largely determines the cultural velocity of that civilization.
XV: SOCIAL CONTROL: THE NATION AND GOVERNMENT (Marshall 357)	
DEMOCRACY, A MULTIPLIER OF MAN'S POWERS BY DEVELOPING THE INDIVIDUAL (Marshall 367)	
	81:6.27 Ideals elevate the source of the social stream.
How can democracy control her public servants? ...	
To begin with, citizens must themselves have good ideals of public service, so that they will not tolerate poor service. There is an old saying, "A stream will not rise higher than its source." It would be foolish to expect that citizen servants would have any better ideals than the citizen masters (M 376).	And no stream will rise any higher than its source
	no matter what technique of pressure or directional control may be employed.
	The driving power of even the most material aspects of a cultural civilization is resident in the least material of society's achievements. Intelligence may control the mechanism of civilization, wisdom may direct it, but spiritual idealism is the energy which really uplifts and advances human culture from one level of attainment to another.

SOURCE OR PARALLEL	URANTIA PAPER 81
XVI: SOCIAL ORGANIZATION AND LIVING TOGETHER WELL (Marshall 381)	
[INTRODUCTION] (Marshall 381)	
10. How well we shall live together depends upon whether we make effective use of specialization as a multiplier of our powers (M 382-83).	81:6.29 10. *Co-ordination of specialists.*
XII: THE COÖPERATION OF SPECIALISTS (Marshall 295)	
SPECIALIZATION, ANOTHER MULTIPLIER OF POWERS (Marshall 296)	
	Civilization has been enormously advanced by
Then there is the specialization of workers, or *division of labor,* that takes place within a modern business house. [Etc.] (M 298)	the early division of labor
	and by its later corollary of specialization.
	Civilization is now dependent on the effective co-ordination of specialists.
THE COÖPERATION OF SPECIALISTS THROUGH AUTHORITY AND THROUGH EXCHANGE (Marshall 302)	
[contd] **Specialists must be knitted together.** [Etc.] (M 302)	As society expands, some method of drawing together the various specialists must be found.
SPECIALIZATION, ANOTHER MULTIPLIER OF POWERS (Marshall 296)	
One reason why specialization multiplies our powers is that it increases our skill and dexterity (M 299).	81:6.30 Social, artistic, technical, and industrial specialists will continue to multiply and increase in skill and dexterity.

And this diversification of ability and dissimilarity of employment will eventually weaken and disintegrate human society if effective means of co-ordination and co-operation are not developed. But the intelligence which is capable of such inventiveness and such specialization should be wholly competent to devise adequate methods of control and adjustment for all problems resulting from the rapid growth of invention and the accelerated pace of cultural expansion.

XVI: SOCIAL ORGANIZATION AND LIVING TOGETHER WELL (Marshall 381)

[INTRODUCTION] (Marshall 381)

11. How well we shall live together depends upon the effectiveness of our place-finding devices (M 383).

81:6.31 11. *Place-finding devices.*

XIII: FINDING OUR PLACES AND PULLING THE LOAD (Marshall 317)

[INTRODUCTION] (Marshall 317)

[contd] The last chapter revealed a society of millions of specialists, each working at a single task and yet all coöperating; all knitted together (M 317).

The next age of social development will be embodied in a better and more effective co-operation and co-ordination of ever-increasing and expanding specialization.

But where does any given person fit in the picture? How is it settled what his particular task is to be? (M 317)

And as labor more and more diversifies, some technique for directing individuals to suitable employment must be devised.

Machinery is not the only cause for unemployment among the civilized peoples of Urantia. Economic complexity and the steady increase of industrial and professional specialism add to the problems of labor placement.

SOURCE OR PARALLEL	URANTIA PAPER 81
	81:6.32 It is not enough to train men for work; in a complex society there must also be provided efficient methods of place finding.
XVI: SOCIAL ORGANIZATION AND LIVING TOGETHER WELL (Marshall 381)	
SPECIALIZATION AND LIVING TOGETHER WELL (Marshall 383)	
One way to offset the narrowing effects of specialization is to have young persons remain in school long enough to get a broad education before going out to specialized tasks (M 384).	Before training citizens in the highly specialized techniques of earning a living, they should be trained in one or more methods of commonplace labor, trades or callings which could be utilized when they were transiently unemployed in their specialized work. No civilization can survive the long-time harboring of large classes of unemployed. In time, even the best of citizens will become distorted and demoralized by accepting support from the public treasury. Even private charity becomes pernicious when long extended to able-bodied citizens.[3]

XII: THE COÖPERATION OF SPECIALISTS (Marshall 295)

THE COÖPERATION OF SPECIALISTS THROUGH AUTHORITY AND THROUGH EXCHANGE (Marshall 302)

Our individuals knit themselves together through exchange.—This account of a communistic society [*given on pp. 303-06*] shows that the specialists of a whole group can be knitted together through authority. But in the main, such methods have not lasted and have not been generally thought to make for progress.

81:6.33 Such a highly specialized society will not take kindly to the ancient communal and feudal practices of olden peoples.

True, many common services can be acceptably and profitably socialized,

Instead of that way, the plan commonly used to-day is one in which society merely lays down certain broad, general "rules of the game." *Then it lets its individuals take the initiative and knit them together.* They do so by exchanging with one another; by using "the market" (M 306).

but highly trained and ultraspecialized human beings can best be managed by some technique of intelligent co-operation.

Modernized co-ordination and fraternal regulation will be productive of longer-lived co-operation than will the older and more primitive methods of communism or dictatorial regulative institutions based on force.

XVI: SOCIAL ORGANIZATION AND LIVING TOGETHER WELL (Marshall 381)

[INTRODUCTION] (Marshall 381)

12. How well we shall live together depends upon developing an understandingly coöperative spirit (M 383).

81:6.34 12. *The willingness to co-operate.*

I: STARTING-POINTS (Sumner & Keller 3)

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

One of the great hindrances to the progress of human society is the conflict between

Men have to be driven to think in terms of society and very few come to do so. What they can sense without trouble is the individual interest, and some can come to recognize that of the limited group. But the interest of the larger group speedily vanishes if confronted with that of the smaller (S&K 14).

the interests and welfare of the larger, more socialized human groups and of the smaller, contrary-minded asocial associations of mankind,

not to mention antisocially-minded single individuals.

81:6.35 No national civilization long endures unless its educational methods and religious ideals inspire a high type of intelligent patriotism and national devotion. Without this sort of intelligent patriotism and cultural solidarity, all nations tend to disintegrate as a result of provincial jealousies and local self-interests.

[See 71:3.5.]

81:6.36 The maintenance of world-wide civilization is dependent on human beings learning how to live together in peace and fraternity.

SOURCE OR PARALLEL	URANTIA PAPER 81
XVI: SOCIAL ORGANIZATION AND LIVING TOGETHER WELL (Marshall 381)	
SPECIALIZATION AND LIVING TOGETHER WELL (Marshall 383)	
	Without effective co-ordination, industrial civilization is jeopardized by the dangers of ultraspecialization:
There are evils in specialization which must be offset.—Specialization is a multiplier of our powers but it has in it possibilities of harm.	
For one thing, specialization can mean a terrible monotony (M 383).	monotony,
For another thing specialization can mean a terrible narrowness (M 383).	narrowness,
THE TEAM SPIRIT AND LIVING TOGETHER WELL (Marshall 390)	
Distrust and jealousy are marring our coöperation. (M 391)	and the tendency to breed distrust and jealousy.
	81:6.37 13. *Effective and wise leadership.*
A third cause of distrust is the fact that evils exist in our social organization. ...	
In other words, there is ahead of us the task of building up *good ideals* and *good social control* to meet the evils that are nibbling away our coöperative spirit. We must undertake this task, for how well we shall live together depends upon our developing an effective coöperative spirit in pulling the load (M 396).	In civilization much, very much, depends on an enthusiastic and effective load-pulling spirit.

Ten men are of little more value than one in lifting a great load unless they lift together—all at the same moment. And such teamwork—social co-operation—is dependent on leadership. The cultural civilizations of the past and the present have been based upon the intelligent co-operation of the citizenry with wise and progressive leaders; and until man evolves to higher levels, civilization will continue to be dependent on wise and vigorous leadership.

81:6.38 High civilizations are born of the sagacious correlation of material wealth, intellectual greatness, moral worth, social cleverness, and cosmic insight.

81:6.39 14. *Social changes.*

[INTRODUCTION] (Marshall 381)

[See 71:0.2.]

Society is not a divine institution; it is a phenomenon of progressive evolution;

and advancing civilization is always delayed when its leaders are slow in

13. How well we shall live together depends upon whether we make wise changes in our social organization in order to meet the new situations in our civilization (M 383).

making those changes in the social organization which are essential to keeping pace with the scientific developments of the age.

For all that, things must not be despised just because they are old, neither should an idea be unconditionally embraced just because it is novel and new.

PLANNING A CHANGING SOCIAL ORGANIZATION AND LIVING TOGETHER WELL (Marshall 396)

How shall we make satisfactory progress? ...

In other words, the first needed thing is this: Let us be open-minded and fearless about changes, asking only that it be shown that they will result in progress (M 399-400).

81:6.40 Man should be unafraid to experiment with the mechanisms of society.

In the second place, we should not expect too rapid change. Those of us who wish changes should learn a lesson from the story of human progress.

But always should these adventures in cultural adjustment be controlled by those who are fully conversant with the history of social evolution;

and always should these innovators be counseled by the wisdom of those who have had practical experience in the domains of contemplated social or economic experiment.

No great social or economic change should be attempted suddenly.

It is in the nature of the case that customs and laws and institutions change somewhat slowly. Time is needed for the heat of new ideas and new ideals to penetrate (M 400-01).

Time is essential to all types of human adjustment—physical, social, or economic.

Only moral and spiritual adjustments can be made on the spur of the moment, and even these require the passing of time for the full outworking of their material and social repercussions.

[INTRODUCTION] (Marshall 381)

14. How well we shall live together depends upon whether we guide our social organization by good ideals and aspirations (M 383).

The ideals of the race are the chief support and assurance during the critical times when civilization is in transit from one level to another.

81:6.41 15. *The prevention of transitional breakdown.*

[Automatically, through trial and failure, adjustment was secured; and that adjustment came after a long time to be known as the state (S&K 708).]

Society is the offspring of age upon age of trial and error; it is what survived the selective adjustments and readjustments in the successive stages of mankind's agelong rise from animal to human levels of planetary status.

PLANNING A CHANGING SOCIAL ORGANIZATION AND LIVING TOGETHER WELL (Marshall 396)

The heat of new ideals and ideas should be applied gradually.— ... If one suddenly pours boiling water into a cold glass ... [a] strain is developed, and if the strain is severe enough, the glass breaks. There is no need of having such a break....

We have ahead of us a problem very like this case of cleaning a drinking glass (M 397).

The great danger to any civilization—at any one moment—is the threat of breakdown during the time of transition from the established methods of the past to those new and better, but untried, procedures of the future.

81:6.42 Leadership is vital to progress. Wisdom, insight, and foresight are indispensable to the endurance of nations. Civilization is never really jeopardized until able leadership begins to vanish.

[Mankind emerged from savagery and barbarism under the leadership of selected individuals whose personal prowess, capacity, or wisdom gave them the right to lead and the power to compel obedience. Such leaders have always been a minute fraction of the whole ... (Madison Grant, *The Passing of the Great Race* [1916], p. 6).]

And the quantity of such wise leadership has never exceeded one per cent of the population.

81:6.43 And it was by these rungs on the evolutionary ladder that civilization climbed to that place where those mighty influences could be initiated which have culminated in the rapidly expanding culture of the twentieth century. And only by adherence to these essentials can man hope to maintain his present-day civilizations while providing for their continued development and certain survival.

[See 81:6.9, above.]

81:6.44 This is the gist of the long, long struggle of the peoples of earth to establish civilization since the age of Adam. Present-day culture is the net result of this strenuous evolution. Before the discovery of printing, progress was relatively slow since one generation could not so rapidly benefit from the achievements of its predecessors. But now human society is plunging forward under the force of the accumulated momentum of all the ages through which civilization has struggled.

81:6.45 [Sponsored by an Archangel of Nebadon.]

1. **§88.* The "Taming of Fire."** (Sumner &Keller 187)

2. *Sumner & Keller continue:*

> Rights are not easy to define, either for a government or for a treatise-writer. The conception of rights is thoroughly confused with those of equality and liberty.... If, however, their ultimate reason for existence is sought, it becomes evident that whether they do or do not promote equality or liberty, their enforcement makes for peace, security, and order (S&K 587-88).

3. It might be answered that there is no worse pauperization than charity, and that the morale of millions of people is broken by the necessity of begging aid (H. A. Overstreet, *We Move in New Directions* [1933], p. 43).