

ANTHROPOLOGY

Section 7. Development of civilization

(68:0.2) Civilization is a racial acquisition; it is not an inalienable biological property; therefore, all children must be brought up in a cultural environment, and every new young generation must be re-educated. The best qualities of civilization - scientific, philosophical and religious - are not transmitted from one generation to another as part of direct biological inheritance. These cultural achievements are preserved only thanks to the enlightened preservation of social heritage.

Point I. Steps in the Evolution of Civilization

Point A. Socialization

Point 1. Reunification became the payoff for survival.

(68:1.2) In ancient times, union became the reward for survival. The lone man was helpless if he did not have a tribal mark confirming his belonging to the group, which would necessarily avenge any attack on him. Even in Cain's time, to be outside your home alone and without any sign of group affiliation was to expose yourself to mortal danger. Civilization has become man's insurance against violent death, and the insurance premium is paid in obedience to the numerous legal demands of society.

(68:1.3) In this way the basis of primitive society became the mutual necessity and the great security which the union afforded. The development of human society took place in centuries-old cycles under the influence of people's fear of isolation and at the expense of their forced cooperation.

Point 2. Primitive people quickly learned that organization and cooperation were essential to overcome difficulties.

(68:1.4) Primitive men quickly learned that a group is something immeasurably more stable than the simple sum of its component parts. Acting in concert, 100 men are capable of moving a huge stone; 20 trained law enforcement officers are capable of holding back an angry mob. And that is why society is not formed by simple numerical union, but as the result of an organization of rationally cooperating people. But cooperation is not a natural human trait; he learns co-operation out of fear, and only later discovers that it is eminently conducive to overcoming the difficulties of time and guarding against the supposed dangers of eternity.

(68:1.5) Thus the peoples who created a primitive society even in ancient times achieved great success in the subjugation of nature, just as in the defense against other people; they had a better chance of survival; therefore, regardless of the many setbacks in its development, the civilization of Urantia invariably progresses. It is precisely because unity increases the probability of survival that the numerous blunders committed by man so far have not been able to stop or destroy human civilization.

Point 3. The four main driving forces for the unification of men were the need for food, sexual desire, vanity, fear.

(68:2.4) Man's inherent herd instinct alone can hardly explain the emergence of such a social organization as that which now exists on Urantia. Although this gregariousness lies at the foundation of human society, a significant part of man's sociality is his achievement. Two main driving forces that helped bring people together in ancient times were the need for food and sexual desire. These instinctive driving motives unite man with the animal world. Two other feelings that drew people together and held them together were vanity and fear, especially fear of spirits.

(68:2.5) History is no more than a record of man's centuries-long struggle for subsistence. Primitive man thought only when he was hungry; the creation of food reserves was for him the first act of self-denial, self-discipline. As society developed, the alleviation of hunger ceased to be the only incentive for unification. The many other kinds of hunger, the many other needs, the emergence of many spiritual interests - all this led to a closer union of humanity. But the excessively rapid growth of supposed human needs threatens to overturn modern society. Western civilization of the 20th century languished under the terrible burden of luxury and the excessive multiplication of human desires and spiritual interests. Modern society is straining at one of its most dangerous stages, characterized by extensive interaction and complex interdependence.

(68:2.6) The social impact of hunger, vanity, and fear of spirits was constant, but sexual satisfaction was temporary and irregular. Sexual attraction alone could not make primitive men and women take upon themselves the heavy burden of maintaining the family. The ancient family rested on the sexual restlessness of men, deprived of frequent satisfaction, and on the devoted motherly love of women, a love which she shares in some measure with the females of the higher animals. The presence of the helpless child determined the rapid differentiation of men's and women's occupations: the woman was forced to live in a permanent place where she could work the land. And since ancient times, it was believed that home is where the woman is.

(68:2.7) Thus women early became inseparable from the development of the social system-not so much because of transitory sexual attraction as because of the needs of food: woman was an important partner in self-provision. She supplied food, was like a beast of burden, and also a companion, bearing the roughest treatment without violent indignation; and in addition to all these desirable qualities, she was always there - as a means of sexual satisfaction.

(68:2.10) If the term vanity includes pride, ambition, and honor, then we shall see how these qualities not only help to form human associations, but also hold men together, for such sentiments lose all meaning if there is no audience, in front of which they can be demonstrated. Vanity quickly joined the rest of the feelings and impulses, requiring a social arena in which they could be expressed and gratified. It is this group of feelings that gave birth to all kinds of arts, rituals and all forms of sports games and competitions.

(68:3.2) Perhaps the single most important factor in the evolution of human society was dreams in which spirits appeared. Dreams in general unduly troubled the mind of primitive man; dreams of visions of spirits filled the ancient man with real terror, throwing men into their arms in a voluntary and sincere effort to unite for mutual protection from the vague and invisible, imaginary dangers of the spirit world. Ghost dreams became one of the first distinctions of the mind of man from the mind of animals. Animals are unfamiliar with the imagery of life after death.

Point 4. The help of superhuman powers is necessary to contain the tensions arising in society.

(68:3.4) Hunger and love united men, vanity and fear held them together. But only those influences, without the revelations that contribute to peaceful development, are incapable of resisting the tension to which suspicion and irritability lead those fighting in human associations. Without the help of superhuman forces, the tension arising in society, reaching a certain limit, leads to an explosion and the totality of these same mobilizing social factors - hunger, love, vanity and fear, involves society in war and bloodshed.

(68:3.5) Mankind's desire for peace is not a natural gift. It arises from the teachings of God-revealed religion, from the collective experience of the progressive races, but above all from the teachings of Jesus, the Prince of Peace.

Point 5. Ancient man was a slave to customs and habits.

(68:4.4) Until the appearance of the teachers in Dalmatia, with their unprejudiced and widening education, ancient man remained a helpless victim to ritual custom; the primitive savage was surrounded by endless rites. Whatever he did, from waking up in the morning to falling asleep in his cave at night, everything had to be done strictly according to the rules, according to tribal traditions. He was a slave completely subject to custom; there was nothing free, involuntary, or idiosyncratic about his life. There was no natural progression to a higher intellectual, moral, or social life.

(68:4.5) Ancient man held fast in the power of custom; the savage was a real slave to habit. But from time to time people appeared who, deviating from the stereotype, found within themselves the courage to offer a new way of thinking and a more perfect contribution to life. And yet the inertia of primitive man is a biological emergency brake, protecting him from the sudden collapse into the disastrous maladjustment to which the too rapid development of civilization leads.

(68:4.6) But these customs are not absolutely evil; their development must continue. The complete change and radical alteration of customs has almost fatal consequences for the very existence of civilization. Custom was always that thread which strengthened civilization. Man's historical path is paved with the remnants of rejected customs and outmoded social practices. But no civilization, giving up its traditions, survived unless better and more expedient ones came to replace the old customs.

(68:4.7) The preservation of society depends primarily on the gradual evolution of its morals. Such a process arises from the desire to experiment: new ideas inevitably begin to compete with old ones. A progressing civilization assimilates more perfect ideas and preserves itself; accordingly, time and circumstances break through the fitter group. But it does not follow that every change in human society has always been for the better. No, far from it! Because during the long and difficult development of the Urantian civilization, progress was repeatedly replaced by regression.

Point 6. In the Eastern Hemisphere there were four important stages in the development of civilization.

(68:5.2) The first civilized societies arose along the rivers of the eastern hemisphere, and in its development civilization passed through four most important stages:

(68:5.3) **1.** The gathering stage. The forced impact of famine led to the appearance of the first type of industry - primitive gathering. Sometimes the line of hungry people collecting food reached 50 kilometers in length. In the development of culture it was a stage of primitive nomadism; such a way of life was preserved among the African Bushmen.

(68:5.4) **2.** The hunting stage. The invention of hunting tools enabled man to become a hunter and thus to a great extent freed himself from slavish dependence on food. The clever Andonite, having seriously injured his fist in the fight, rediscovered the possibility of using the club instead of an arm, and the point of hard flint, attached to it with sinews, instead of a fist. Many tribes independently made similar discoveries, and the appearance of various hammers became one of the most important stages in the development of human civilization. At present, some Australian Aborigines have barely progressed beyond this stage.

(68:5.5) The people of the blue race were excellent hunters and trappers; by damming the rivers they caught a great quantity of fish, drying the surplus for the winter. Many kinds of ingeniously made snares and traps were used to catch game, but the more primitive races did not hunt large animals.

(68:5.6) **3.** The stage of rucker cattle breeding. This stage of civilization was made possible by the domestication of animals. The Arabs and the African aborigines can be used as an example of peoples who began to deal with rug-making in later times.

(68:5.7) Chergar herding led to a further reduction in slave dependence on food; man learned to live at the expense of the increase of capital, the increase of the heads of his herd. He had more free time, which allowed him to increase his culture and achieve new successes.

(68:5.8) In earlier stages, men and women cooperated with each other, but the spread of animal husbandry reduced woman to the position of a slave. Before that, men had to provide animal food, and women - plant food. Therefore, when man entered the era of rucker animal husbandry, the dignity of women significantly declined. The woman, as before, had to work hard, growing the vegetables necessary for life, while the man had only to go to his herd to secure an abundance of animal food. Thus the man became relatively independent of the woman, and throughout the period of ruckership the position of the woman steadily worsened. By the end of this era, she was almost indistinguishable from the animal whose duty it was to work and produce offspring - much like cattle had to work and produce their young. The men of the rucker cattle breeding era loved their animals very much. It was so much more insulting that they did not develop deeper feelings for their wives.

(68:5.9) **4.** The stage of agriculture. This era came with the appearance of cultivated plants and represents a higher type of material civilization. Both Caligastia and Adam devoted great attention to the study of horticulture and agriculture. Adam and Eve were gardeners, not shepherds, and in those days gardening was the more progressive kind of culture. Cultivation of plants ennobles all human races. Agriculture has more than quadrupled the world's land supply.

(68:5.10) The occupation of agriculture may be combined with the more ancient pastoralism. When all three stages coincide, men hunt and women work the land.

(68:5.11) Friction has always arisen between herdsmen and tillers. Hunters and herdsmen are distinguished by belligerence, the farmer is more characteristic of peacefulness. The connection with animals implies struggle and strength; the connection with plants instills patience, instills peace and tranquility. Agriculture and industrial production are peaceful pursuits. But their weak side, like that of world types of social activity, lies in uniformity and monotony.

(68:5.12) From the hunting stage through the herding stage, human society reached the agricultural stage of agriculture. And each stage of the gradually developing civilization was accompanied by a decrease in rugging. The man became more and more sedentary.

(68:5.13) Industry is now supplementing agriculture, with the result that the urbanization of society is increasing and more and more non-agrarian classes are appearing in it. But the industrial age will be doomed if its leaders do not realize that even the highest social achievements must always rest on a solid agricultural foundation.

Point 7. The human-land ratio determined the value of human life.

(68:6.3) Human society is governed by a law according to which the number of population is directly proportional to the development of land use methods and inversely proportional to the existing standard of living. Throughout this early period, even more than now, the law of supply and demand determined the approximate value of man and land. In the times of surplus land - free territories, the need for people was huge, which significantly increased the value of human life; the loss of life was a great misfortune. In periods of land scarcity and attendant overpopulation, the comparative value of human life fell, and wars, famines, and epidemics were therefore less of a concern.

(68:6.4) When the yield of the land declines or the population increases, the inevitable struggle resumes; the worst of human qualities are on the surface. The increase in yields from the land, the development of crafts and the reduction of the population - all this helps to develop the best sides of human nature.

Point 8. Overcrowding can rarely become a problem.

(68:6.11) From a world perspective, overpopulation has never been much of a problem in the past, but if wars decrease and science becomes more successful in dealing with disease, it may become a serious problem in the near future. In this case, it will become a huge test of the wisdom of world leaders. Do Urantian rulers have the insight and courage to help spread the normal, resilient person rather than the extremes - super-normal and skyrocketing numbers of sub-normal people? The common man should be helped; he is the backbone of civilization and the racial source of genius mutants. The sub-normal person must be controlled by society; such men should not be born more than is necessary to attend to the simplest operations of industry-to perform such tasks as require a level of intelligence exceeding that of animal intelligence, but which, by virtue of their primitiveness, would mean true slavery for the higher human types.

Point B. Social institutions

Point 1. Man should control his institutions, not obey them.

(69:1.1) All human institutions serve a certain social need, past or present, regardless of the fact that their hypertrophied development inevitably diminishes the importance of the individual, leaving his personality in the shade and suppressing initiative. Man should control his institutions and not allow these creations of progressive civilization to subjugate him.

Point 2. Primitive industry gradually arose as a guarantee against famine.

(69:2.1) Primitive industry gradually arose as a guarantee against the horrors of famine. Already in ancient times, man began to learn from animals - to stock up on food for rainy days in a fruitful year.

Point 3. Poverty is a natural human condition. Wealth is work, knowledge, organization.

(69:2.2) Before ancient man became thrifty and primitive industry appeared, the usual lot of the tribe was privation and suffering. In ancient times, man was forced to fight for food with the entire animal world. The weight of competition invariably drags man down to the level of the animal; poverty is his natural and prevailing condition. Wealth is not a natural gift; it is the result of work, knowledge and organization.

Point 4. Relationship of capital with modern man.

(69:5.15) Although capital always tended to liberate man, it greatly complicated social and industrial organization. The abuse of capital by rogue capitalists does not detract from the fact that it is the basis of modern industrial society. Thanks to capital and ingenuity, today's generation enjoys a greater degree of freedom than any previous generation. This is stated as a fact, not as a justification of the many abuses on the part of reckless and selfish rulers of capital.

Point 5. Evolution of human governance.

(70:5.1) Every human institution has a beginning, and civil government is the result of gradual evolution just as are marriage, industry, and religion. Beginning with the ancient clans and primitive tribes, successive types of human government gradually arose and disappeared until the appearance of those forms of social and civil regulation which characterize the latter third of the twentieth century.

Point 6. Human inequality is absent only in the most primitive and most developed worlds.

(70:8.1) The mental and physical inequality of men inevitably leads to the emergence of social classes. The division of social strata is absent only in the most primitive and most developed worlds. At the dawn of civilization differentiation of different levels does not yet begin, until a world established in light and life has largely freed itself from that division of mankind into classes which is so characteristic of all intermediate evolutionary stages.

Point 7. The modern economy, which is motivated only by profit, is doomed.

(71:6.1) The modern economy, which is motivated by profit, is doomed if the drive for profit is not supplemented by a drive to serve. Ruthless competition based on narrow-minded self-interest ultimately destroys even that which it tries to preserve. A motivation that excludes everything else and focuses only on personal interests is incompatible with the ideals of Christianity and even more incompatible with the teachings of Jesus.

Point 8. Motivation in the economy.

(71:6.2) In economics the profit motivation and the service motivation are related as in religion the fear motivation and the love motivation are. But the incentive to gain should not be suddenly destroyed or removed: it compels many naturally careless mortals to labor diligently. However, the goals of this generator of social energy need not always be selfish.

Point 9. The pursuit of success in economic activity is a necessary factor for the initial stages of the existence of civilization.

(71:6.3) The pursuit of profit in economic activity is absolutely low and utterly unworthy of developed society; nevertheless, it is a necessary factor for the initial stages of civilization's existence. Man should not be divested of the profit motive until he has solidly mastered the higher types of non-commercial incentives in economic pursuits and future service-transcendental urges to higher wisdom, higher brotherhood, and higher spiritual attainments.

Item C. Fire and Animals

Point 1. Fire was a great civilizer.

(69:6.3) Fire was a great civilizer, enabling man for the first time to be altruistic without harm to himself: one neighbor gave another a smoldering coal without impoverishing in any way. The home fire, for which the mother or the eldest daughter watched, was the first educator, demanding attention and reliability. The ancient home was

not the building, but the family gathered around the fire - the family hearth. When the son started a new family, he took with him the main thing from the family hearth.

Point 2. Fire, water and food are the first appearance of human foresight.

(69:2.7) The first appearance of human foresight was directed to the maintenance of fire, water, and food. But primitive man was a born adventurer; he always wanted to get something for nothing, and all too often during those ancient centuries the success achieved as a result of diligent work was attributed to magical powers. Sorcery reluctantly gave way to insight, selflessness, and diligence.

Point 3. Animals played a major role in advancing civilization.

(69:7.1) In the beginning all the animal world was the enemy of man; people had to learn how to protect themselves from the beasts. At first man ate the animals, but later he learned to tame them and make them serve him.

(69:7.2) The domestication of animals arose by accident. Savages hunted herd animals as American Indians hunted bison. Surrounding the herd, they could manage the animals and kill them according to the need for food. Later, they began to organize traps, which allowed them to catch whole herds at once.

Point D. Wars and Slavery

Point 1. War is the natural state of developing man, peace is the social measure.

(70:1.1) War is the natural state and heritage of developing man, peace is the social measure determining the progress of civilization. Until the partial socialization of the evolving races, man was extremely individualistic, extremely suspicious, and incredibly quarrelsome. Violence is a law of nature, hostility is an automatic reaction of the children of nature, while war is these same actions, but carried out jointly. Whenever the social order is tested by the complexities accompanying social progress, there is invariably a rapid and destructive return to these ancient methods of violently resolving the irritations arising from human relations.

Point 2. Advantages and Disadvantages of War.

(70:2.1) In past centuries, fierce wars led to social changes and helped to assimilate new ideas - such as could not occur to men naturally for 10,000 years. The terrible price which had to be paid for some of the advantages of war was that society was temporarily thrown back into barbarism; civilized prudence had to give up its rights; war is a powerful drug, very expensive and extremely dangerous; although it often cures some of the social ills, sometimes it kills the patient - destroys society.

Point 3. Social Significance of Wars.

(70:2.2) The constant need for the defense of the state creates many new and progressive social transformations. Today, society uses a whole series of useful innovations, initially of an exclusively military nature. It is indebted to the war even for the appearance of the dance, one of the ancient forms of which were military exercises.

(70:2.3) War was of social importance to past civilizations for the following reasons:

(70:2.4) **1.** It required discipline, strengthened cooperation.

(70:2.5) **2.** Encouraged endurance and bravery.

(70:2.6) **3.** It nurtured and strengthened nationalism.

(70:2.7) **4.** He destroyed the weak and unadapted peoples.

(70:2.8) **5.** It debunked the illusions of primitive equality and selective stratification of society.

Point 4. Ancient wars produced leaders. Science and industry must now do this.

(70:2.21) But, though in passing, war is to be respected as a school of experience which has forced a race of ignorant individualists to submit to the centralized authority-the headmaster. Old-fashioned war, by virtue of its nature and properties, did raise great men as leaders, but in modern wars this does not happen. In search of leaders, society must now turn to peaceful conquests-to industry, science, and social achievement.

Point 5. Prisoners of war - an opportunity for the progress of civilization.

(69:8.3) Enslavement was a step forward in the development of a more merciful treatment of prisoners of war. The battle of Ai, during which all the men, women and children were killed and only the king was left alive to satisfy the vanity of the victor, is a typical example of the barbaric killings that even supposedly civilized nations engaged in. The attack on Og, the king of Bashan, was equally cruel and devastating. The Jews "completely exterminated" their enemies, taking as spoils of war all their property. They imposed on all the cities a tribute of suffering, "killing all men." But many contemporaneous tribes, distinguished by less tribal selfishness, had long since taken in the best captives.

Point 6. Contribution of slavery to the development of civilization.

(69:8.6) Slavery is an inalienable link in the development of human civilization. It became that bridge over which society moved from the chaos of emptiness to order and civilized activity. It set the backward and indolent peoples to work, thus providing the wealth and leisure necessary for the progress of the more advanced races.

Point D. Communes and private property

Point 1. For and against the ancient communes.

(69:9.1) Although primitive society was practically a commune, primitive man was not an adherent of modern communist doctrines. Communism in that ancient age was not just a theory or a social doctrine; it was a simple, practical and automatic adaptation. Communism prevented poverty and want, begging and prostitution were practically unknown to these ancient tribes.

(69:9.2) Primitive communism did not particularly demean people, nor did it exalt mediocrity; but it really encouraged passivity and idleness, discouraged industry, and destroyed ambition. Communism was a necessary support in the growth process of primitive society, but it gave way to a higher social order because it contradicted four clearly expressed human tendencies: the family, the religious tendencies, the desire for freedom and leisure, the desire for safety and power.

Point 2. Private ownership is a failure for communism.

(69:9.16) Private ownership extended freedom and strengthened stability; indeed, private landownership gained public approval only after the failure of municipal government and leadership, and soon after the introduction of landownership, one after another, serfs, serfs, and landless classes began to appear. But the improvement of technology gradually freed man from slave labor.

Point 3. The advantages of modern civilization - the result of private property ownership.

(69:9.17) Ownership is not absolute; it has a purely social character. But all government, law, order, civil rights, social liberties, conventions, peace, happiness - such as modern nations know them - were built around the private ownership of property.

Point 4. The modern social order is not divine or sacred.

(69:9.18) The modern social order is not necessarily right-divine or holy-but mankind will do well if any changes are made gradually. What you have is immeasurably better than any system known to your ancestors. By changing the social order, convince yourself that you are changing it for the better. Do not agree to experiments with formulas rejected by your ancestors. Go forward, not back! Let the evolution continue! Don't take a step back.

Point F. Human rights - justice

Point 1. Nature does not give man - it only gives life.

(70:9.1) Nature does not endow man with any rights. All he has is life, and a world in which to experience it. To convince yourself of this, it is enough to imagine the probable outcome of the meeting of an unarmed man with a hungry tiger in the primeval forests. The main thing that society gave to man is safety.

Point 2. There is no natural justice, it is the result of progressive evolution.

(70:10.1) The theory of natural justice was invented by man; it has no relation to reality. Justice in nature is purely hypothetical and a complete fiction. Nature knows only one kind of justice: the inevitable correspondence of cause and effect.

(70:10.2) In man's understanding, justice means the observance of rights, and is therefore the result of progressive evolution. The concept of "justice" may be fundamental to the spiritualization of reason, but it is not fully revealed in the worlds of space.

Point 3. Evolution of justice.

(70:10.13) Thus at first justice was determined by the family, then by the clan, and later by the tribe. The distribution of true justice begins with the transition of the function of retribution from private and kin groups to the social group - the state.

(70:10.15) Treason - "selling out" or betraying the interests of one's tribe - became the first crime to carry the death penalty. Cattle theft was usually punishable by death without trial and, until relatively recently, so was horse theft. But over time people realized that the strongest deterrent was not so much the severity of the punishment as its inevitability and immediate execution.

Point 4. Evolution of laws and the court.

(70:11.1) Between morals and laws it is as difficult to make a strict distinction as to determine exactly when at dawn day turns into night. Manners - these are laws and rules for maintaining order in the process of formation.

When unwritten morals exist over a long period of time, they tend to find precise expression in strict laws, specific rules, and clearly defined social conventions.

(70:11.2) In the beginning the law was always negative and prohibitive; with the development of civilization it becomes more and more positive and directive. The ancient society had a negative impact, guaranteeing man the right to life through the universal precept "Thou shalt not kill!". Any granting of rights or freedoms to some people means infringement of the freedoms of others, which is carried out through the taboo - the primitive law. By virtue of the very nature of the taboo, its meaning is entirely negative, for primitive society was entirely negative in its organization, and the ancient administration of justice consisted in controlling the observance of the taboo. But these laws were originally spread only among the tribesmen, as is evident from the example of the Jews of the later period, who had a separate code of ethics for intercourse with the Gentiles.

(70:11.6) The law is a systematized exposition of long human experience - a concretized and legalized public opinion. Manners served as the raw accumulated experience upon which subsequent rulers formulated written law. The ancient judge had no laws. When he made the decision, he simply said, "So custom dictates."

(70:11.8) Property disputes were settled in various ways:

(70:11.9) **1.** By destroying the disputed property.

(70:11.10) **2.** By force: the disputants had to win it in battle.

(70:11.11) **3.** With an arbitration court - with a decision of a third party.

(70:11.12) **4.** With an address to the elders - subsequently in the court.

(70:11.14) The whole point of primitive justice was not so much to make a just decision as to settle the dispute and thus prevent public disorder and violence against the individual. But primitive man did not express much indignation at what would today be considered unjust; it seemed to go without saying that those in power used it for their own selfish purposes. Yet the status of any civilization is determined with great precision by the scrupulousness and justice of its courts and by the honesty of its judges.

Point 5. The State - the net income that remains after the net income from the destruction and suffering caused by wars.

(71:0.1) The state is a useful product of the development of civilization; it represents the net income that remains after netting out the destruction and suffering caused by war. Even the art of government is only an aggregate method aimed at regulating the power struggle between rival tribes and peoples.

(71:0.2) The modern state is an institution that survived the long struggle for power in the group. In the end, it defeated the superior power that gave rise to the factual entity - the state, together with the moral myth of the absolute duty of the citizen to live and die for it. But the state is not divine in its origin; its creation was not even related to volitional rational human actions; the state is a highly evolutionary institution and its emergence was entirely automatic.

Point 6. Social idealists must defend themselves against the exploiters and destroyers of civilization.

(71:4.16) The emergence of true brotherhood means the advent of such a social order when everyone gladly helps his brothers bear the burdens of life and truly desires to live according to the golden rule. But such an ideal society cannot be realized while the weak or the wicked wait for the opportunity to unjustly and wickedly exploit those whose main motive is to serve truth, beauty, and virtue. In such a situation, only one path is real: those who live by the "golden rule" can found a progressive society in which they will profess their ideals and at the same time properly protect themselves from their backward comrades who might try to use their peaceful inclinations or to destroy their advancing civilization.

Point 7. Test of idealism - authorities resist aggression, but must not use power for self-aggrandizement.

(71:4.17) Idealism will never survive on the evolving planet if, in every generation, the idealists allow men of inferior thinking to destroy themselves. Herein lies the great test of idealism: is a developed society capable of maintaining such a level of military preparedness as to defend it against any attack by its belligerent neighbors without succumbing to the temptation to use that military might for aggressive action against others nations for the purpose of enrichment and national aggrandizement? To survive, the nation must be in a state of readiness, and only religious idealism can prevent the vicious transformation of readiness into aggression. Only love and brotherhood can prevent the oppression of the weak by the strong.

Point G. Marriage

(82:0.1) Conjugal, or conjugal, relations arise from bisexuality. Marriage is a counter-adjustment of man to his heterosexuality, while family life is the cumulative result of such evolutionary and adaptive adjustments. Marriage is sustainable. It is not purely biological evolution, but it serves as the basis of all social evolution, and is therefore certain to persist in one form or another. Matrimony has given man the family hearth - the glorious crown of the long and strenuous evolutionary struggle.

Point 1. Marriage is a reflection of the evolution of the biological drive to preserve the species.

(82:1.8) As an institution, marriage, from its origin in antiquity to the present day, reflects the social evolution of the biological drive to preserve the species. The preservation of the evolutionary human species is ensured by the presence of this racial marriage impulse-the drive vaguely called sexual attraction. This immense biological drive becomes the central impulse for all sorts of associated instincts, feelings and customs - physical, intellectual, moral and social.

Point 2. With the development of civilization, sexual attraction is subject to social control.

(82:1.9) For the savage, the inciting motivation was subsistence, but under conditions where civilization provides an abundance of food, the sexual drive often becomes the dominant impulse and therefore constantly needs social control. Instinctive periodicity contains the desire for copulation in animals, but since man is so largely a self-governing creature, sexual desire is not merely periodic. That is why society is forced to force the individual to show restraint.

Point 3. Nature encourages procreation, but sexual control must rest with society.

(82:2.1) In a simplified form, the evolution of marriage is a history of the restraint of sexual attraction under the pressure of social, religious, and civil restraints. Nature is hardly considerate of the individual; it does not recognize the existence of so-called morality; she is only interested in the propagation of the species. Nature encourages reproduction, indifferently leaving society to solve the resulting problems, which creates constant and significant difficulties for evolving humanity. Social conflict boils down to the never-ending war between basic instincts and progressive ethics.

Point 4. Marriage – society's response to the biological urge to reproduce.

(82:3.1) Matrimony is the institutional response of the social organism to the ubiquitous biological tension caused by man's incessant drive toward reproduction-self-reproduction. Marital relations are always natural, and according to the development of society from simple to complex, there was a corresponding change in morals in the sphere of marital relations - development of the institution of marriage. Wherever social evolution has reached the stage of moral formation, there exists the evolving institution of marriage.

Point 5. In primitive times, marriage was a reward for social status.

(82:3.4) In primeval times marriage was a reward for social position; the presence of a woman served as a mark of distinction. For the savage, the wedding day meant entering a time of responsibility and maturity. In one era, marriage was considered a social duty, in another, a religious obligation, in a third, a political requirement to provide citizens for the state.

Point 6. The original marriage was an economic transaction.

(82:4.2) Primitive marriage was an investment, an economic transaction; it was based more on a business relationship than sexual interest. The ancients married for the welfare of the group; therefore their marriages were planned and arranged by the group - by parents and elders. And that the mores regulating the relation to property actually strengthened the institution of marriage, is proved by the greater persistence of marriage in the early tribes than among many modern peoples.

(82:4.3) With the progress of civilization and the increasing recognition of private property, the greatest crime became theft. Adultery was considered a form of theft, a violation of a man's right to property. Therefore it is not mentioned separately in the early codes and laws. Until marriage, a woman was the property of her father, who transferred his rights to her husband, and all legalized sexual relations flowed from these a priori property rights. The Old Testament refers to women as a kind of property. The Qur'an teaches that women are second class creatures. A man had the right to borrow his wife as a friend or a guest, and this custom still exists among some peoples.

Point 7. Inter-kin marriages strengthened strong tribes, but bad results formulated marriage taboos.

(82:5.2) While, in the presence of good heredity, the result of endogamy has sometimes been the successful strengthening of strong tribes, eloquent cases of the sad consequences of endogamy of hereditarily inferior people have had a stronger effect on the mind of man. Therefore, the formation of customs was accompanied by the appearance of new and new taboos, prohibiting any marriages between close relatives.

(82:5.7) Accordingly, many tribes prohibited clan marriages. Others restricted marriage to certain castes. The taboo against marrying a woman with the same totem led to the custom of stealing women from neighboring tribes. Later, marriages were regulated mainly by territorial rather than by gender. Before endogamy became modern exogamy, it went through a series of evolutionary stages. Even after the taboo spread over consanguineous marriages among the common people, chieftains and kings were allowed to marry their own relatives, thus avoiding the dilution of royal blood and preserving its purity. Manners usually allowed monarchs some leeway in sexual life.

Point 8. Marriage is a social regulator of sexual relations.

(83:1.1) Marriage is a social mechanism designed to regulate and manage the many human relationships that arise from the physical fact of heterosexuality. As such an institution, marriage functions in two directions:

(83:1.2) **1.** In the regulation of personal sexual relations.

(83:1.3) **2.** In regulating the transmission and receipt of inheritance, succession, and social order, which is its more ancient and original function.

Point 9. The wedding ceremony arose from the fact that the wedding was a municipal affair, the culmination of the wedding took place in the church.

(83:4.1) The wedding ceremony arose from the fact that marriage was originally a communal affair, not simply the culmination of a decision made by two individuals. Marital relations affected not only the individual but also the group.

(83:4.9) The element of chance, that despite all possible premarital trials, some marriages failed, forced primitive man to seek assurances against an unhappy marriage, turning to priests and magicians for help. This aspiration led directly to the modern church wedding. But for many years it was believed that marriage was determined by the decisions of the parents of the bride and groom, and later by the future spouses themselves, until over the past 500 years the church and state have appropriated their respective powers and now accept to announce the conclusion of the marriage.

Point 10. Marriage has progressed from herd disorder to group marriage and polygamy.

(83:5.2) The next step in the evolution of marital relations was group marriage. This intermediate communal stage of marriage was a coercive measure in the development of the family, for the mores regulating conjugal relations were not yet sufficiently stable to make couple-bonds permanent. This type included marriages between brothers and sisters; five brothers from one family could marry the five sisters from another. All over the world, looser forms of communal marriage gradually evolved into various types of group marriage. And such group relations were mainly regulated by those mores which affected their totem. Family life developed slowly and confidently, because by ensuring the preservation of a large number of children, the regulation of marriage and sexual life helped to preserve the tribe itself.

(83:5.3) In the most advanced tribes group marriages gradually gave way to the practice of polygamy - polygyny and polyandry. But polyandry was never a widespread phenomenon, remaining usually the attribute of kings and wealthy women; moreover, as a rule, it was practiced within the family - one woman belonged to several brothers. Caste and economic restrictions accordingly forced several men to settle for one wife. But even in such cases, the woman married only one man, making peace with the others as "uncles" of the joint offspring.

Point 11. Monogamy - an ideal of sexual life.

(83:6.6) Monogamy has always been, is, and forever will be the idealistic goal of man's sexual evolution. This ideal of a true married couple implies only denial, and that is precisely why this marriage so often breaks up simply because one or both parties lack the highest of all human virtues - firm self-control.

Point 12. Monogamy is a measure of the progress of social civilization, a means for the best relations in marriage.

(83:6.7) Monogamy is that yardstick by which to measure the progress of social civilization as opposed to purely biological evolution. Monogamy does not necessarily have a biological or natural character, but it is absolutely necessary for the immediate preservation and further development of social civilization. It helps the refinement of feelings, the purification of morality and spiritual growth, which are absolutely impossible in polygamy. A woman cannot become an ideal mother if she is forced to constantly fight with rivals, seeking the disposition of her man.

(83:6.8) Pair marriage promotes and strengthens that close understanding and successful cooperation which are most desirable for parental happiness, child well-being, and social efficiency. Marriage, which began as a crude coercion, gradually became a magnificent institution for personal culture, restraint, self-expression and species preservation.

Point 13. Marriage – the highest human institution.

(83:8.1) Marriage, the crown of which is the family, is indeed the highest human institution, but it is profoundly human in nature and should never be called sacred. The Sifite clergy made marriage a religious rite, but from the time of Eden for millennia marriage remained a purely social and civil institution.

(83:8.2) To equate human associations with divine ones is highly inappropriate. The union of man and woman bound together in matrimonial and family relations is a material function of the mortal and evolutionary worlds. Of course, as a result of the sincere striving of a man and a woman for progress, great spiritual successes can be achieved, but this does not necessarily mean that the marriage is sacred. Spiritual progress is the consequence of sincere diligence in other areas of human endeavour.

(83:8.4) The idea of some people that marital relations are accomplished at the expense of divine action is also lamentable. Such views lead directly to the idea of the inviolability of the marriage contract, regardless of the circumstances or wishes of the parties involved in the marriage, although the very fact of the dissolution of the marriage testifies to the fact that the Deity has no part in such unions. If God has ever joined any two things or persons together, they will remain together until God's will disposes of their separation. In regard to such a human institution as marriage, who shall undertake to judge which marriage unions are entered into with the approval of universal observers, and which are human in nature and origin?

Point 14. Marriage is the result of the attachment of women to their offspring and the need for food of primitive man.

(84:1.1) Marriage was not based on sexual relations - they were of secondary importance. Primitive man had no need of marriage, for he gratified his sexual passion freely, without burdening himself with the responsibility of wife, children, and home.

(84:1.2) Because of her physical and emotional attachment to her children, the woman depends on the cooperation of the man, which prompts her to seek the reliable protection of marriage. As for the men, no notion of biological attraction led them to marriage, let alone kept them there. Marriage became attractive to men, not because of love, but as a result of hunger, which first brought the savage to the woman - to this primitive shelter which she shared with her children.

Point 15. The mother-child relationship is the nucleus from which a family arises.

(84:1.8) Although the mother-child relationship is neither marriage nor family, it is the nucleus from which both arise. The great advance in the evolution of marital relations occurred when temporary couples began to persist long enough to raise offspring, for this was already the creation of a family.

Point 16. Partnerships between men and women greatly increased the chances of survival.

(84:1.9) Regardless of the antagonism of these early couples, regardless of the fragility of relationships, male-female partnerships greatly increased the chances of survival. In cooperation, a man and a woman, even if family and offspring are not considered, are in many ways vastly superior to both two men and two women. Such mating improved survival; it was with him that human society began. Furthermore, the division of labor by gender increased comfort and made people happier.

Point 17. Transition from matriarchy to patriarchy is one of the most radical transformations that led to social activism.

(84:2.6) As the mores of the hunting period died out, when husbandry allowed the man to control the main source of food, matriarchy quickly became a thing of the past. It became so simply because matriarchy could not successfully compete with the newer structure of patriarchy. The power of men who were relatives of the mother could not compete with the power concentrated in the male father. It was not in the woman's strength to reconcile pregnancy with any management of current affairs and increasing domestic powers. The emergence of the practices of stealing, and later - buying the woman, hastened the demise of the matriarchy.

(84:2.7) The epochal transition from matriarchy to patriarchy is one of the most radical and abrupt transformations ever wrought by the human race. This change immediately led to an increase in social activity and accelerated the evolution of the family.

Point 18. The status of women is a reflection of society and the degree of development of civilization.

(84:3.1) It is possible that the instinct of motherhood led the woman to matrimony, but it was the great power of men combined with the influence of manners that actually compelled her to remain in marriage. The pastoral way of life led to the creation of a new system of morals - the patriarchal family; and the basis of the unity of the family in the period of the dominance of the mores inherent in the age of cattle-breeding and early agriculture, was the despotic and unquestioned authority of the father. Every society, whether national or tribal, has passed through the stage of autocratic patriarchal rule.

(84:3.3) But man was no more to blame for the low opinion of woman prevailing in past ages than woman herself. She could not win social recognition in primitive times, because she did not act in exceptional situations - did not perform effective feats and did not show heroism in crisis situations. Motherhood was a clear obstacle in the struggle for survival; motherly love made women poor protectors of the tribe.

(84:3.5) Among the most advanced races women are not so large and strong as men. Being weaker, the woman became more tactful. She quickly learned to use her sex appeal. She became more careful and conservative than the man, although more reckless. Man excelled woman on the battlefield and in the hunt, but from time immemorial lost to woman in domestic battles.

(84:3.6) The herdsman fed his flock, but during the pastoral age of the woman he had to provide vegetable food. Primitive man was curious about the earth: it was too peaceful, too unattractive. In addition, there was a long-

standing superstition, according to which a woman - as a mother than Mother Nature, grows a richer harvest. Today in many of the backward tribes the men prepare the meat and the women the vegetables, and when the primitive Australian tribes are on the road the women never touch game, and the men do not stop to dig up roots. (84:3.8) Woman's first emancipation occurred when man agreed to work the land-agreed to perform work previously considered female. A huge step forward was made when the male captives stopped killing them and began to turn them into slaves - agricultural workers. This led to the release of the woman, who was given the opportunity to devote more time to creating the home hearth and raising children.

(84:3.9) Providing younger children with milk from animals resulted in earlier weaning. By virtue of this, women began to bear more children, as mothers were freed from the sometimes occurring temporary infertility. In addition, the use of cow's and goat's milk sharply reduced infant mortality. Until the advent of the pastoral period in the development of society, mothers usually nursed the child with her milk until it was four or five years old.

(84:4.1) In general, in every age, woman is a reliable criterion for the evolutionary progress of marriage as a social institution, while the progress of marriage itself is a sufficiently accurate indicator of the development of human civilization.

(84:4.2) Woman's position has always been a social paradox, she has always artfully managed man, always used man's stronger sex-sense for her own interests and for her own development. Skillfully using sexual attractiveness, she often indulged in keeping the man in her power - even when she was his complete slave.

(84:4.6) It was once thought that childbearing made a woman dangerous and impure. And many tribal customs required the mother to perform elaborate purification rites after birth. With the exception of those groups where the man took part in the birth, the woman who was giving birth was looked after, left alone. The ancients strove to prevent births in the home. Eventually, older women were allowed to assist the mother in childbirth, and this practice led to the emergence of professional midwives. During the birth, in an attempt to alleviate the suffering, a lot of nonsense was said and done. According to custom, the newborn was sprinkled with holy water to prevent the entry of spirits.

(84:4.10) Tremendous progress was made after the man was deprived of the right to kill his wife at will. Such a step forward became the right of a woman to own wedding gifts. Later she was given the legal right to own and manage property and even dispose of it, but for a long time she could not hold church or state positions. Women were always treated more or less like property, which continued into the twentieth century after Christ. On a global scale, women have not yet freed themselves from the stifling power of men. Even among developed nations, men's desire to protect women always represented an affirmation of their superiority.

(84:4.11) But primitive women had no self-pity, as do their modern sisters. Nevertheless they were happy and contented enough; they could not even imagine a better or other way of existence.

Point 19. Improving the status of women is an episode of social development. Science, not religion, brought about the true emancipation of women.

(84:5.3) The modern idea of the equality of the sexes is wonderful and worthy of a progressive civilization, but it is lacking in nature. When force replaces right, man imposes it on woman; when more justice, peace and justice appear in society, woman is gradually freed from slavery and oblivion. In general, in each era, the social position of women is inversely proportional to the level of militancy of each nation.

(84:5.4) But it was not so that man should at first knowingly and deliberately take away rights from women, and then, gradually and reluctantly, give them to them; it was all an unconscious and unplanned episode of social evolution. When the time really came for woman to have new rights, she got them, quite independently of the conscious attitude of men. Slowly but surely mores changed so as to bring about the social changes which are part of the steady evolution of society. Thanks to the development of morals, the attitude towards women gradually improved. Tribes that persisted in their cruel treatment of women did not survive.

(84:5.7) Science, not religion, has brought about the true emancipation of women; it is modern production that has allowed women to go beyond the limits of the family to a significant extent. In the new livelihood mechanism, men's physical abilities ceased to be a prerequisite; science has so altered the conditions of life that the superiority of male power over female power has become less pronounced.

(84:5.8) These changes helped to free woman from domestic slavery and brought about such a change in her status that her personal freedom and sexual activity is now practically equal to that of man. Once a woman's value lay in her ability to produce food, but ingenuity and wealth allowed her to create a new world, a new sphere of action - the sphere of grace and charm. Thus industry won the unconscious and unintentional struggle for the social and economic emancipation of women. Evolution was once again able to get hold of what turned out to be beyond the power of even revelation.

(84:5.10) Speaking of the ideal marriage in pairs, the woman finally gets recognition, dignity, independence, equality, and education. But will she be worthy of all these new and unprecedented conquests? Will the modern woman respond to this great social liberation with idleness, indifference, childlessness and infidelity? Today, in the twentieth century, woman is undergoing the most decisive test of her entire history!

Point 20. Partnership of men and women.

(84:6.1) The instinct of self-preservation unmistakably brings men and women together for procreation, but this alone cannot compel them to remain together for mutual cooperation-the creation of the family.

(84:6.2) In every successful human institution there are conflicting personal interests adjusted to ensure practical working harmony, and in this respect the establishment of a family is no exception. Marriage is the foundation of the family-there is a higher manifestation of that antagonistic cooperation which so often characterizes the contact of nature and society. Conflict is inevitable. Sexual relations are innate, natural. But marriage is not a biological but a social phenomenon. Passion brings men and women together, but a weaker parental instinct and social mores keep them together.

(84:6.5) The differences in nature, reactions, views, and thinking between men and women should in no way cause concern: they should be treated as highly beneficial to humanity both individually and collectively. Many categories of universal creatures are created in the dual phases of personality manifestations. Among mortals, Material Sons, and Midsonites, these different types are designated as male and female; among the seraphim, cherubim and Morontia Companions they are defined as positive - or active, and negative - or passive. Such dual associations greatly enhance versatility and overcome innate limitations-as do some triune associations in the Paradise-Havona system.

(84:6.6) Men and women need each other in morontia and spiritual life as well as in mortality. Differences in outlook between the sexes persist after the first life, throughout the ascension in the local universe and the superuniverse. And even in Havona these wanderers, who were once man and wife, will help each other as before in their ascent to Heaven. Never, even in the Graduate Corps, will the metamorphosis of a being go so far as to erase those personality tendencies that people call masculine and feminine. These two varieties of man will increase, stimulate, enthuse, and support each other; they will always depend on mutual cooperation in solving complex cosmic problems and overcoming diverse cosmic difficulties.

Point 21. Self-indulgence is a huge danger to family life.

(84:8.1) The great danger to family life is the threatening spread of self-indulgence, the modern obsession with obtaining pleasure. Once the basis of marriage was the economic motive; sexual attraction was of secondary importance. A marriage based on self-provision led to the preservation of the species and at the same time to the provision of one of the most desirable forms of self-enjoyment. Marriage is the only institution of human society which embraces all three great drives of life.

Point 22. The obsession with pleasure threatens the whole social institution, especially the family.

(84:8.2) Property was originally the primary institution of self-provision, and marriage functioned as the sole institution for the preservation of the species. Although the enjoyment of food, games, and humor, along with occasional amorous consolations, were means of satisfying personal desires, we must state that evolving manners never created a separate institution for self-indulgence. It is the absence of specialized methods of obtaining pleasure that has caused all human institutions to be so consumed by the pursuit of pleasure. The accumulation of property becomes a method of even greater self-enjoyment, and marriage is often seen only as a means of obtaining pleasure. This excess, this widespread mania for pleasure, is now proving to be the greatest danger of all that ever loomed over the social evolutionary institution of the family, the domestic hearth.

Point 23. The main pleasures should be games, humor and food, not sexual pleasures.

(84:8.3) The violet race supplemented the empirical experience of humanity with a new and not fully realized quality - a playful instinct combined with a sense of humor. These qualities were to some extent inherent in the Sangic races and the Andonites, but Adamic heredity raised this primitive inclination to the level of a potential source of pleasure, a new, elevated form of self-enjoyment. Besides quenching hunger, the main type of self-enjoyment is sexual gratification, and this type of sensual pleasure was greatly enhanced by the mixing of the Sangika races with the Anditas.

Point H. Religion and fear

Point 1. Fear, ignorance and worship.

(85:0.4) At one time or another, mortal man worshiped everything on earth, including himself. Moreover, he worshiped anything he could imagine in heaven or under the surface of the earth. Primitive man feared the manifestation of powers; he worshiped every natural phenomenon he could not understand. Observations of mighty natural forces such as storms, floods, earthquakes, landslides, volcanoes, fires, heat and cold made a huge impression on the evolving human consciousness. Until now, the inexplicable phenomena occurring in life are called "acts of God" and "mysterious commandments of fate".

Point 2. The role of fear, uncertainty and the tendency to gamble.

(86:1.4) Primitive man lived in uncertainty and constant fear of chance - failure. Life was a game of chance, a game of chance. It is no wonder that partially civilized people still believe in chance and show a deep-rooted propensity for gambling. Primitive man vacillated between two powerful drives - the passionate desire to get something for nothing and the fear of getting nothing for something. And this gambling of life was the chief attraction of the barbarian, which captivated his reason.

Point 3. The secret of natural death contributed to the emergence of religions among primitive people.

(86:3.1) For evolving man, death was a supreme upheaval, the most mysterious combination of chance and mystery. It was not the sanctity of life, but the shock of death that inspired fear and became a powerful impetus to the development of religion. The usual cause of death among savages was violence, so non-violent death became an increasingly secret. Death as a natural and expected outcome was incomprehensible to the self-consciousness of primitive people, and it took many centuries before man realized its inevitability.

Point 4. For ancient man, life was a given, considering death a punishment.

(86:3.2) Ancient man took life for granted, regarding death as some kind of punishment. All peoples have their own legends about people who have passed over death - the experience of the early attitude towards death. There already existed in the mind of man a vague idea of an indefinite and disorganized world of spirits-a region from which everything unattainable in human life emerged, and death was added to this long list of inexplicable phenomena.

Point 5. Human illness and natural death were believed to occur under the influence of spirits.

(86:3.3) At first it was believed that all human disease and natural death occurred under the influence of spirits. Even today, some civilized peoples assume that diseases are caused by the "devil" and seek healing in religious rites. Subsequent and more elaborate theological systems as before attributed death to the action of the spirit world; all this led to the emergence of such doctrines as original sin and the fall of man.

Point 6. Concept of salvation from death.

(86:4.7) Ancient man had no conception of hell or future punishments. For the savage, the future life was just as this had been, barring all mishaps. Later, the idea of the different fate of good and bad souls - of heaven and hell - appeared. But in connection with the fact that, in the opinion of the ancients, a person entered the next life as soon as he left this one, they saw no sense in aging and decrepitude. The old people preferred to kill them when they became too weak.

(86:4.8) Almost every group had its own idea of the fate of the ghost-soul. The Greeks believed that weak people had weak souls. So they invented Hell - the place where such anemic souls are taken. Such flimsy entities were also thought to cast shorter shadows. The early Andites believed that their souls returned to the ancestral homeland. The Chinese and Egyptians once believed that the soul and body remained together. Among the Egyptians, this manifested itself in the careful arrangement of tombs and in the efforts to preserve the bodies. Even modern humans strive to stop the decomposition of corpses. In the ideas of the ancient Jews, the disembodied counterpart of man went to Sheol, from where he could no longer return to the world of the living. This was indeed an important step forward in the doctrine of the evolution of souls.

Point 7. Ancient man's belief in ghosts and spirits led to superstition and formed the basis of religion until the time of revelation.

(86:6.2) Even at the earliest stage of human history, the entities of the imaginary world of ghosts and spirits received universal recognition, and the resulting imaginary world of spirits became one of the driving forces of primitive society. With the emergence of this new factor in human thinking and behavior, the entire intellectual and moral life of mankind changed.

(86:6.3) The fear of mortal man filled this illusory and ignorant assumption with all subsequent superstitions and the whole religion of primitive peoples. Until the revelation of God, this was the only religion of man, and to this day many peoples have only this primitive evolutionary religion.

Point 8. To the savage, religion was an insurance against misfortune.

(86:7.1) The savage felt a need for safety, and therefore readily paid burdensome premiums in the form of fear, superstition, terror, and offerings to the priests on his insurance policy-magical misfortune insurance. Primitive religion was but an insurance premium against the perils of forest life; civilized man pays material contributions insuring against accidents in production and the vicissitudes of modern life.

Point I. Cult and Priests

Point 1. Origin, nature, mission of cults.

(87:7.1) The viability of the cult type of social organization was explained by the fact that it provided the symbolism necessary to preserve and promote moral views and religious tenets. The cult grew out of the traditions of the "ancient clans" and was perpetuated as a recognized institution; all clans profess some form of cult. Every inspiring ideal strives to acquire a symbolism that perpetuates it - to find a method of manifestation in culture that would ensure its existence and expand the possibilities for its realization. And the cult achieves this at the expense of promoting and gratifying the senses.

Point 2. Good and Bad Related to Cults.

(87:7.2) Ever since the dawn of civilization every attractive movement in social culture or development of religion has created a ritual, a symbolic rite. The less conscious was the development leading to the emergence of a ritual, the more strongly did it bind its adherents to itself. The cult preserved views and satisfied emotions, but it was always the greatest obstacle in the way of social reformation and spiritual growth.

Point 3. Notwithstanding that the cult invariably retarded social progress, it is unfortunate that so many modern people who believe in moral norms and spiritual ideals do not have at their disposal an adequate symbolism - the cult, giving mutual support, that which would give them a sense of empathy.

(87:7.3) But a religious cult is impossible to invent; it must arise. No two groups with identical cults exist if their rituals are not reduced to a single standard by the willful decision of the authorities.

Point 4. The effective Christian cult has lost many of its fundamental ideas.

(87:7.4) The early Christian cult was the most effective, attractive, and enduring of all rituals ever created or invented. But in the age of science its value has been largely destroyed by the destruction of so many of its original founding principles. The Christian cult was weakened by the loss of many fundamental ideas.

Point 5. In the past man tried to do magic, this is now achieved by science.

(88:4.1) Civilized man vigorously sets about solving the problem of the real environment by means of science; the savage tried to solve the real problems of the illusory environment of the spirits with the help of magic. Magic was a method of manipulating the imaginary environment of spirits whose machinations endlessly explained the inexplicable. It was an art of obtaining the voluntary cooperation of spirits, and also of coercing them into assistance by the use of fetishes or other, more powerful spirits.

Point 6. Magic evolves into science.

(88:6.5) Magic was that side branch of the tree of evolutionary religion which in time bore the fruits of the scientific age. Belief in astrology led to the development of astronomy, belief in the Philosopher's Stone to the art of metalworking, while belief in magical numbers created mathematics.

Point 7. The technique of the ritual was very important, therefore the clergy played a primary role.

(90:5.1) The essence of ritual is the perfection of its performance; among savages it must be performed with absolute precision. Only a rite performed according to all the rules has such power that it can subdue the spirits. If the ritual is imperfect, it is only capable of provoking the anger and resentment of the gods. Insofar as man's slowly developing reason suggested that the manner in which the ritual was performed was a decisive factor in its effectiveness, sooner or later the ancient shamans had to become a clergy preparing the leadership of scrupulous rites. Thus, for tens of thousands of years, endless rituals hindered the development of society. This curse of civilization with an intolerable burden burdened every step of life, every endeavor of the human race.

Point 8. Ritual sanctifies custom, perpetuates myth, and gives grandeur to religious observance.

(90:5.2) Ritual is a way of consecrating custom; rituals lead to the creation and perpetuation of myths and also help to preserve social and religious customs. On the other hand, the rituals themselves arose from myths. Rituals are often social in the beginning, then economic, and finally acquire the sanctity and grandeur of a religious rite. The practice of ritual can be personal or group - or both, as exemplified by prayers, dance and drama.

Point 9. Clergy held back science, hindered spiritual advancement, but helped to stabilize civilization and improve culture.

(90:5.7) The clergy have done much to hold back the development of science and hinder spiritual progress; on the other hand, it helped to strengthen civilization and improve some areas of culture. But many modern ministers have ceased to lead the ritual of worship before God, switching their attention to theology - the attempt to define God.

(90:5.8) The clergy have undoubtedly been a stone around the neck of mankind, but the importance of true religious leaders in pointing the way to higher and better realities is inestimable.

Point II. Preservation of civilization

Point A. The formation of the civilization that is on Urantia is determined by the following main factors:

(81:6.3) **1.** The natural conditions. The nature and degree of development of material civilization is largely determined by the available natural resources. Climate, weather, numerous physical conditions are essential factors in the development of culture.

(81:6.6) **2.** The means of production. Culture never develops in conditions of poverty; leisure is necessary for the progress of civilization. In the absence of material wealth, the individual is capable of developing a character of moral and spiritual value, but a cultural civilization is formed only in such conditions of material prosperity as favor leisure combined with ambition.

(81:6.8) **3.** Scientific knowledge. The material development of civilization begins only with the accumulation of scientific data. After the invention of the bow and arrow and the appearance of draft animals, it was a long time before man learned to use wind and water, and after them steam and electricity. Yet, albeit slowly, the tools of civilization were being perfected. After weaving, pottery, animal domestication and metalworking came writing and printing.

(81:6.9) Knowledge is power. Invention always precedes the acceleration of the development of culture on a world scale. Science and invention benefited most from the printing press, and the interaction of all these types of cultural and inventive activity greatly accelerated the progress of culture.

(81:6.11) **4.** Human resources. It takes people to spread civilization. All other things being equal, the civilization of the great nation will always prevail over the civilization of the small nation. Therefore, if the number of the population does not reach a certain level, then this prevents the full national self-assertion, but there is a certain limit in the growth of the population, if it is exceeded, the growth becomes harmful. The increase in the number of the population above the optimal level of land provision either lowers the standard of living or immediately expands the territorial limits by way of peaceful penetration or military invasion, forcible occupation.

(81:6.12) You are sometimes shocked by the devastation to which war results, but you should realize the necessity of the appearance of a greater number of the dead, which enables you to provide ample conditions for social and moral development; with such planetary fertility you are soon in danger of facing the acute problem of overpopulation. Most habitable worlds are not large. Urantia is a typical world, perhaps a bit smaller than average. Keeping numbers within optimal limits enhances culture and prevents war. Wise is that nation that knows when to stop its growth.

(81:6.14) **5.** The efficiency of material resources. Much depends on the wise use of natural resources, scientific knowledge, means of production and human capabilities. A major factor in early civilization was coercion used by wise rulers; civilization was literally imposed on primitive people by their more advanced contemporaries. This world was largely ruled by well organized and highly developed minorities.

(81:6.15) Power is not the same as rightness, but history was indeed created and is created by means of power. Only recently has Urantia reached that stage where society is ready to discuss the ethical side of power and law.

(81:6.16) **6.** The effectiveness of language. The spread of civilization is impossible without language. A living and developing language ensures the growth of civilized thinking and planning. Great progress was made in the evolution of language in ancient times. Today there is a great need for further development of language to facilitate the expression of evolving thought.

(81:6.20) **7.** The efficiency of mechanical devices. The progress of civilization is inextricably linked to the development and availability of guns, machinery and distribution channels. Advanced guns, original and efficient machines determine the survival of rival groups in the conditions of advancing civilization.

(81:6.23) **8.** The Character of Enlighteners. Social heritage allows a person to rely on all predecessors who have contributed to the treasury of culture and knowledge. The most important role in passing the torch of culture to the next generation remains with the family. Then comes leisure and social life, after them school, which is nevertheless just as necessary for a complex highly organized society.

(81:6.26) **9.** Human ideals. The ideals of a generation chart the paths that determine the destinies of immediate descendants. The quality of public educators determines the movement of civilization forward or backward. The institutions of family, church, and school of one generation predetermine the characteristic tendency of the succeeding generation. The moral and spiritual impulse of a race or nation largely determines the rate of development of the culture of that civilization.

(81:6.29) **10.** Coordination of specialists. Of great importance for the development of civilization was the early division of labor and its later consequence - specialization. At present, society depends on the effective coordination of specialists. The development of society forces to look for ways for their interaction.

(81:6.31) **11.** Employment methods. The next era in the development of society will become the embodiment of better and more effective interaction and coordination in the conditions of ever-growing and branching specialization. And with the emergence of new forms of work, it is necessary to find some way to direct people to the appropriate jobs. Machine manufacturing is not the only cause of unemployment among the civilized peoples of

Urantia. The problem of employment deepens the complexity of the economic system and the increasing production and occupational specialization.

(81:6.34) **12.** Willingness to cooperate. One of the main obstacles to the progress of human society is the conflict between the interests and well-being of larger and more specialized groups and smaller, antisocial human groups standing in opposing positions, not to mention individual antisocial individuals.

(81:6.36) The preservation of world civilization depends on the ability of men to learn to live together in peace and brotherhood. Without effective coordination, industrial civilization is threatened by the dangers inherent in ultra-specialization: uniformity, limitation, and the tendency to breed mistrust and suspicion.

(81:6.37) **13.** The effective and wise leadership. Civilization depends too much on the presence of the inspiring and effective spirit of collectivism. Ten men will do no more good than one, if, lifting a great load, they do not lift it together - at the same time. And such joint work - social interaction - depends on the leaders. Both in the past and today, cultural civilization was based on the reasonable cooperation of citizens with wise and progressive leaders; and until man reaches higher levels of development, civilization will depend on the presence of intelligent and energetic leaders.

(81:6.39) **14.** Social changes. Society is not a divine institution; it is a phenomenon of gradual evolution; the development of civilization always slows down when its leaders are slow to implement in society the changes that allow them to keep pace with the scientific development of the age. Nevertheless, we should not despise the old simply because it is old, nor should we unconditionally accept a new idea simply because it is unusual and new.

(81:6.41) **15.** The prevention of collapse in the transition period. Society is the result of centuries of trial and error; it is that which has been preserved as a result of selective adaptation and adjustment in the course of the successive stages in the development of mankind-his age-long rise from the level of the animal to the human levels of planetary status. The greatest danger to any civilization - at any given moment - is the danger of collapse in the transition from the obsolete methods of the past to the new and better but untested procedures of the future.

Point B. Education

Point 1. Purpose and function of education in the ideal state.

(71:7.1) At the foundation of a stable state lies culture; it is dominated by ideals; they are driven by service. The purpose of education should be the acquisition of skills, the mastery of wisdom, the unfolding of individuality and the attainment of spiritual values.

(71:7.2) In the ideal state, education continues throughout life, and at the appropriate time philosophy becomes the main occupation. The citizens of such a state seek wisdom as a method of deepening the attainment of the meaning of human relationships, the meaning of realities, the grandeur of values, the goals of life, and the heights of cosmic purpose.

(71:7.5) Education is a science of living. It must continue throughout life, in order that mankind may gradually rise to the successively increasing levels accessible to mortal wisdom:

(71:7.6) **1.** The knowledge of things.

(71:7.7) **2.** The Awareness of Meanings.

(71:7.8) **3.** The understanding of values.

(71:7.9) **4.** The nobility of labor is duty.

(71:7.10) **5.** The motivation of purpose is morality.

(71:7.11) **6.** Love of service is character.

(71:7.12) **7.** Cosmic intuition is spiritual insight.