

Subject: Lucifer. Part 4.
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This shows how the early people on Earth were taught.

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These guardians of health also sought to introduce handshaking in substitution for saliva exchange or b-ood drinking as a seal of personal friendship and as a token of group loyalty. But when out from under the compelling pressure of the teachings of their superior leaders, these primitive peoples were not slow in reverting to their former health-destroying and d-sease-breeding practices of ignorance and superstition.

The planetary council on art and science.

This corps did much to improve the industrial technique of early man and to elevate his concepts of beauty. Their leader was Mek. Art and science were at a low ebb throughout the world, but the rudiments of physics and chemistry were taught the Dalamatians. Pottery was advanced, decorative arts were all improved, and the ideals of human beauty were greatly enhanced. But music made little progress until after the arrival of the violet r-ce. These primitive men would not consent to experiment with steam power, notwithstanding the repeated urgings of their teachers; never could they overcome their great fear of the explosive power of confined steam. They were, however, finally persuaded to work with metals and fire, although a piece of red-hot metal was a terrorizing object to early man.

Mek did a great deal to advance the culture of the Andonites and to improve the art of the blue man. A blend of the blue man with the Andon stock produced an artistically gifted type, and many of them became master sculptors. They did not work in stone or marble, but their works of clay, hardened by baking, adorned the gardens of Dalamatia.

Great progress was made in the home arts, most of which were lost in the long and dark ages of r-bellion, never to be rediscovered until modern times.

The governors of advanced tribal relations.

This was the group intrusted with the work of bringing human society up to the level of statehood. Their chief was Tut. These leaders contributed much to bringing about intertribal marriages. They fostered courtship and marriage after due deliberation and full opportunity to become acquainted. The purely military w-r dances were refined and made to serve valuable social ends. Many competitive games were introduced, but these ancient folk were a serious people; little humor graced these early tribes. Few of these practices survived the subsequent disintegration of planetary insurrection.

Tut and his associates labored to promote group associations of a peaceful nature, to regulate and humanize wa-fare, to co-ordinate intertribal relations, and to improve tribal go-ernments. In the vicinity of Dalamatia there developed a more advanced culture, and these improved social relations were very helpful in influencing more remote tribes. But the pattern of civilization prevailing at the Prince's headquarters was quite different from the barbaric society evo-ving elsewhere, just as the twentieth-century society of Capetown, South Africa, is totally unlike the crude culture of the diminutive Bushmen to the north.

The supreme court of tribal co-ordination and r-cial co-operation. This supreme council was directed by Van and was the court of appeals for all of the other nine special commissions charged with the supervision of human affairs. This council was one of wide function, being intrusted with all matters of earthly concern which were not specifically asigned

to the other groups. This selected corps had been approved by the Constellation Fathers of Edentia before they were authorized to assume the functions of the supreme court of Urantia.

The Prince's Reign

The degree of a world's culture is measured by the social heritage of its native beings, and the rate of cultural expansion is wholly determined by the ability of its inhabitants to comprehend new and advanced ideas.

Slavery to tradition produces stability and co-operation by sentimentally linking the past with the present, but it likewise stifles initiative and enslaves the creative powers of the personality. The whole world was caught in the stalemate of tradition-bound mores when the Caligastia one hundred arrived and began the proclamation of the new g-spel of individual initiative within the social groups of that day. But this beneficent rule was so soon interrupted that the ra-es never have been wholly liberated from the slavery of custom; fashion still unduly dominates Urantia.

The Caligastia one hundred graduates of the Satania mansion worlds well knew the arts and culture of Jerusem, but such knowledge is nearly valueless on a barbaric planet populated by primitive humans. These wise beings knew better than to undertake the sudden transformation, or the en masse uplifting, of the primitive -aces of that day. They well understood the slow evol-tion of the human species, and they wisely refrained from any radical attempts at modifying man's mode of life on earth.

Each of the ten planetary commissions set about slowly and naturally to advance the interests intrusted to them. Their plan consisted in attracting the best minds of the surrounding tribes and, after training them, sending them back to their people as emissaries of social uplift.

Foreign emissaries were never sent to a r-ce except upon the specific request of that people. Those who labored for the uplift and advancement of a given tribe or ra-e were always natives of that tribe or rac-. The one hundred would not attempt to impose the habits and mores of even a superior -ace upon another tribe. Always they patiently worked to uplift and advance the time-tried mores of each r-ce. The simple folk of Urantia brought their social customs to Dalamatia, not to exchange them for new and better practices, but to have them uplifted by contact with a higher culture and by association with superior minds. The process was slow but very effectual.

The Dalamatia teachers sought to add conscious social selection to the purely natural selection of biologic ev-lution. They did not derange human society, but they did markedly accelerate its normal and natural evolu-ion. Their motive was progression by evoluti-n and not revol-tion by rev-lation. The human ra-e had spent ages in acquiring the little reli-ion and morals it had, and these supermen knew better than to rob mankind of these few advances by the confusion and dismay which always result when enlightened and superior beings undertake to uplift the backward rac-s by overteaching and overenlightenment.

When C-ristian missionaries go into the heart of Africa, where sons and daughters are supposed to remain under the control and direction of their parents throughout the lifetime of the parents, they only bring about confusion and the breakdown of all authority when they seek, in a single generation, to supplant this practice by teaching that these children should be free from all parental restraint after they have attained the age of twenty-one.

7. Life in Dalamatia

The Prince's headquarters, though exquisitely beautiful and designed to awe the primitive men of that age, was altogether modest. The buildings were not especially large as it was the motive of these imported teachers to encourage the eventual development of agriculture through the introduction of animal husbandry. The land provision within the city walls was sufficient to provide for pasturage and gardening for the support of a population of about twenty thousand.

The interiors of the central temple of worship and the ten council mansions of the supervising groups of supermen were indeed beautiful works of art. And while the residential buildings were models of neatness and cleanliness, everything was very simple and altogether primitive in comparison with later-day developments.

At this headquarters of culture no methods were employed which did not naturally belong on Urantia.

The Prince's corporeal staff presided over simple and exemplary abodes which they maintained as homes designed to inspire and favorably impress the student observers sojourning at the world's social center and educational headquarters.

The definite order of family life and the living of one family together in one residence of comparatively settled location date from these times of Dalamatia and were chiefly due to the example and teachings of the one hundred and their pupils. The home as a social unit never became a success until the supermen and superwomen of Dalamatia led mankind to love and plan for their grandchildren and their grandchildren's children. Savage man loves his child, but civilized man loves also his grandchild.

The Prince's staff lived together as fathers and mothers. True, they had no children of their own, but the fifty pattern homes of Dalamatia never sheltered less than five hundred adopted little ones assembled from the superior families of the Andonic and Sangik ra-es; many of these children were orphans. They were favored with the discipline and training of these superparents; and then, after three years in the schools of the Prince (they entered from thirteen to fifteen), they were eligible for marriage and ready to receive their commissions as emissaries of the Prince to the needy tribes of their respective rac-s.

Fad sponsored the Dalamatia plan of teaching that was carried out as an industrial school in which the pupils learned by doing, and through which they worked their way by the daily performance of useful tasks.

Part 4.

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