

Subject: Meeting At Ralph's House.

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Newsgroups: alt.conspiracy.area-51

Subject: Meeting At Ralph's House.

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From:
ralph@goldrush.com

Hi All

I slipped up and didn't announce the meeting at 11545 Yankee Hill Rd, above the swimming pool, within Marble Quarry RV Park. Stop at the office to get direction as to where to park. We will read Paper 68 of the Urantia Book in the morning, and after the noonish break (bring a brown bagger), we will have dowsing excercises. If you have a UB, bring it, and a copy of Letter To Robin and a pendulum. I have loaners.

.....Here is paper 68.

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Subject: Paper 68 - The Dawn of Civilization | Urantia Book | Urantia Foundation
Paper 68
The Dawn of Civilization
68:0.1

THIS is the beginning of the narrative of the long, long forward struggle of the human species from a status that was little better than an animal existence, through the intervening ages, and down to the later times when a real, though imperfect, civilization had evolved among the higher races of mankind.
(763.2) 68:0.2

Civilization is a racial acquirement; it is not biologically inherent; hence must all children be reared in an environment of culture, while each succeeding generation of youth must receive anew its education. The superior qualities of civilization scientific, philosophic, and religious are not transmitted from one generation to another by direct inheritance. These cultural achievements are preserved only by the enlightened conservation of social inheritance.

The evolution of the co-operative order was initiated by the Dalamatia teachers, and for three hundred thousand years mankind was nurtured in the idea of group activities. The blue man most of all profited by these early social teachings, the red man to some extent, and the black man least of all. In more recent times the yellow race and the white race have presented the most advanced social development on Urantia.

1. Protective Socialization
When brought closely together, men often learn to like one another, but primitive man was not naturally overflowing with the spirit of brotherly feeling and the desire for social contact with his fellows. Rather did the early races learn by sad experience that in union there is strength and it is this lack of natural brotherly attraction that now stands in the way of immediate realization of the brotherhood of man on Urantia.

Association early became the price of survival. The lone man was helpless unless he bore a tribal mark which testified that he belonged to a group which would certainly avenge any assault made upon him. Even in the days of Cain it was fatal to go abroad alone without some mark of group association. Civilization has become man's insurance against violent death, while the premiums are paid by submission to society's numerous law demands.

Primitive society was thus founded on the reciprocity of necessity and on the enhanced safety of association. And human society has evolved in age-long cycles as a result of this isolation fear and by means of reluctant co-operation.

Primitive human beings early learned that groups are vastly greater and stronger than the mere sum of their individual units. One hundred men united and working in unison can move a great stone; a score of well-trained guardians of the peace can restrain an angry mob. And so society was born, not of mere association of numbers, but rather as a result of the organization of intelligent co-operators. But co-operation is not a natural trait of man; he learns to co-operate first through fear and then later because he discovers it is most beneficial in meeting the difficulties of time and guarding against the supposed perils of eternity.

The peoples who thus early organized themselves into a primitive society became more successful in their attacks on nature as well as in defense against their fellows; they possessed greater survival possibilities; hence has civilization steadily progressed on Urantia, notwithstanding its many setbacks. And it is only because of the enhancement of survival value in association that man's many blunders have thus far failed to stop or destroy human civilization.

(JW I will now have to obandone the word wrap of this so I can get this in the e-mail before this meeting happens.)

That contemporary cultural society is a rather recent phenomenon is well shown by the present-day survival of such primitive social conditions as characterize the Australian natives and the Bushmen and Pygmies of Africa. Among these backward peoples may be observed something of the early group hostility, personal suspicion, and other highly antisocial traits which were so characteristic of all primitive races. These miserable remnants of the nonsocial peoples of ancient times bear eloquent testimony to the fact that the natural individualistic tendency of man cannot successfully compete with the more potent and powerful organizations and associations of social progression. These backward and suspicious antisocial races that speak a different dialect every forty or fifty miles illustrate what a world you might now be living in but for the combined teaching of the corporeal staff of the Planetary Prince and the later labors of the Adamic group of racial uplifters.

The modern phrase, back to nature, is a delusion of ignorance, a belief in the reality of the onetime fictitious golden age. The only basis for the legend of the golden age is the historic fact of Dalamatia and Eden. But these improved societies were far from the realization of utopian dreams.

2. Factors in Social Progression

Civilized society is the result of man's early efforts to overcome his dislike of isolation. But this does not necessarily signify mutual affection, and the present turbulent state of certain primitive groups well illustrates what the early tribes came up through. But though the individuals of a civilization may collide with each other and struggle against one another, and though civilization itself may appear to be an inconsistent mass of striving and struggling, it does evidence earnest striving, not the deadly monotony of stagnation.

While the level of intelligence has contributed considerably to the rate of cultural progress, society is essentially designed to lessen the risk element in the individual's mode of living, and it has progressed just as fast as it has

succeeded in lessening pain and increasing the pleasure element in life. Thus does the whole social body push on slowly toward the goal of destiny extinction or survival depending on whether that goal is self-maintenance or self-gratification. Self-maintenance originates society, while excessive self-gratification destroys civilization.

Society is concerned with self-perpetuation, self-maintenance, and self-gratification, but human self-realization is worthy of becoming the immediate goal of many cultural groups.

The herd instinct in natural man is hardly sufficient to account for the development of such a social organization as now exists on Urantia. Though this innate gregarious propensity lies at the bottom of human society, much of man's sociability is an acquirement. Two great influences which contributed to the early association of human beings were food hunger and sex love; these instinctive urges man shares with the animal world. Two other emotions which drove human beings together and held them together were vanity and fear, more particularly ghost fear.

History is but the record of man's age-long food struggle. Primitive man only thought when he was hungry; food saving was his first self-denial, self-discipline. With the growth of society, food hunger ceased to be the only incentive for mutual association. Numerous other sorts of hunger, the realization of various needs, all led to the closer association of mankind. But today society is top-heavy with the overgrowth of supposed human needs. Occidental civilization of the twentieth century groans wearily under the tremendous overload of luxury and the inordinate multiplication of human desires and longings. Modern society is enduring the strain of one of its most dangerous phases of far-flung interassociation and highly complicated interdependence.

Hunger, vanity, and ghost fear were continuous in their social pressure, but sex gratification was transient and spasmodic. The sex urge alone did not impel primitive men and women to assume the heavy burdens of home maintenance. The early home was founded upon the sex restlessness of the male when deprived of frequent gratification and upon that devoted mother love of the human female, which in measure she shares with the females of all the higher animals. The presence of a helpless baby determined the early differentiation of male and female activities; the woman had to maintain a settled residence where she could cultivate the soil. And from earliest times, where woman has always been regarded as the home.

Woman thus early became indispensable to the evolving social scheme, not so much because of the fleeting sex passion as in consequence of food requirement; she was an essential partner in self-maintenance. She was a food provider, a beast of burden, and a companion who would stand great abuse without violent resentment, and in addition to all of these desirable traits, she was an ever-present means of sex gratification.

Almost

everything of lasting value in civilization has its roots in the family.
The family was the first successful peace group, the man and woman learning how to adjust their antagonisms while at the same time teaching the pursuits of peace to their children.
The function of marriage in evolution is the insurance of race survival, not merely the realization of personal happiness; self-maintenance and self-perpetuation are the real objects of the home. Self-gratification is incidental and not essential except as an incentive insuring sex association.

(JW This is all the paper 68 I have recorded so far.)

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