

Subject: Ralph's House On Saturday.

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Date: 06/08/2011, 05:59

Newsgroups: alt.conspiracy.area-51

Subject: Ralph's House On Saturday.
Aug. 5, 2011.

Ralph Squire will be having regular meeting at his house Tomorrow
Aug. 6, 2011.

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The next meeting at my house will be on Saturday,
Aug. 6, 2011. Beginning at 10:00 am, we will read Paper 69
of the Urantia Book. Following lunch (bring a brown
bagger), we will engage in dowsing exercises. Bring
your copy of the UB and Letter To Robin, and a
pendulum. I have extras if you forget them.

John Winston. johnfw@mlode.com

Now here is some of the Unrantia Book, Letter number 69.
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The Urantia Book
Paper 69

Primitive Human Institutions
(772.1) 69:0.1

EMOTIONALLY, man transcends his animal ancestors in his ability to
appreciate humor, art, and religion. Socially, man exhibits his superiority
in that he is a toolmaker, a communicator, and an institution builder.

When human beings long maintain social groups, such aggregations always
result in the creation of certain activity trends which culminate in
institutionalization. Most of man's institutions have proved to be
laborsaving while at the same time contributing something to the
enhancement of group security.

Civilized man takes great pride in the character, stability, and continuity
of his established institutions, but all human institutions are merely the
accumulated mores of the past as they have been conserved by taboos
and dignified by religion.
Such legacies become traditions, and traditions ultimately metamorphose
into conventions.

1. Basic Human Institutions

All human institutions minister to some social need, past or present,
notwithstanding that their overdevelopment unfailingly detracts from
the worth-whileness of the individual in that personality is overshadowed
and initiative is diminished. Man should control his institutions rather
than permit himself to be dominated by these creations of advancing
civilization.

Human institutions are of three general classes:

1. The institutions of self-maintenance. These institutions embrace those
practices growing out of food hunger and its associated instincts of
self-preservation. They include industry, property, war for gain, and
all the regulative machinery of society. Sooner or later the fear instinct
fosters the establishment of these institutions of survival by means of
taboo, convention, and religious sanction. But fear, ignorance, and
superstition have played a prominent part in the early origin and
subsequent development of all human institutions.

2. The institutions of self-perpetuation. These are the establishments
of society growing out of sexual hunger, maternal instinct, and the higher
tender emotions of the races. They embrace the social safeguards
of the home and the school, of family life, education, ethics, and
religion. They include marriage customs, warfare for defense, and home
building.

3. The institutions of self-gratification. These are the practices growing
out of vanity proclivities and pride emotions; and they embrace customs in

dress and personal adornment, social usages, -ar for glory, dancing, amusement, games, and other phases of sensual gratification. But civilization has never evolved distinctive institutions of self-gratification.

These three groups of social practices are intimately interrelated and minutely interdependent the one upon the other. On Urantia they represent a complex organization which functions as a single social mechanism.

2. The Dawn of Industry

Primitive industry slowly grew up as an insurance against the terrors of famine. Early in his existence man began to draw lessons from some of the animals that, during a harvest of plenty, store up food against the days of scarcity.

Before the dawn of early frugality and primitive industry the lot of the average tribe was one of destitution and real suffering. Early man had to compete with the whole animal world for his food. Competition-gravity ever pulls man down toward the beast level; poverty is his natural and tyrannical estate. Wealth is not a natural gift; it results from labor, knowledge, and organization.

Primitive man was not slow to recognize the advantages of association. Association led to organization, and the first result of organization was division of labor, with its immediate saving of time and materials. These specializations of labor arose by adaptation to pressure pursuing the paths of lessened resistance. Primitive savages never did any real work cheerfully or willingly. With them conformity was due to the coercion of necessity.

Primitive man disliked hard work, and he would not hurry unless confronted by grave danger. The time element in labor, the idea of doing a given task within a certain time limit, is entirely a modern notion. The ancients were never rushed. It was the double demands of the intense struggle for existence and of the ever-advancing standards of living that drove the naturally inactive races of early man into avenues of industry.

Labor, the efforts of design, distinguishes man from the beast, whose exertions are largely instinctive. The necessity for labor is man's paramount blessing. The Princes staff all worked; they did much to ennoble physical labor on Urantia. Adam was a gardener; the God of the H-brews labored - he was the creator and upholder of all things. The Hebrews were the first tribe to put a supreme premium on industry; they were the first people to decree that he who does not work shall not eat. But many of the religions of the world reverted to the early ideal of idleness. Jupiter was a reveler, and Buddha became a reflective devotee of leisure.

The Sangik tribes were fairly industrious when residing away from the tropics. But there was a long, long struggle between the lazy devotees of magic and the apostles of work those who exercised foresight.

The first human foresight was directed toward the preservation of fire, water, and food. But primitive man was a natural-born gambler; he always wanted to get something for nothing, and all too often during these early times the success which accrued from patient practice was attributed to charms. Magic was slow to give way before foresight, self-denial, and industry.

3. The Specialization of Labor

The divisions of labor in primitive society were determined first by natural, and then by social, circumstances. The early order of specialization in labor was:

1. Specialization based on sex. Woman's work was derived from the selective presence of the child; women naturally love babies more than men do. Thus woman became the routine worker, while man became the hunter and fighter, engaging in accentuated periods of work and rest.

All down through the ages the taboos have operated to keep woman strictly in her own field. Man has most selfishly chosen the more agreeable work, leaving the routine drudgery to woman. Man has always been ashamed to do woman's work, but woman has never shown any reluctance to doing man's work. But strange to record, both men and women have always worked together in building and furnishing the home.

2. Modification consequent upon age and disease. These differences

determined the next division of labor. The old men and cripples were early set to work making tools and weapons. They were later assigned to building irrigation works.

3. Differentiation based on religion. The medicine men were the first human beings to be exempted from physical toil; they were the pioneer professional class. The smiths were a small group who competed with the medicine men as m-gicians. Their skill in working with metals made the people afraid of them. The w-ite smiths and the b-ack smiths gave origin to the early beliefs in wh-te and bl-ck ma-ic. And this belief later became involved in the superstition of good and bad g-osts, good and bad spi-its.

Smiths were the first nonr-ligious group to enjoy special privileges. They were regarded as neutrals during w-r, and this extra leisure led to their becoming, as a class, the pol-ticians of primitive society. But through gross abuse of these privileges the smiths became universally h-ted, and the medicine men lost no time in fostering ha-red for their competitors. In this first contest between science and rel-gion, relig-on (superstition) won. After being driven out of the villages, the smiths maintained the first inns, public lodginghouses, on the outskirts of the settlements.

4. Mas-er and slave. The next differentiation of labor grew out of the relations of the conqueror to the conquered, and that meant the beginning of human slavery.

5. Differentiation based on diverse physical and mental endowments.

Further divisions of labor were favored by the inherent differences in men; all human beings are not born equal.

The early specialists in industry were the flint flakers and stone masons; -- see endnote U69_3_9 -- next came the smiths. Subsequently group specialization developed; whole families and clans dedicated themselves to certain sorts of labor. The origin of one of the earliest castes of priests, apart from the tribal medicine men, was due to the superstitious exaltation of a family of expert swordmakers.

http://www.urantia.org/en/urantia-book-standardized/TextStandardization.htm#U69_3_9

The first group specialists in industry were rock salt exporters and potters.

Women made the plain pottery and men the fancy. Among some tribes sewing and weaving were done by women, in others by the men.

The early traders were women; they were employed as s-ies, carrying on commerce as a side line.

Presently trade expanded, the women acting as intermediaries jobbers. Then came the merchant class, charging a commission, profit, for their services. Growth of group barter developed into commerce; and following the exchange of commodities came the exchange of skilled labor.

Part 1.

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