

**Subject:** Ralph's House On Saturday. Part 2 of 2.

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I just got back from Ralph's meeting and everyone had a good time. We got to talking about coming to Earth from the Pleiades and one person said to all of us that he himself was from the Pleiades and he recognized me as being from there. I then told him that some people before had told me the same thing.

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Growth of group barter developed into commerce; and following the exchange of commodities came the exchange of skilled labor.

#### 4. The Beginnings of Trade

Just as marriage by contract followed marriage by capture, so trade by barter followed seizure by raids. But a long period of piracy intervened between the early practices of silent barter and the later trade by modern exchange methods.

The first barter was conducted by armed traders who would leave their goods on a neutral spot. Women held the first markets; they were the earliest traders, and this was because they were the burden bearers; the men were warriors. Very early the trading counter was developed, a wall wide enough to prevent the traders reaching each other with weapons.

A fetish was used to stand guard over the deposits of goods for silent barter. Such market places were secure against theft; nothing would be removed except by barter or purchase; with a fetish on guard the goods were always safe. The early traders were scrupulously honest within their own tribes but regarded it as all right to cheat distant strangers. Even the early H-breeds recognized a separate code of ethics in their dealings with the gentiles.

For ages silent barter continued before men would meet, unarmed, on the sacred market place. These same market squares became the first places of sanctuary and in some countries were later known as cities of refuge. Any fugitive reaching the market place was safe and secure against attack.

The first weights were grains of wheat and other cereals. The first medium of exchange was a fish or a goat. Later the cow became a unit of barter.

Modern writing originated in the early trade records; the first literature of man was a trade-promotion document, a salt advertisement. Many of the earlier wars were fought over natural deposits, such as flint, salt, and metals. The first formal tribal treaty concerned the intertribalizing of a salt deposit. These treaty spots afforded opportunity for friendly and peaceful interchange of ideas and the intermingling of various tribes.

Writing progressed up through the stages of the message stick, knotted cords, picture writing, hieroglyphics, and wampum belts, to the early symbolic alphabets. Message sending evolved from the primitive smoke signal up through runners, animal riders, railroads, and airplanes, as well as telegraph, telephone, and wireless communication.

New ideas and better methods were carried around the inhabited world by the ancient traders. Commerce, linked with adventure, led to exploration and discovery. And all of these gave birth to transportation. Commerce has been the great civilizer through promoting the cross-fertilization of culture.

#### 5. The Beginnings of Capital

Capital is labor applied as a renunciation of the present in favor of the future. Savings represent a form of maintenance and survival insurance. Food hoarding developed self-control and created the first problems of capital and labor. The man who had food, provided

he could protect it from robbers, had a distinct advantage over the man who had no food.

The early banker was the valorous man of the tribe. He held the group treasures on deposit, while the entire clan would defend his hut in event of attack. Thus the accumulation of individual capital and group wealth immediately led to military organization. At first such precautions were designed to defend property against foreign raiders, but later on it became the custom to keep the military organization in practice by inaugurating raids on the property and wealth of neighboring tribes.

The basic urges which led to the accumulation of capital were:

1. Hunger associated with foresight. Food saving and preservation meant power and comfort for those who possessed sufficient foresight thus to provide for future needs. Food storage was adequate insurance against famine and disaster. And the entire body of primitive mores was really designed to help man subordinate the present to the future.
2. Love of family desire to provide for their wants. Capital represents the saving of property in spite of the pressure of the wants of today in order to insure against the demands of the future. A part of this future need may have to do with one's posterity.
3. Vanity longing to display one's property accumulations. Extra clothing was one of the first badges of distinction. Collection vanity early appealed to the pride of man.
4. Position eagerness to buy social and political prestige. There early sprang up a commercialized nobility, admission to which depended on the performance of some special service to royalty or was granted frankly for the payment of money.
5. Power the craving to be master. Treasure lending was carried on as a means of enslavement, one hundred per cent a year being the loan rate of these ancient times. The moneylenders made themselves kings by creating a standing army of debtors. Bond servants were among the earliest form of property to be accumulated, and in olden days debt slavery extended even to the control of the body after death.
6. Fear of the ghosts of the dead priest fees for protection. Men early began to give death presents to the priests with a view to having their property used to facilitate their progress through the next life. The priesthods thus became very rich; they were chief among ancient capitalists.
7. Sex urge the desire to buy one or more wives. Man's first form of trading was woman exchange; it long preceded horse trading. But never did the barter in sexes advance society; such traffic was and is a racial disgrace, for at one and the same time it hindered the development of family life and polluted the biologic fitness of superior peoples.
8. Numerous forms of self-gratification. Some sought wealth because it conferred power; others toiled for property because it meant ease. Early man (and some later-day ones) tended to squander his resources on luxury. Intoxicants and drugs intrigued the primitive races.

As civilization developed, men acquired new incentives for saving; new wants were rapidly added to the original food hunger. Poverty became so abhorred that only the rich were supposed to go direct to heaven when they died. Property became so highly valued that to give a pretentious feast would wipe a dishonor from one's name.

Accumulations of wealth early became the badge of social distinction. Individuals in certain tribes would accumulate property for years just to create an impression by burning it up on some holiday or by freely distributing it to fellow tribesmen. This made them great men. Even modern peoples revel in the lavish distribution of Christmas gifts, while rich men endow great institutions of philanthropy and learning. Man's technique varies, but his disposition remains quite unchanged.

But it is only fair to record that many an ancient rich man distributed much of his fortune because of the fear of being killed by those who coveted his treasures. Wealthy men commonly sacrificed scores of slaves to show disdain for wealth.

Though capital has tended to liberate man, it has greatly complicated his social and industrial organization. The abuse of capital by unfair capitalists does not destroy the fact that it is the basis of modern industrial society. Through capital and invention the present generation enjoys a higher degree of freedom than any that ever preceded it on earth. This is placed on record as a fact and not in justification of the many misuses of capital by thoughtless and selfish custodians.

#### 6. Fire in Relation to Civilization

Primitive society with its four divisions industrial, regulative, religious, and military rose through the instrumentality of fire, animals, slaves, and property.

Fire building, by a single bound, forever separated man from animal; it is the basic human invention, or discovery. Fire enabled man to stay on the ground at night as all animals are afraid of it. Fire encouraged eventide social intercourse; it not only protected against cold and wild beasts but was also employed as security against ghosts. It was at first used more for light than heat; many backward tribes refuse to sleep unless a flame burns all night.

Fire was a great civilizer, providing man with his first means of being altruistic without loss by enabling him to give live coals to a neighbor without depriving himself. The household fire, which was attended by the mother or eldest daughter, was the first educator, requiring watchfulness and dependability. The early home was not a building but the family gathered about the fire, the family hearth. When a son founded a new home, he carried a firebrand from the family hearth.

Though Andon, the discoverer of fire, avoided treating it as an object of worship, many of his descendants regarded the flame as a fetish or as a spirit. They failed to reap the sanitary benefits of fire because they would not burn refuse.

Part 2 of 2.

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