

Subject: Better.

From: "John Winston" <johnfw@mlode.com>

Date: 11/08/2011, 06:26

Newsgroups: alt.conspiracy.area-51

Subject: Is It Better To Kill And Eat Your Enemy Or Make Him Or Her A Slave?
Aug. 10, 2011.

This letter 69 of the Urantia Book discusses this subject.

.....
.....

Primitive man feared fire and always sought to keep it in good humor, hence the sprinkling of incense. Under no circumstances would the ancients spit in a fire, nor would they ever pass between anyone and a burning fire. Even the iron pyrites and flints used in striking fire were held sacred by early mankind.

(777.8) 69_6_5

It was a sin to extinguish a flame; if a hut caught fire, it was allowed to burn.

The fires of the temples and shrines were sacred and were never permitted to go out except that it was the custom to kindle new flames annually or after some calamity.

Women were selected as priests because they were custodians of the home fires.

The early myths about how fire came down from the gods grew out of the observations of fire caused by lightning. These ideas of supernatural origin led directly to fire worship, and fire worship led to the custom of passing through fire, a practice carried on up to the times of Moses. And there still

persists the idea of passing through fire after death. The fire myth was a great bond in early times and still persists in the symbolism of the Parsees.

Fire led to cooking, and raw eaters became a term of derision. And cooking lessened the expenditure of vital energy necessary for the digestion of food and so left early man some strength for social culture, while animal husbandry, by reducing the effort necessary to secure food, provided time for social activities.

It should be remembered that fire opened the doors to metalwork and led to the subsequent discovery of steam power and the present-day uses of electricity.

7. The Utilization of Animals

7.1 To start with, the entire animal world was man's enemy; human beings had to learn to protect themselves from the beasts. First, man ate the animals but later learned to domesticate and make them serve him.

The domestication of animals came about accidentally. The savage would hunt herds much as the American Indians hunted the bison. By surrounding the herd they could keep control of the animals, thus being able to kill them as they were required for food. Later, corrals were constructed, and entire herds would be captured.

69:7.3 It was easy to tame some animals, but like the elephant, many of them would not reproduce in captivity. Still further on it was discovered that certain species of animals would submit to man's presence, and that they would reproduce in captivity. The domestication of animals was thus promoted by selective breeding, an art which has made great progress since the days of Dalamatia.

69:7.4 The dog was the first animal to be domesticated, and the difficult experience of taming it began when a certain dog, after following a hunter around all day, actually went home with him. For ages dogs were used for food, hunting, transportation, and companionship. At first dogs only howled, but later on they learned to bark. The dog's keen sense of smell led to the notion it could see spirits, and thus arose the dog-fetish cults. The employment of watchdogs made it first possible for the whole clan to sleep at night. It then became the custom to employ watchdogs to protect the home against spirits as well as material enemies. When the dog barked, man or beast approached, but when the dog howled, spirits were near. Even now many still believe that a dog's howling at night betokens death.

When man was a hunter, he was fairly kind to woman, but after the domestication of animals, coupled with the Caligastia confusion, many tribes shamefully treated their women. They treated them altogether too much as they treated their animals. Man's brutal treatment of woman constitutes one of the darkest chapters of human history.

8. Slavery as a Factor in Civilization

Primitive man never hesitated to enslave his fellows. Woman was the first slave, a family slave.

Pastoral man enslaved woman as his inferior sex partner. This sort of sex slavery grew directly out of man's decreased dependence upon woman.

Not long ago enslavement was the lot of those military captives who refused to accept the conqueror's religion. In earlier times captives were either eaten, tortured to death, set to fighting each other, sacrificed to spirits, or enslaved. Slavery was a great advancement over massacre and cannibalism.

Enslavement was a forward step in the merciful treatment of war captives. The ambush of Ai, with the wholesale slaughter of men, women, and children, only the king being saved to gratify the conqueror's vanity, is a faithful picture of the barbaric slaughter practiced by even supposedly civilized peoples. The raid upon Og, the king of Bashan, was equally brutal and effective. The Hittites utterly destroyed their enemies, taking all their property as spoils. They put all cities under tribute on pain of the destruction of all males. But many of the contemporary tribes, those having less tribal egotism, had long since begun to practice the adoption of superior captives.

The hunter, like the American red man, did not enslave. He either adopted or killed his captives. Slavery was not prevalent among the pastoral peoples, for they needed few laborers. In war the herders made a practice of killing all men captives and taking as slaves only the women and children. The Mosaic code contained specific directions for making wives of these women captives. If not satisfactory, they could be sent away, but the Hebrews were not allowed to sell such rejected consorts as slaves that was at least one advance in civilization. Though the social standards of the Hebrews were crude, they were far above those of the surrounding tribes.

The herders were the first capitalists; their herds represented capital, and they lived on the interest the natural increase. And they were disinclined to trust this wealth to the keeping of either slaves or women. But later on they took male prisoners and forced them to cultivate the soil. This is the early origin of serfdom man attached to the land. The Americans could easily be taught to till the soil; hence they became the great slave race.

Slavery was an indispensable link in the chain of human civilization. It was the bridge over which society passed from chaos and indolence to order and civilized activities; it compelled backward and lazy peoples to work and thus provide wealth and leisure for the social advancement of their superiors.

The institution of slavery compelled man to invent the regulative mechanism of primitive society; it gave origin to the beginnings of government.

Slavery demands strong regulation and during the European Middle Ages virtually disappeared because the feudal lords could not control the slaves. The backward tribes of ancient times, like the native Australians of today, never had slaves.

True, slavery was oppressive, but it was in the schools of oppression that man learned industry. Eventually the slaves shared the blessings of a higher society which they had so unwillingly helped create. Slavery creates an organization of culture and social achievement but soon insidiously attacks society internally as the gravest of all destructive social maladies.

Modern mechanical invention rendered the slave obsolete. Slavery, like polygamy, is passing because it does not pay. But it has always proved disastrous suddenly to liberate great numbers of slaves; less trouble ensues when they are gradually emancipated.

Today, men are not social slaves, but thousands allow ambition to enslave them to debt. Involuntary slavery has given way to a new and improved form of modified industrial servitude.

While the ideal of society is universal freedom, idleness should never

be tolerated. All able-bodied persons should be compelled to do at least a self-sustaining amount of work.

Modern society is in reverse. Slavery has nearly disappeared; domesticated animals are passing. Civilization is reaching back to fire the inorganic world for power. Man came up from savagery by way of fire, animals, and slavery; today he reaches back, discarding the help of slaves and the assistance of animals, while he seeks to wrest new secrets and sources of wealth and power from the elemental storehouse of nature.

9. Private Property

While primitive society was virtually communal, primitive man did not adhere to the modern doctrines of co-munism. The com-unism of these early times was not a mere theory or social doctrine; it was a simple and practical automatic adjustment. Comm-nism prevented pauperism and want; begging and prost-tution were almost unknown among these ancient tribes.

Primitive commun-sm did not especially level men down, nor did it exalt mediocrity, but it did put a premium on inactivity and idleness, and it did stifle industry and destroy ambition. Co-munism was indispensable scaffolding in the growth of primitive society, but it gave way to the ev-lution of a higher social order because it ran counter to four strong human proclivities:

Part 1.

John Winston. johnfw@mlode.com