

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

EMOCIONALNO, čovjek nadilazi svoje životinjske pretke u svojoj sposobnosti da cijeni humor, umjetnost i religiju. Društveno, čovjek iskazuje svoju nadmoć kroz izradu alata, komunikaciju i gradnju institucija.

Kad ljudska bića dugo održavaju određene društvene skupine, takve agregacije uvijek rezultiraju u stvaranju određenih djelatnosti i trendova koji kulminiraju u institucionalizaciji. Većina ljudskih institucija pokazale su se da štede rad, dok u isto vrijeme pridonose unaprijeđenju skupne sigurnosti.

Civilizirani čovjek se jako ponosi karakterom, stabilnosti i kontinuitetom njegovih osnovanih institucija, ali sve ljudske institucije su samo akumulirani običaji iz prošlosti koji su očuvani tabuima i uzveličani religijom. Takva naslijeđa postaju tradicije, a tradicije se konačno preobraze u konvencije.

1. OSNOVNE LJUDSKE INSTITUCIJE

Sve ljudske institucije zadovoljavaju neke društvene potrebe, prošle ili sadašnje, bez obzira na to što njihovo pretjerano razvijanje neminovno umanjuje vrijednost pojedinca zasjenjujući pojedinačnu ličnost i umanjujući inicijativu. Čovjek treba kontrolirati svoje institucije i ne dopustiti ovim tvorevinama napredujuće civilizacije da njime dominiraju.

Ljudske institucije se dijele u tri opća razreda:

1. *Institucije samoodržavanja.* Ove institucije izrastaju iz običaja vezanih za potrebu za hranom i prateći instinkt samoodržanja. One uključuju industriju, imovinu, ratovanje u cilju zauzimanja i sve regulativne strojeve društva. Prije ili kasnije nagon straha potiče osnivanje tih institucija opstanka putem tabua, konvencija i sankcija religije. No, strah, neznanje i praznovjerje su odigrali istaknutu ulogu u ranom podrijetu i kasnijem razvoju svih ljudskih institucija.

2. *Institucije samoovjekovječenja.* To su ustanove društva koje izrastaju iz

of sex 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, war 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, war 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.

iz spolne **potrebe**, majčinskog instinkta i **tih blaženijih rasnih emocija**. One obuhvaćaju društvene **mehanizme koji štite dom** i školu, obiteljski život, obrazovanje, etiku i religiju. One uključuju bračna pravila, **ratovanje u cilju obrane** i **izgradnju doma**.

3. *Institucije samougađanja.* Te prakse rastu iz sklonosti taštine i emocija ponosa; one obuhvaćaju običaje odijevanja i osobnog **dotjerivanja**, društvene uzance, **ratovanja u cilju slave**, plesa, zabave, igara i drugih faza senzualnog **ugađanja**. No, civilizacija nikada nije evoluirala institucije koje bi služile isključivo samougađanju.

Te tri skupine društvenih praksi su intimno povezane i **do tančina** međuovisne. Na Urantiji one predstavljaju složenu organizaciju koja funkcionira kao jedan **društveni** mehanizam.

2. OSVIT INDUSTRIJE

Primitivna industrija polako **izrasta** kao osiguranje protiv strahota **gladovanja**. Početkom svoga postojanja čovjek je počeo izvlačiti pouke od nekih životinja koje **u vrijeme** obilja pohranjuju dio hrane za dane oskudice.

Prije **osvita** štedljivosti i **pojave** primitivne industrije, prosječna plemena **su bila osuđena** na oskudicu i stvarnu patnju. Rani čovjek se je morao natjecati sa cijelim životinjskim svijetom za svoju hranu. **Borba za hranu ima gravitacijski učinak u tome što nepogrešivo unižava čovjeka** na razinu zvijeri; siromaštvo je **čovjekovo prirodno stanje**, **pozicija tiranske potlačenosti**. Bogatstvo nije prirodni dar; **ono** proizlazi iz rada, znanja i organizacije.

Primitivnom čovjeku **nije dugo trebalo da** prepozna prednosti udruživanja. Udruga je dovela do organizacije, a prvi rezultat organizacije je podjela rada, sa neposrednom uštedom vremena i materijala. Ova specijalizacija rada nastala je prilagodbom pritisku – **biranjem staze najmanjeg otpora**. Primitivni divljaci se nikada **nisu s radošću i dragovoljno prihvaćali teškog rada**. U njihovom slučaju **konformizam proizlazi iz** prisile i nužde.

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 Prince's staff all worked; they did much to ennoble physical labor on Urantia. Adam was a gardener; the God of the Hebrews 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

Primitivni čovjek nije volio teški rad i on nije žurio osim ako je bio suočen sa smrtnom opasnošću. Vrijeme kao element u radu, ideja da određeni posao treba biti obavljen u određenom roku, je u potpunosti moderan pojam. Drevni ljudi nikada nisu požurivali. Dvostruki zahtjevi intenzivne borbe za opstanak i sve naprednijeg životnog standarda su doveli prirodno neaktivne rase ranog čovjeka u područja industrije.

Rad, trud u sprovedbi planova, je to po čemu se čovjek razlikuje od zvijeri čiji su naponi uglavnom instinktivni. Potreba za radom je čovjekov najveći blagoslov. Knezovo osoblje je svo radilo; uložili su velike napore kako bi oplemenili fizički rad na Urantiji. Adam je bio vrtlar; Bog Hebreja je radio – bio je tvorac i održavatelj svega. Hebreji su bili prvo pleme koje je stavilo vrhovnu premiju na marljivost; oni su bili prvi narod koji je proglasio da "tko ne radi, neće jesti." No, mnoge svjetske religije su se vratile ranom idealu besposlice. Jupiter je bio bonvivan, a Buda je postao kontemplativni poklonik dokolice.

Šangiška plemena su bila prilično vrijedna kada su boravila daleko od tropskih područja. Ali vladala je duga, duga borba između lijenih poklonika magije i apostola rada – onih koji su prakticirali planiranje za budućnost.

Prva čovjekova predviđanja su bila usmjerena na očuvanje vatre, vode i hrane. No, primitivni čovjek je bio rođeni kockar; on je uvijek želio dobiti nešto nizašta, a vrlo često tijekom ovih ranih vremena rezultati strpljivog rada su pripisivani čarima. Magija dugo nije dopuštala čovjeku da se osloni na planiranje, samoodricanje i marljivost.

3. SPECIJALIZACIJA RADA

Podjela rada u primitivnom društvu utvrđena je prvo prirodnim, a zatim društvenim okolnostima. Rana specijalizacija rada počiva na ovoj podjeli:

1. *Specijalizacija na temelju spola.* Ženin rad je izveden iz toga što ona sama rađa djecu; žene prirodno vole bebe više nego muškarci. Tako je žena postala rutinski radnik, dok je čovjek postao lovac i borac, sa jasno

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 magicians. Their skill in working with metals made the people afraid of them. The "white smiths" and the "black smiths" gave origin to the early beliefs in white and black magic. And this belief later became involved in the superstition of good and bad ghosts, good and bad spirits.

Smiths were the first nonreligious group to enjoy special privileges. They were regarded as neutrals during war, and this extra leisure led to their becoming, as a class, the politicians of primitive society. But through gross abuse of these privileges the smiths became universally hated, and the medicine men lost no time in fostering hatred for their competitors. In this first contest between science and religion, religion (superstition) won. After being driven out of the villages, the smiths maintained the first inns, public lodgings, on the outskirts of the settlements.

4. Master 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.

definiranim razdobljima rada i odmora.

Kroz stoljeća tabui su usmjeravali ženu da radi isključivo u svojem polju. Muškarac je u najviše slučajeva sebično izabrao ugodniji rad, ostavljajući svakodnevni naporni rad ženi. Muškarca je uvijek bilo sram da radi ženske poslove, ali žena nije nikada pokazala nevoljkost da radi muške poslove. No, čudno je zabilježiti da su muškarci i žene oduvijek radili zajedno u izgradnji i opremanju doma.

2. Izmjena zbog starosti i bolesti. Ove razlike određuju drugi korak u podjeli rada. Starci i invalidi rano su bili postavljeni na izradu oruđa i oružja. Oni su kasnije postavljeni na gradnju kanala za navodnjavanje.

3. Razlike koje se temelje na religiji. Vračevi su bili prvi ljudi izuzeti od fizičkih napora; oni su najranija profesionalna klasa. Kovači su mala skupina koja se natjecala sa vječima za ulogu čarobnjaka. Ljudi su strahovali od njihove vještine u radu s metalima. Ideja o "bijelim kovačima" i "crnim kovačima" je dala porijeklo ranim vjerovanjima u bijelu i crnu magiju. A to vjerovanje je kasnije ušlo u praznovjerje o dobrim i zlim duhovima, dobrim i zlim dušama.

Kovači su prva nereligiozna skupina koja je uživala posebne povlastice. Oni su smatrani neutralnim za vrijeme rata, a ovo dodatno slobodno vrijeme dopustilo im je da postanu, kao klasa, političari primitivnog društva. No, kroz brutalnu zloupotrebu tih povlastica kovači su postali univerzalno omraženi, a vračevi nisu gubili vrijeme u poticanju mržnje prema svojim konkurentima. U ovom prvom natjecanju između znanosti i religije, religija (praznovjerje) je pobijedila. Nakon što su bili protjerani iz sela, kovači su održavali prve pansione, javne smještaje na periferiji gradova.

4. Gospodari i robovi. Sljedeća podjela rada je izrasla iz odnosa između osvajača i osvojenog, a to je značilo početak ljudskog ropstva.

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 stonemasons; 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.

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 spies, 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.

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.

5. *Razlike utemeljene na različitim fizičkim i mentalnim sposobnostima.* Daljnje podjele rada počivaju na urođenim ljudskim razlikama; sva ljudska bića nisu rođena jednaka.

Rani industrijski stručnjaci su bili kamenoklesci i zidari; za njima su slijedili kovači. Nakon toga razvija se specijalizacija grupa; cijele obitelji i klanovi su bili posvećeni određenim vrstama rada. Podrijetlo jedne od najranijih kasta, svećenika za razliku od plemenskih vračeva, je nastalo zbog praznovjernog veličanja obitelji stručnih izrađivača mačeva.

Prva skupina stručnjaka u industriji su izvoznici kamene soli i lončari. Žene su obično radile neukrašenu grnčariju, a muškarci ukrašenu. Među nekim plemenima šivanje i tkanje su radile žene, a u drugima muškarci.

Žene su bile prvi trgovci; one su bile uposlene kao špijuni, dok su se trgovinom bavile kao sporednim zanimanjem. S vremenom trgovina se proširila, a žene su radile kao posrednici – preprodavači. Onda je došla trgovačka klasa koja je naplaćivala proviziju kao dobit za svoje usluge. S rastom grupne razmjene razvila se trgovina; a nakon razmjene robe uslijedila je razmjena kvalificirane radne snage.

4. POČECI TRGOVINE

Kao što je sklapanje braka ugovorom slijedio za sklapanjem braka zarobljavanjem, tako je trgovina trampom slijedila za oduzimanjem robe pljačkom. No dugo razdoblje piratstva stoji između rane prakse tihe trampe i kasnije trgovinske razmjene modernim metodama.

Prvu razmjenu su izvodili naoružani trgovci koji su izlagali svoju robu na neutralnom mjestu. Žene su održavale prva tržišta; one su bile najraniji trgovci, a to je zato što su bile nositelji tereta; muškarci su bili ratnici. Vrlo rano je razvijen trgovački šalter, koji je ustvari bio zid dovoljno širok kako trgovci ne bi mogli jedni druge dosegnuti s oružjem.

Fetiš je korišten kao stražar nad depozitima robe za tihu trampu. Takva tržišna mjesta su smatrana sigurnim od krađe; ništa nije smjelo biti uklonjeno osim trampom ili kupnjom; sa fetišom na straži, roba je uvijek bila sigurna.

The early traders were scrupulously honest within their own tribes but regarded it as all right to cheat distant strangers. Even the early Hebrews 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

Rani su trgovci **bili** skrupulozno poštteni unutar **svoga** plemena, ali su smatrali da imaju sva prava varati udaljene strance. Čak **su** i rani Hebreji priznav**ali** poseban kodeks etike u poslovanju s poganima.

Stoljećima tiha trampa je **ostala na snazi dok se ljudi nisu počeli** sastajati, nenaoružani, na svetom **tržištu**. Ti isti **gradski** trgovi **na kojima se odvijala** trgovina su postali **prvi** svetišni lokaliteti i u nekim zemljama su kasnije **bili** poznati kao "**gradovi-utočišta**." Ako bilo koji bjegunac stig**ne** na tržište, bio je siguran i **spokojan** od napada.

Prvi tegovi su **bili** zrna pšenice i drugih žitarica. Prvi medij razmjene bila je riba ili koza. Kasnije je krava postala jedinica **za trampu**.

Moderno pisanje **vuče porijeklo od** ranih trgovinskih evidencija; prvi pisani dokument čovjeka su trgovačka oglašavanja **za prodaju soli**. Mnogi od ranijih ratova su se vodili više za prirodne sirovine, kao što su kremen, sol i metali. Prvi formalni plemenski ugovor odnosi se na **plemensko vlasništvo solnih zaliha**. Ova ugovor**na** mje**sta** pružaju mogućnost za prijateljsku i mirnu razmjenu ideja i miješanje različitih plemena.

Pisanje je napredovalo kroz faze "**trgovinskog štapa**," užeta **sa čvorovima**, slikovnog pisma, hijeroglifa i **wampum pojaseva**, do **ranih simboličkih pisama**. Slanje poruka nastalo je iz primitivnih dimnih signala kroz **poruke koje su nosili** kuriri, jahači, željeznica i zrakoplovi, kao i telegraf, telefon i bežična komunikacija.

Drevni trgovci su rasprostranjivali po svijetu nove ideje i **unaprijeđene** metode. Trgovina, povezana sa avanturizmom, **vodila je** istraživanju i otkriću. I sve je to vodilo rođenju prijevoza. Trgovina je bila **uspješan civilizator** kroz promicanje unakrsne oplodnje kulture.

5. POČECI KAPITALA

Kapital je rad koji **rezultira iz današnjeg** odricanja u korist budućnosti. Štednja predstavljaju oblik **samo**održavanja i osiguranja opstanka. **Pohranjivanje zaliha hrane** **vodilo je razvoju samokontrole** i stvorilo prve probleme kapitala i rada. Čovjek koji je imao hrane,

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

pod uvjetom da **ju je mogao** zaštititi od razbojnika, imao je **značajnu** prednost nad čovjekom koji nije imao hrane.

Čovjek je morao imati hrabrosti kako bi postao bankar u ranim plemenima. On je **čuvao riznicu cijele** grupe u **svom** skladištu, dok **je** cijeli klan **trebao** braniti **njegovu** kolibu u slučaju napada. Tako je akumulacija kapitala i bogatstva pojedinih skupina odmah dovela do vojne organizacije. Prve takve mjere predostrožnosti su bile namijenjene za obranu imovine protiv stranih pljačkaša, ali kasnije je postao običaj **održavati** vojnu organizaciju poduzimanjem napada na imovinu i bogatstvo susjednih plemena.

Osnovni poticaji koji su doveli do akumulacije kapitala su:

1. *Glad -- koja je vodila planiranju.* Štednja i **skladištarenje** hrane značili su **moć** i udobnost za sve one koji **su imali** dovoljno **spособnosti za planiranje** i osiguravanje budućih potreba. **Magacin hrane** je **bio dobro** osiguranje od gladi i katastrofe. **Cijelo** tijelo primitivnih običaja zapravo je osmišljeno kako bi pomoglo čovjeku da podredi sadašnicu budućnosti.

2. *Ljubav prema obitelji -- želja da se osiguraju obiteljske potrebe.* Kapital predstavlja uštedu imovine unatoč pritisku **želja današnjice** radi osiguranja zahtjeva budućnosti. Dio ove buduće potrebe **može biti vezan s čovjekovim** potomstvom.

3. *Taština -- čežnja za paradiranjem* akumulirane imovine. **Rezervna** odjeća je bila jedan od prvih **oblika isticanja**. **Taština kolekcionarstva** je rano **počela laskati čovjekovom osjećaju** ponosa.

4. *Pozicija -- revnost za kupnjom društvenog i političkog prestiža.* **Rano je došlo do pojave** komercijalnog plemstva, a **ulazak u taj klub** je ovisio o **pružanju** neke posebne **usluge** plemstvu ili **otvorenoj** isplati novca.

5. *Moć -- žudnja za gospodarenjem nad drugima.* **Zajmodavstvo** je **isprva bilo** sredstvo za porobljavanje, a godišnja kamata na kredit **je u ta** davna vremena bila **sto posto**. Zajmodavci **su sebe učinili** kraljevima stvaranjem stalne vojske dužnika. Obvezničke sluge **bile** su među najranijim oblikom akumulirane

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 priesthoods 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 sex slaves 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

imovine, a u stare dane dužničko ropstvo prošireno je čak i na kontrolu tijela nakon smrti.

6. *Strah od duhova mrtvih* – svećenička provizija za zaštitu. Ljudi su rano počeli davati darove svećenicima kako bi imovinom olakšali svoj napredak kroz sljedeći život. Svećenici su tako postali vrlo bogati; oni su bili najveći kapitalisti drevne dobi.

7. *Seksualni nagon* – želja za kupovinom jedne ili više žena. Čovjeku je prvi oblik trgovanja bila razmjena žena; to je dugo prethodilo trgovanju konjima. Ali nikada nije razmjena seksualnim robljem unaprijedila društvo; takav promet je bio i ostao rasna sramota, kako ujedno spriječava razvoj obiteljskog života i onečišćuje biološku moć nadmoćnijih naroda.

8. *Brojni oblici samozadovoljavanja*. Neki su težili bogatstvu, jer je pružalo moć; drugi su crnčili za nekretnine, jer su one vodile udobnosti i spokojstvu. Rani čovjek (i neki iz kasnijih dana) skloni su potrošiti svoje resurse na luksuz. Opojna sredstva i droge su intrigirale primitivne rase.

Kako se civilizacija razvila, javili su se novi poticaji koji su čovjeka navodili na štednju; nove želje brzo da su pripojene izvornoj potrebi za hranom. Siromaštvo je postalo toliko omraženo da su samo bogati navodno išli izravno na nebo poslije smrti. Imovina je toliko porasla na cijeni da je pretencioznom zabavom čovjek mogao izbrisati ljagu sa svoga imena.

Akumulacija bogatstva rano je postala obilježje društvenih razlika. Pojedinci u određenim plemenima bi akumulirali imovinu godinama samo da bi učinili dojam na druge njezinim spaljivanjem o nekom prazniku ili davanjem poklona plemenu. To ih je navodno činilo velikim. Čak i moderni ljudi uživaju u darežljivosti božićne razmjene darova, a bogataši daju donacije velikim institucijama filantropije i učenja. Čovjekove metode variraju, ali njegova priroda ostaje nepromijenjena.

Ali trebamo napomenuti da su mnogi drevni bogaši dijelili velik dio svog bogatstva zbog straha onih koji su željeli njihovo

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. Primitive man feared fire and always sought to keep it in good humor, hence

blago. Bogataši su imali običaj žrtvovati mnoštvo robova da pokažu svoj prezir prema bogatstvu.

Iako kapital može biti čovjekov osloboditelj, on je uveliko zakomplicirao njegovu društvenu i industrijsku organizaciju. Zlouporaba kapitala u rukama nepoštenih kapitalista ne povrgava činjenicu da je kapital osnova modernog industrijskog društva. Zahvaljujući kapitalu i pronalascima, današnja generacija uživa veći stupanj slobode od bilo koje prethodne generacije na zemlji. To navodimo kao činjenicu, a ne kako bi opravdali mnoge zloporabe kapitala u rukama nepromišljenih i sebičnih skrbnika.

6. ULOGA VATRE U GRADNJI CIVILIZACIJE

Primitivno društvo sa svoje četiri podjele – industrijskom, regulativnom, religioznom i vojnom – uzdiglo se kroz upotrebu vatre, životinja, robova i imovine.

Upotreba vatre, jednim korakom, zauvijek je odvojila čovjeka od životinje; ona je osnovni ljudski izum ili otkriće. Vatra je omogućila čovjeku da provede noć na zemlji, a ne u drveću, kako se sve životinje boje vatre. Vatra je potakla večernje društvene odnose; ona nije samo zaštita od hladnoće i divljih zvijeri, već je sigurnost protiv duhova. Prvo je korištena više za osvjetljenje nego za toplinu; mnoga nazadna plemena odbijaju poći na počinak osim ako plamen gori cijelu noć.

Vatra je bila veliki civilizator, kako je zahvaljujući vatri čovjek mogao pružiti prvu nesebičnu pomoć svojim bližnjima bez vlastitog gubitka, dajući im ugarke iz svog ognjišta. Vatra kućanstva kojoj su nazočili majka ili najstarija kći, bila je prvi pedagog, kako je zahtijevala budnost i pouzdanost. Rani dom nije bio kuća nego je to bio čin obiteljskog okupljanja oko vatre, obiteljskog ognjišta. Kad je sin htio osnovati svoj novi dom, on je nosio ugarak iz obiteljskog ognjišta.

Iako Andon, koji je bio njezin pronalazač, nije podlijegao tretiranju vatre kao premeta obožavanja, mnogi njegovi potomci smatrali su plamen fetišem ili duhom. Oni nisu izvukli korist iz sanitarne uloge vatre, kako nisu spaljivali otpad. Primitivni čovjek se je bojava vatre i uvijek ju je pokušavao oraspoložiti, odakle dolazi

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.

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

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

škropljenje tamjanom. Ni pod kojim okolnostima **ne bi** drevni čovjek pljunuo u vatru, niti bi ikada prošao između **plamena i neke druge osobe**. Čak **su** i željezni pirit i kremen **koji** se koriste za **paljenje vatre smatrani svetinjama**.

Čovjek je smatrao grijehom ugasiti plamen; ako **bi** koliba **uhvatila vatru**, on **bi** joj pustio da **dogori**. **Plamen** u hramovima i svetištima **je smatran** svetinjom i nikada **mu** nije bilo dopušteno da se **ugasi**, osim običaja da se zapale novi godišnji plameni ili nakon neke nesreće. Žene su odabrane kao svećenici, jer su **bile** čuvari **domaćih ognjišta**.

Rani mitovi o tome kako **se** oganj **spustio od** bogova izrasli su iz opažanja **povezanosti između** požara i **munja**. Ove ideje **o nadnaravnom** podrijetlu **vodile** su izravno **bogoštovljenju** vatre, a vatropoklonstvo je **vodilo** običaju "prolaska kroz vatru," **koji se održao do Mojsijevog vremena**. I još uvijek **vlada** ideja **o prolazu** kroz vatru nakon smrti. Vatre mitovi **su bili** velika **spona** u ranim vremenima i dalje **ustraju** u simbolici **starih Perzijanaca**.

Vatra je dovela do kuhanja, a **izraz** "jedači sirovog **mesa**" je postao pojam podsmijeha. **Kuhanje** je smanjilo potrošnju vitalne energije potrebne za probavu hrane i tako ostavilo **ranom** čovjeku **nešto** snage za **društvenu** kulturu, **dok je** stočarstvo **smanjilo** napore potrebne za osiguranje hrane i **oslobodilo** vrijeme za društvene **aktivnosti**.

Treba imati na umu da je vatra otvorila vrata **metalurgiji** i dovela do naknadnog otkrića parne snage i današnjeg korištenja električne energije.

7. KORIŠTENJE ŽIVOTINJA

U početku, cijeli životinjski svijet je bio čovjekov neprijatelj; ljudska bića su morala naučiti da se zaštite od zvijeri. Prvo, čovjek je jeo životinje, ali je kasnije **naučio** da ih može pripitomiti i **navesti** da mu služe.

Do pripitomljavanja životinja **dolazi** slučajno. Divljak **je** lovio krda **onako** kako su **američki** Indijanci lovili bizonu. **Oni bi opkolili** stado, **što im je davalo** kontrolu nad životinjama, tako da su ih **mogli ubiti onoliko**

kill them as they were required for food. Later, corrals were constructed, and entire herds would be captured.

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.

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

koliko im je bilo potrebno za hranu. Kasnije su građeni **torovi u kojima su čuvana** cijela uhvaćena stada.

Lako je pripitomiti neke životinje, ali **poput** slona, mnoge od njih **se ne** reproduciraju u zatočeništvu. Dalje je otkriveno da **se** određene vrste životinja **pokoravaju** čovjeku, te da se reproduciraju u zatočeništvu. Pripitomljavanje životinja tako je unaprijeđeno vještinom selektivnog uzgoja koja je ostvarila veliki napredak od **razdoblju** Dalamatije.

Pas je bio prva životinja koja je bila pripitomljena, **a veliki poduhvat** tog kroćenja počeo je kada je određeni pas, nakon što je **cijeli** dan **slijedio jednog lovca**, zapravo otišao kući s njim. **Stoljećima** psi služe **kao** hrana, **pomoć pri** lovu i prijevozu i **kao** čovjekovi prijatelji. Isprva su psi samo **zavijali**, ali kasnije su naučili kako da laju. Pas ima istančan osjećaj za miris što je **vodilo ideji** da **može** vidjeti duhove i **tako se** **rađaju** fetišni pseći kultovi. Zapošljavanje **psa u ulozi** čuvara **po** prvi **put je omogućilo** da cijeli klan spava noću. **Zatim se** **javio** običaj da se **uposle psi** kao čuvari **da** zaštite **kuću od** duhova, kao i materijalnih neprijatelja. Kada je pas lajao, **to je značilo da se** **primicao** čovjek ili životinja, ali kada **je zavijao**, duhovi su **bili** u blizini. Čak i **danas** mnogi još uvijek vjeruju da **zavijanje psa** noću **navješćuje** smrt.

Kada je čovjek bio lovac, bio je prilično ljubazan prema ženi, ali nakon **što je** pripitomio životinje i **poslije pada** Kaligastije, mnoga plemena **počinju** sramno **tretirati** svoje žene. Oni su ih **tretirali doista** kao životinje. Muškarčev brutalni **tretman žene** predstavlja jednu od najmračnijih poglavlja u ljudskoj povijesti.

8. ROPSTVO KAO ČIMBENIK U CIVILIZACIJI

Primitivni čovjek nikada nije oklijevao zarobiti svoje bližnje. Žena je bila prvi rob, rob obitelji. Pastoralni **ljudi** su ženu porobili kao svojeg slabijeg seksualnog partnera. Ova vrsta seksualnog ropstva je izrastala iz muškarčeve **smanjene** ovisnosti o ženi.

Ne tako davno, ropstvo je bilo **sudbina** onih vojnih zarobljenika koji **nisu htjeli** prihvatiti osvajačevu **religiju**. U ranijim vremenima **zarobljenici su** **bilo**

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 Hebrews "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 Africans 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

služili kao hrana ili su mučeni do smrti, primorani na borbu jedni protiv drugih, žrtvovani duhovima ili pretvoreni u robove. Ropstvo je bilo veliki napredak u odnosu na pokolj i kanibalizam.

Porobljavanje je korak naprijed u milosrdnom tretmanu ratnih zarobljenika. Osvajanje Aja sa masovnim pokoljem muškaraca, žena i djece, gdje je jedino kralj ostavljen u životu kako bi zadovoljio taštinu osvajača, je vjerna slika barbarskog pokolja koji su prakticirali čak i navodno civilizirani narodi. Napad na Oga, kralja bašanskoga, bio je jednako brutalan i učinkovit. Hebreji su "potpuno uništavali" njihove neprijatelje, uzimajući svu njihovu imovinu kao plijen. Oni su nametali danak svim gradovima pod prijetnjom "uništenja svih muškaraca." No, mnoga od suvremenih plemena, ona koja imaju manje plemenskog egoizma, već odavno su uvela praksu usvajanja boljih zarobljenika.

Lovac, kako se može vidjeti u primjeru američkog crvenog čovjeka, nije imao zarobljenika. On je ili usvajao ili ubijao svoje zatočenike. Ropstvo nije bio rasprostranjeno među pastoralnim narodima, jer su oni trebali samo mali broj radnika. U ratu, stočari su usvojili praksu ubijanja svih zarobljenih muškaraca i uzimaja kao robova samo žena i djece. Mojsijev kodeks daje detaljne upute osvajačima da se ožene ženskim robljem. Ako se žena ne pokaže zadovoljavajućom mogli su je otpustiti, ali Hebreji nisu smjeli prodavati takve odbačene žene u roblje -- to je barem bio korak naprijed u civilizaciji. Iako su društveni standardi Hebreja bili grubi, oni su bili daleko iznad onih okolnih plemena.

Stočari su bili prvi kapitalisti; stada predstavljaju kapital, a oni žive o kamatama -- prirodnom prirastu. Oni nisu bili skloni povjeriti ovo bogatstvo na čuvanje bilo robova ili žena. No, kasnije su muški zatvorenici primorani na obradu tla. To je rano porijeklo kmetstva -- čovjekovog statusa koji je vezan za zemlju. Afrikanci su lako mogli biti poučeni da rade na zemlji; stoga su postali velika rasa robova.

Ropstvo je neophodna karika u lancu ljudske civilizacije. Ono je bilo most preko kojeg je društvo prešlo iz kaosa i lijenosti u red i civilizirane aktivnosti; ono je primoralo nazadne i lijene ljude na rad

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.

i na taj način osiguralo bogatstvo i slobodno vrijeme za ostvarenje društvenog napretka njihovih nadređenih.

Institucija ropstva je primorala čovjeka da izumi mehanizam koji će regulirati primitivno društvo; ono je dalo porijeklo počecima vlade. Ropstvo zahtijeva snažnu regulaciju i tijekom europskog srednjeg vijeka gotovo je nestalo, jer feudanci nisu mogli kontrolirati robove. Nazadna plemena drevnih vremena, kao što su starosjedioci Australije koji postoje i danas, nikada nisu imali robove.

Istina, ropstvo je tiransko, ali imajte na umu da je u školama tlačenja čovjek naučio marljivost. Na kraju robovi dijele blagoslov naprednijeg društva koje su tako nevoljko pomogli stvoriti. Ropstvo stvara organizaciju kulturnih i društvenih postignuća, no ubrzo podmuklo napada društvo iznutra kao najteža od svih destruktivnih društvenih bolesti.

Moderni mehanički izumi učinili su ropstvo zastarijelim. Ropstvo, kao i poligamija, prolazi jer se ne isplati. Ali to se uvijek pokazalo katastrofalnim, jednim potezom osloboditi velik broj robova; manje problema proizlazi kada se postupno emancipiraju.

Danas, ljudi više nisu društveni robovi, ali tisuće dopuštaju da ih ambicija zarobi okovima dugova. Prisilno ropstvo je zamijenjeno novim i unaprijeđenim oblikom industrijskog služiteljstva.

Dok je ideal društva univerzalna sloboda, nemojte tolerirati besposlicu. Sve radno sposobne osobe trebaju biti primorane obaviti barem onoliko posla koliko je potrebno za njihovo samoodržavanje.

Suvremeno društvo se vraća svojim počecima. Ropstvo je gotovo nestalo; domaće životinje prolaze iz upotrebe. Civilizacija ponovo poseže za vatrom – neorganskim svijetom – za moć. Čovjek se je uzdigao iz divljaštva upotrebom vatre, životinja i ropstva; danas se vraća unatrag, odbacujući pomoć robova i životinja, dok pokušava otkriti nove tajne i izvore bogatstva i moći u elementarnom skladištu prirode.

9. PRIVATE PROPERTY

While primitive society was virtually communal, primitive man did not adhere to the modern doctrines of communism. The communism of these early times was not a mere theory or social doctrine; it was a simple and practical automatic adjustment. Communism prevented pauperism and want; begging and prostitution were almost unknown among these ancient tribes.

Primitive communism 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. Communism was indispensable scaffolding in the growth of primitive society, but it gave way to the evolution of a higher social order because it ran counter to four strong human proclivities:

1. *The family.* Man not only craves to accumulate property; he desires to bequeath his capital goods to his progeny. But in early communal society a man's capital was either immediately consumed or distributed among the group at his death. There was no inheritance of property -- the inheritance tax was one hundred per cent. The later capital-accumulation and property-inheritance mores were a distinct social advance. And this is true notwithstanding the subsequent gross abuses attendant upon the misuse of capital.

2. *Religious tendencies.* Primitive man also wanted to save up property as a nucleus for starting life in the next existence. This motive explains why it was so long the custom to bury a man's personal belongings with him. The ancients believed that only the rich survived death with any immediate pleasure and dignity. The teachers of revealed religion, more especially the Christian teachers, were the first to proclaim that the poor could have salvation on equal terms with the rich.

3. *The desire for liberty and leisure.* In the earlier days of social evolution the apportionment of individual earnings among the group was virtually a form of slavery; the worker was made slave to the idler. This was the suicidal weakness of communism: The improvident habitually lived off the thrifty. Even in modern times the improvident depend

9. PRIVATNA IMOVINA

Dok je primitivno društvo bilo **doslovce** komunalno, primitivni čovjek **nije prijanjao** modernim doktrinama komunizma. Komunizam ovih ranih vremena nije bio samo teorija ili **društveni nauk**; **bio je** jednostavno i praktično automatsko **usklađenje**. Komunizam je spriječavao sirotinju **i neimaštinu**; prosjačenje i prostitucija su bili gotovo nepoznati među tim drevnim plemenima.

Primitivni komunizam nije osobito **izjednačavao status** ljudi, niti je uzvisivao osrednjost, ali je **dopuštao neproduktivnost** i lijenost, **te je gušio marljivost** i uništavao ambiciju. Komunizam je bio neophodna skela u **razvoju** primitivnog društva, **ali se morao povući pred** višim društvenim poretkom zbog toga što je **blokirao** četiri čovjekove **bitne** sklonosti:

1. *Obitelj.* Čovjek ne samo da **teži** akumuliranju imovine; on želi ostaviti svoj kapital njegovu potomstvu. No, u **ranom** komunalnom društvu čovjekov kapital je bio odmah konzumiran ili **podijeljen** između grupe nakon njegove smrti. **Tu nije** bilo baštine – porez na nasljedstvo je **bio** sto posto. Kasnija akumulacija kapitala i običaji imovinskog nasljedstva **ukazuju na definitivni** društveni napredak. I to je istina bez obzira na **kasnije velike** zloupotrebe **koje su pratile** zluporabu kapitala.

2. *Religiozne tendencije.* Primitivni čovjek je htio uštedjeti dio imovine kako **bi olakšao** početak **narednog** života. Ovaj motiv objašnjava zašto je tako dugo opstao običaj **pokopati mrtve** sa **njihovim** osobnim stvarima. Drevni **čovjek** je vjerovao da samo bogati **moгу** preživjeti smrt sa bilo **kakvim** neposrednim zadovoljstvom i dostojanstvom. Učitelji religije **otkrivenja**, a posebno kršćanski učitelji, bili su prvi koji su proglasili da **su siromasi i bogataši ravnopravni u spasenju**.

3. *Želja za slobodom i slobodnim vremenom.* U ranijim danima društvene evolucije raspodjela zarade **među pojedinim članovima društvene grupe bila je doslovce** oblik ropstva; radnik **je bio** rob gotovana. To je samoubojstvena slabost komunizma: **Oni koji se razbacuju žive na račun štedljivih**. Čak i u modernim vremenima **oni koji se razbacuju** ovise o **državi**

on the state (thrifty taxpayers) to take care of them. Those who have no capital still expect those who have to feed them.

4. *The urge for security and power.* Communism was finally destroyed by the deceptive practices of progressive and successful individuals who resorted to diverse subterfuges in an effort to escape enslavement to the shiftless idlers of their tribes. But at first all hoarding was secret; primitive insecurity prevented the outward accumulation of capital. And even at a later time it was most dangerous to amass too much wealth; the king would be sure to trump up some charge for confiscating a rich man's property, and when a wealthy man died, the funeral was held up until the family donated a large sum to public welfare or to the king, an inheritance tax.

In earliest times women were the property of the community, and the mother dominated the family. The early chiefs owned all the land and were proprietors of all the women; marriage required the consent of the tribal ruler. With the passing of communism, women were held individually, and the father gradually assumed domestic control. Thus the home had its beginning, and the prevailing polygamous customs were gradually displaced by monogamy. (Polygamy is the survival of the female-slavery element in marriage. Monogamy is the slave-free ideal of the matchless association of one man and one woman in the exquisite enterprise of home building, offspring rearing, mutual culture, and self-improvement.)

At first, all property, including tools and weapons, was the common possession of the tribe. Private property first consisted of all things personally touched. If a stranger drank from a cup, the cup was henceforth his. Next, any place where blood was shed became the property of the injured person or group.

Private property was thus originally respected because it was supposed to be charged with some part of the owner's personality. Property honesty rested safely on this type of superstition; no police were needed to guard personal belongings. There was no stealing within the group, though men did not hesitate to appropriate the goods of other tribes. Property relations did not end with

(štedljivim poreznim obveznicima) da se brinu o njima. Oni koji nemaju kapitala još uvijek očekuju da ih hrane oni koji ga imaju.

4. *Nagon za sigurnost i moć.* Komunizam je konačno uništen obmanjivim djelima progresivnih i uspješnih pojedinaca koji su se služili različitim izvrdavanjima u nastojanju da izbjegnu robovanje nevještim besposličarima iz njihovih plemena. No, isprva, svaki oblik nagomilavanja mora biti tajna; primitivna nesigurnost nije dopuštala paradižanje akumuliranog kapitala. Čak i u kasnijem razdoblju je bilo vrlo opasno akumulirati preveliko bogatstvo; kralj bi sigurno našao neki adut da oduzme imovinu, a prilikom bogataševе smrti, nije bilo dopušteno održati pokop dok obitelj nije donirala veću sumu za javnu dobrobit ili kraljevu riznicu, kao porez na nasljedstvo.

U najranijim vremenima žene su bile vlasništvo zajednice, a majka je dominirala u obitelji. Rani poglavari su imali vlasništvo nad zemljom i bili su vlasnici svih žena; za brak je bila potrebna suglasnost plemenskog vladara. S prolaskom komunizma, žene su se održale u pojedinačnoj vlasti, a otac je postupno preuzeo kontrolu nad domaćinstvom. Tako je došlo do formiranja doma, dok su nekoć prevalentni poligamni običaji postupno zamijenjeni monogamijom. (Poligamija je ostatak elementa ženskog ropstva u braku. Monogamija je bezrobní ideal i neuporediva veza jednog muškarca i jedne žene u vrijednom pothvatu izgradnje doma, podizanja potomstva, uzajamne kulture i samopoboljšanja).

Isprva, sva imovina, uključujući i oruđa i oružja, bila je zajednički posjed plemena. Prva privatna imovina se sastojala od onih predmeta koje je čovjek osobno dirnuo. Ako je stranac pio iz šalice, tada je šalica bila njegova. Dalje, bilo koje mjesto gdje je krv prolivena postalo je vlasništvo ozlijeđene osobe ili grupe.

Privatna imovina time je izvorno poštovana jer je u sebi tobože nosila neki dio vlasnikove ličnosti. Imovinska sigurnost je počivala na ovoj vrsti praznovjerja; nije bilo potrebe za policijom da zaštiti osobne posjede. Nije bilo krađe unutar grupe, iako se ljudi nisu ustručavali krasti od drugih plemena. Vlasnički odnosi nisu se završavali smrću; isprva, osobni predmeti su spaljivani, zatim su bili

death; early, personal effects were burned, then buried with the dead, and later, inherited by the surviving family or by the tribe.

The ornamental type of personal effects originated in the wearing of charms. Vanity plus ghost fear led early man to resist all attempts to relieve him of his favorite charms, such property being valued above necessities.

Sleeping space was one of man's earliest properties. Later, homesites were assigned by the tribal chiefs, who held all real estate in trust for the group. Presently a fire site conferred ownership; and still later, a well constituted title to the adjacent land.

Water holes and wells were among the first private possessions. The whole fetish practice was utilized to guard water holes, wells, trees, crops, and honey. Following the loss of faith in the fetish, laws were evolved to protect private belongings. But game laws, the right to hunt, long preceded land laws. The American red man never understood private ownership of land; he could not comprehend the white man's view.

Private property was early marked by family insignia, and this is the early origin of family crests. Real estate could also be put under the watchcare of spirits. The priests would "consecrate" a piece of land, and it would then rest under the protection of the magic taboos erected thereon. Owners thereof were said to have a "priest's title." The Hebrews had great respect for these family landmarks: "Cursed be he who removes his neighbor's landmark." These stone markers bore the priest's initials. Even trees, when initialed, became private property.

In early days only the crops were private, but successive crops conferred title; agriculture was thus the genesis of the private ownership of land. Individuals were first given only a life tenureship; at death land reverted to the tribe. The very first land titles granted by tribes to individuals were graves -- family burying grounds. In later times land belonged to those who fenced it. But the cities always reserved certain lands for public pasturage and for use in case of siege; these "commons" represent the survival of the earlier form of collective ownership.

pokopani sa mrtvima, dok kasnije prelaze u naslijeđe preživjelih osoba obitelji ili plemena.

Osobni predmeti za dotjerivanje vuku porijeklo iz amajlija. Zahvaljujući taštini i strahu od duhova, rani čovjek se odupire svakom pokušaju oslobođenja od svojih omiljenih amajlija koje su bile na cijeni više od stvarnih potreština.

Prostor za spavanje je bio jedan od najranijih čovjekovih posjeda. Kasnije, plemenske poglavice su dodjeljivale domaća gazdinstva, kako su bile čuvari svih nekretnina u ime grupe. S vremenom, ognjište je smatrano osobnim vlasništvom; nakon toga, bunar je bio posjedničko obilježje nad okolnom zemljom.

Bunari i izvori ulaze među prve privatne posjede. Cijela praksa fetiša je korištena kako bi se zaštitila rupa za vodu, bunari, drveće, usjevi i med. Nakon gubitka vjere u fetiš, razvili su se zakoni za zaštitu privatne imovine. No, zakoni vezani za divljač i pravo na lov, dugo su prethodili zemljišnim zakonima. Američki crveni čovjek nikada nije razumio privatno vlasništvo nad zemljom; on nije mogao shvatiti poglede bijelog čovjeka.

Privatna imovina rano je počela nositi obiteljsku insigniju, a to je rano dalo porijekla obiteljskim grbovima. Nekretnine se također mogu staviti pod zaštitu duhova. Svećenici su imali običaj "posvetiti" komad zemlje, dovesti ga pod zaštitu magičnih tabua koji su na njega prenošeni. Vlasnici tih nekretnina su imali "svećenički naslov." Hebreji su imali veliko poštovanje prema tim obiteljskim znamenjima: "Proklet bio koji pomakne međaš susjedov!" Ti kameni biljezi su nosili svećeničke inicijale. Čak je i drveće prelazilo u privatno vlasništvo kad je bilo obilježeno inicijalima.

U ranim danima samo usjevi su bili privatni, ali nakon više usjeva, zemlja je prelazila u vlasništvo; poljoprivreda je dakle bila geneza privatnog vlasništva nad zemljom. Pojedinci su prvo primali samo doživotno pravo zakupa; poslije smrti zemlja se vraćala plemenu. Prvi naslovi nad zemljom koje su pojedinci primali od plemena bili su grobovi – obiteljska mjesta ukopa. U kasnijim vremenima zemlja je pripadala onima koji je ograde. No, gradovi su uvijek rezervirali određene parcele za javnu pašu i za korištenje u slučaju opsade; ta "javna dobra" predstavljaju vraćanje ranijim oblicima kolektivnog vlasništva.

Eventually the state assigned property to the individual, reserving the right of taxation. Having made secure their titles, landlords could collect rents, and land became a source of income -- capital. Finally land became truly negotiable, with sales, transfers, mortgages, and foreclosures.

Private ownership brought increased liberty and enhanced stability; but private ownership of land was given social sanction only after communal control and direction had failed, and it was soon followed by a succession of slaves, serfs, and landless classes. But improved machinery is gradually setting men free from slavish toil.

The right to property is not absolute; it is purely social. But all government, law, order, civil rights, social liberties, conventions, peace, and happiness, as they are enjoyed by modern peoples, have grown up around the private ownership of property.

The present social order is not necessarily right -- not divine or sacred -- but mankind will do well to move slowly in making changes. That which you have is vastly better than any system known to your ancestors. Make certain that when you change the social order you change for the better. Do not be persuaded to experiment with the discarded formulas of your forefathers. Go forward, not backward! Let evolution proceed! Do not take a backward step.

Presented by a Melchizedek of Nebadon.

Na kraju, država **je ta koja** dodjeljuje imovinu pojedincu, **a sebi** rezervira pravo oporezivanja. Nakon što **bi** osigurali svoj naslov, **zemljovlasnici** su mogli prikupljati rente i **koristiti** zemlju **kao** izvor prihoda – kapitala. Konačno zemlja je postala istinski prenosiva prodajom, transferom, hipotekama i ovrhama.

Privatno vlasništvo je donijelo povećanje slobode i poboljšanje stabilnosti; ali društvo je **odobrilo** privatno vlasništvo **nad** zemljom tek nakon **propasti komunalne kontrole i nadzora, a bilo je praćeno pojavom robova, kmetova, i bezzemljaša**. Međutim **sve napredniji strojevi na kraju su oslobodili ljude** od ropuskog rada.

Pravo na vlasništvo nad **imovinom** nije apsolutno; **ono** je čisto društveno. Ali vlada, zakon, red, građanska prava, **društvene** slobode, konvencije, mir i sreća koje uživaju moderni narodi, **izrasli su iz** privatnog vlasništva nad imovinom.

Danas društveni poredak ne mora nužno biti **korektan – on nije** božanski ili svet – ali čovječanstvo **treba ići polako u** pomicanju promjena. To što **imate** je znatno bolje nego bilo koji sustav poznat vašim precima. **Pazite** kada **budete mijenjali** društveni poredak **da** ga promijenite na bolje. **Ne dajte da vas netko** nagovori da eksperimentirate sa odbačenim formulama vaših otaca. Idite naprijed, ne unatrag! Neka se evolucija nastavi! Nemojte poduzeti korak unatrag.

Predstavio Melkizedek iz Nebadona.