

NO SOONER had man partially solved the problem of making a living than he was confronted with the task of regulating human contacts. The development of industry demanded law, order, and social adjustment; private property necessitated government.

On an evolutionary world, antagonisms are natural; peace is secured only by some sort of social regulative system. Social regulation is inseparable from social organization; association implies some controlling authority. Government compels the co-ordination of the antagonisms of the tribes, clans, families, and individuals.

Government is an unconscious development; it evolves by trial and error. It does have survival value; therefore it becomes traditional. Anarchy augmented misery; therefore government, comparative law and order, slowly emerged or is emerging. The coercive demands of the struggle for existence literally drove the human race along the progressive road to civilization.

1. THE GENESIS OF WAR

War is the natural state and heritage of evolving man; peace is the social yardstick measuring civilization's advancement. Before the partial socialization of the advancing races man was exceedingly individualistic, extremely suspicious, and unbelievably quarrelsome. Violence is the law of nature, hostility the automatic reaction of the children of nature, while war is but these same activities carried on collectively. And wherever and whenever the fabric of civilization becomes stressed by the complications of society's advancement, there is always an immediate and ruinous reversion to these early methods of violent adjustment of the irritations of human interassociations.

War is an animalistic reaction to misunderstandings and irritations; peace attends upon the civilized solution of all such problems and difficulties. The Sangik races, together with the later deteriorated Adamites and Nodites, were all belligerent. The

ČIM je čovjek djelomično riješio problem zarade za život, bio je suočen sa zadatkom reguliranja odnosa među ljudima. Razvoj industrije je zahtijevao zakon, red i društvenu prilagodbu; privatno vlasništvo je stvorilo potrebu za vladom.

Na evolucijskom svijetu, antagonizmi su prirodni; mir je osiguran samo nekom vrstom sustava društvene regulative. Društvena regulativa je neodvojiva od društvene organizacije; povezivanje ljudi u grupe podrazumijeva neku kontrolnu vlast. Vlada obvezuje ljude na koordinaciju antagonizama plemena, klanova, obitelji i pojedinaca.

Do razvoja vlade dolazi nesvjesnim procesom; ona se razvija metodom pokušaja i pogreške. Ona sama po sebi nema vrijednosti koje osiguravaju opstanak; iz tog razloga postaje tradicionalna. Anarhija je povećavala bijedu; stoga se polako javila ili se upravo javlja vlada, određena mjera reda i mira. Prisilni zahtjevi borbe za opstanak doslovno su primorali ljudsku rasu na progresivni put koji je vodio do stvaranja civilizacije.

1. GENEZA RATA

Rat je prirodno stanje i baština evoluirajućeg čovjeka; mir je društveno mjerilo napretka civilizacije. Prethodno djelomičnom podružtvljenju napredujućih rasa, čovjek je bio veoma individualistički, vrlo sumnjičav i nevjerovatno svadljiv. Nasilje je zakon prirode, neprijateljstva su automatska reakcija djece prirode, dok rat nije ništa drugo nego te iste aktivnosti u kolektivnom izražaju. I gdje god i kad god tkivo civilizacije postane napregnuto pod teretom komplikacija društvenog napretka, tu uvijek dolazi do neposrednog i ruševnog vraćanja tim ranim metodama nasilne prilagodbe nadražajima ljudskih međodnosa.

Rat je životinjska reakcija na nesporazume i iritacije; mir slijedi za civiliziranim rješenjem svih tih problema i poteškoća. Šangiške rase, zajedno s kasnije pogoršanim adamitima i noditima, sve su bile ratoborne.

Andonites were early taught the golden rule, and, even today, their Eskimo descendants live very much by that code; custom is strong among them, and they are fairly free from violent antagonisms.

Andon taught his children to settle disputes by each beating a tree with a stick, meanwhile cursing the tree; the one whose stick broke first was the victor. The later Andonites used to settle disputes by holding a public show at which the disputants made fun of and ridiculed each other, while the audience decided the winner by its applause.

But there could be no such phenomenon as war until society had evolved sufficiently far to actually experience periods of peace and to sanction warlike practices. The very concept of war implies some degree of organization.

With the emergence of social groupings, individual irritations began to be submerged in the group feelings, and this promoted intratribal tranquillity but at the expense of intertribal peace. Peace was thus first enjoyed by the in-group, or tribe, who always disliked and hated the out-group, foreigners. Early man regarded it a virtue to shed alien blood.

But even this did not work at first. When the early chiefs would try to iron out misunderstandings, they often found it necessary, at least once a year, to permit the tribal stone fights. The clan would divide up into two groups and engage in an all-day battle. And this for no other reason than just the fun of it; they really enjoyed fighting.

Warfare persists because man is human, evolved from an animal, and all animals are bellicose. Among the early causes of war were:

1. *Hunger*, which led to food raids. Scarcity of land has always brought on war, and during these struggles the early peace tribes were practically exterminated.

2. *Woman scarcity* -- an attempt to relieve a shortage of domestic help. Woman stealing has always caused war.

3. *Vanity* -- the desire to exhibit tribal prowess. Superior groups would fight to

Andoniti su rano bili poučeni zlatnom pravilu, a čak i danas, njihovi eskimski potomci žive u skladu s tim kodom; običaj je jak među njima, i oni su prilično slobodni od nasilnih antagonizama.

Andon je učio svoju djecu u rješavanju sporova da svaki tuče stablo sa štapom, proklinjući stablo; onaj čiji se štap slomio prvi, bio je pobjednik. Kasnije, andoniti su rješavali sporove držeći otvorene javne skupove na kojima su diskuntanti ismijavali i izrugivali jedan drugoga, dok je publika odlučivala pobjednika aplauzom.

No, nije moglo doći do pojave rata sve dok društvo nije bilo dovoljno evoluiralo da doživi neka razdoblja mira i da počne odobravati ratoborne prakse. Sam pojam rata podrazumijeva određeni stupanj organizacije.

S pojavom društvenih grupacija, pojedinačni nadražaji su počeli biti podređeni osjećajima skupine, a to promiče unutarplemenski mir na štetu međuplemenskog mira. Mir su ljudi prvo uživali u okvirima njihove grupe ili plemena, koje je uvijek pokazivalo odbojnost i mržnju prema onima koji nisu pripadali toj grupi – strancima. Rani čovjek je smatrao vrlinom proliti krv stranca.

Ali isprva čak ni to nije bilo učinkovito. Kada su rane poglavice pokušale izgladiti nesporazume, one su često nalazile da je bilo potrebno najmanje jednom godišnje dopustiti plemenske borbe kamenom. Klan bi se podijelio u dvije skupine i proveo cijeli dan u međusobnom ratovanju. I to iz nikakvog drugog razloga nego samo iz zabave; oni su stvarno uživali u borbi.

Ratovanje je i dalje prisutno zato što je čovjek ljudsko biće koje je evoluiralo iz životinja, a sve životinje su ratoborne. Među ranim uzrocima rata bili su:

1. *Glad*, koja je vodilo pljačkaškim napadima usmjerenim na krađu hrane. Nestašica zemljišta oduvijek je bila uzrok rata, a tijekom tih borbi rana miroljubiva plemena praktički su istrijebljena.

2. *Neštašica žena* – pokušaj da se olakša nedostatak domaće radne snage. Krađa žena je uvijek izazivala rat.

3. *Taština* – želja za paradirom plemenskog junaštva. Nadmoćne skupine su se borile za

impose their mode of life upon inferior peoples.

4. *Slaves* -- need of recruits for the labor ranks.

5. *Revenge* was the motive for war when one tribe believed that a neighboring tribe had caused the death of a fellow tribesman. Mourning was continued until a head was brought home. The war for vengeance was in good standing right on down to comparatively modern times.

6. *Recreation* -- war was looked upon as recreation by the young men of these early times. If no good and sufficient pretext for war arose, when peace became oppressive, neighboring tribes were accustomed to go out in semifriendly combat to engage in a foray as a holiday, to enjoy a sham battle.

7. *Religion* -- the desire to make converts to the cult. The primitive religions all sanctioned war. Only in recent times has religion begun to frown upon war. The early priesthoods were, unfortunately, usually allied with the military power. One of the great peace moves of the ages has been the attempt to separate church and state.

Always these olden tribes made war at the bidding of their gods, at the behest of their chiefs or medicine men. The Hebrews believed in such a "God of battles"; and the narrative of their raid on the Midianites is a typical recital of the atrocious cruelty of the ancient tribal wars; this assault, with its slaughter of all the males and the later killing of all male children and all women who were not virgins, would have done honor to the mores of a tribal chieftain of two hundred thousand years ago. And all this was executed in the "name of the Lord God of Israel."

This is a narrative of the evolution of society -- the natural outworking of the problems of the races -- man working out his own destiny on earth. Such atrocities are not instigated by Deity, notwithstanding the tendency of man to place the responsibility on his gods.

Military mercy has been slow in coming to mankind. Even when a woman, Deborah,

nametanje njihova načina života inferijornim narodima.

4. *Robovi* -- potreba za novom radnom snagom.

5. *Osveta* je motiv za rat, kada jedno pleme vjeruje da je drugo pleme prouzročio smrt nekog pripadnika prvog plemena. Tugovanje je nastavljeno sve dok glava nije donesena kući. Rat zbog osvete je uživao dobru reputaciju do razmjerno modernih vremena.

6. *Rekreacija* -- mladi ljudi u tim ranim vremenima su posmatrali rat kao rekreaciju. Ako nisu mogli naći dovoljno dobru izliku za rat, kada je mir postao tiranski, susjedna plemena su imala običaj da se upuste u poluprijateljsku borbu gdje su koristili prepad kao rekreaciju, uživali u fiktivnim bitkama.

7. *Religija* -- želja neke grupe da nađe nove obraćenike za svoj kult. Sve primitivne religije su odobravale rat. Tek u novije vrijeme je religija počela protestirati protiv rata. Rani svećenici su nažalost obično bili povezani sa vojnom moći. Jedan od velikih poteza mira u novijoj dobi je pokušaj razdvajanja crkve i države.

Uvijek su ta stara plemena ratovala izvršavajući volju njihovih bogova, po nalogu svojih poglavara i vračeva. Hebreji su vjerovali u takvog "Boga bojeva," a priča o njihovom pohodu na Midjance je tipičan recital o groznoj okrutnosti starih plemenskih ratova; taj napad, s klanjem svih muškaraca i kasnije ubojstvom sve muške djece i svih žena koje nisu bile djevice, bi služio na čast običajima plemenskih poglavica prije dvije stotine tisuća godina. I svi su pogubljeni u "ime Gospodina Boga Izraelova."

Ovo je priča o evoluciji društva -- prirodnom raspletu rasnih problema -- gdje čovjek rješava svoju vlastitu sudbinu na zemlji. Takva zlodjela nisu nastala na poticaj Božanstva, bez obzira na čovjekovu sklonost da prenese odgovornost za takva djela na svoje bogove.

Čovječanstvu je trebalo dugo vremena da stekne vojnu milost. Čak i kada je žena Deborah

ruled the Hebrews, the same wholesale cruelty persisted. Her general in his victory over the gentiles caused "all the host to fall upon the sword; there was not one left."

Very early in the history of the race, poisoned weapons were used. All sorts of mutilations were practiced. Saul did not hesitate to require one hundred Philistine foreskins as the dowry David should pay for his daughter Michal.

Early wars were fought between tribes as a whole, but in later times, when two individuals in different tribes had a dispute, instead of both tribes fighting, the two disputants engaged in a duel. It also became a custom for two armies to stake all on the outcome of a contest between a representative chosen from each side, as in the instance of David and Goliath.

The first refinement of war was the taking of prisoners. Next, women were exempted from hostilities, and then came the recognition of noncombatants. Military castes and standing armies soon developed to keep pace with the increasing complexity of combat. Such warriors were early prohibited from associating with women, and women long ago ceased to fight, though they have always fed and nursed the soldiers and urged them on to battle.

The practice of declaring war represented great progress. Such declarations of intention to fight betokened the arrival of a sense of fairness, and this was followed by the gradual development of the rules of "civilized" warfare. Very early it became the custom not to fight near religious sites and, still later, not to fight on certain holy days. Next came the general recognition of the right of asylum; political fugitives received protection.

Thus did warfare gradually evolve from the primitive man hunt to the somewhat more orderly system of the later-day "civilized" nations. But only slowly does the social attitude of amity displace that of enmity.

2. THE SOCIAL VALUE OF WAR

In past ages a fierce war would institute social changes and facilitate the adoption of

vladala Hebrejima, ista velika okrutnost je ustrajala. Njezin general nakon pobjede nad nežidovljem uzrokuje da "svi domaćini padnu pod sabljom; ni jedan nije ostao."

Rane rase su vrlo rano počele koristiti oružja s otrovima. Prakticirali su svaki oblik sakaćenja. Šaul nije oklijevao tražiti sto obreznih kožica od Filistejaca kao miraz od Davida za njegovu kćer Mikalu.

Rani ratovi su se vodili između cijelih plemena, ali u kasnijim vremenima, kada su dvije osobe iz različitih plemena bile u sporu, umjesto da cijelo pleme krene u rat, dva protivnika su držala dvoboj. Također se javio običaj da dvije vojske na bojištu odluče ishod rata dvobojom između njihovih predstavnika, kao u slučaju Davida i Golijata.

Prvi korak u oplemenjenju rata bio je uzimanje zarobljenika. Žene su zatim izuzete iz neprijateljstava, nakon čega je uslijedilo prepoznavanje onih koji nisu bili ratno sposobni. Vojne kaste i stajaće vojske se ubrzo razvijaju kako bi društvo održalo korak s povećanom složenosti sukoba. Takvim ratnicima je rano zabranjeno biti sa ženama, koje su odavno prestale sudjelovati u borbi, iako su uvijek hranile i njegovale vojnike i davale im podstreka u borbi.

Praksa proglašavanja rata predstavljala je veliki napredak. Takve izjave o namjeri pokretanja rata nagovještavaju javljanje osjećaja pravednosti, nakon čega slijedi postupni razvoj pravila "civiliziranog" ratovanja. Vrlo rano je postao običaj ne držati sukobe u blizini vjerskih lokaliteta, a kasnije ne držati sukobe na određene blagdane. Zatim je došlo do općeg priznanja prava na azil; politički bjegunci su dobili zaštitu.

Tako je rat postupno evoluirao od primitivnog lova na glave u nešto uređeniji sustav suvremenijih "civiliziranih" naroda. No vrlo sporo društveni stav prijateljstva zauzima mjesto neprijateljstva.

2. DRUŠTVENA VRIJEDNOST RATA

U prošlim vremenima žestoki ratovi su pokretali društvene promjene i olakšavali usvajanje

new ideas such as would not have occurred naturally in ten thousand years. The terrible price paid for these certain war advantages was that society was temporarily thrown back into savagery; civilized reason had to abdicate. War is strong medicine, very costly and most dangerous; while often curative of certain social disorders, it sometimes kills the patient, destroys the society.

The constant necessity for national defense creates many new and advanced social adjustments. Society, today, enjoys the benefit of a long list of useful innovations which were at first wholly military and is even indebted to war for the dance, one of the early forms of which was a military drill.

War has had a social value to past civilizations because it:

1. Imposed discipline, enforced co-operation.
2. Put a premium on fortitude and courage.
3. Fostered and solidified nationalism.
4. Destroyed weak and unfit peoples.
5. Dissolved the illusion of primitive equality and selectively stratified society.

War has had a certain evolutionary and selective value, but like slavery, it must sometime be abandoned as civilization slowly advances. Olden wars promoted travel and cultural intercourse; these ends are now better served by modern methods of transport and communication. Olden wars strengthened nations, but modern struggles disrupt civilized culture. Ancient warfare resulted in the decimation of inferior peoples; the net result of modern conflict is the selective destruction of the best human stocks. Early wars promoted organization and efficiency, but these have now become the aims of modern industry. During past ages war was a social ferment which pushed civilization forward; this result is now better attained by ambition and invention. Ancient warfare supported the concept of a God of battles, but modern man has been told that God is love. War has served many valuable purposes in the past, it has been an indispensable scaffolding in the building of civilization, but it is rapidly becoming culturally bankrupt -- incapable of producing dividends of social gain in any way commensurate with the terrible losses attendant upon its invocation.

novih ideja do čijeg usvajanja ne bi došlo prirodnim putem u deset tisuća godina. Strašna cijena koja je plaćana za ratne napretke je to što je društvo privremeno bačeno natrag u divljaštvo; civilizirani razum je morao abdicirati. Rat je jak lijek, vrlo skup i opasan; dok nekom prilikom liječi određene društvene poremećaje, u drugim slučajevima je smrtonosan za pacijenta, uništavajući samo društvo.

Stalna potreba za nacionalnom obranom stvara mnoge nove i napredne društvene prilagodbe. Društvo danas uživa u blagodatima dugačkog niza korisnih inovacija koje su u početku bile u potpunosti vojne, te je dužan zahvaliti se ratu za ples, kako je to jedan od ranih oblika vojne vježbe.

Rat je imao društvenu vrijednost u prošlim civilizacijama, jer je:

1. Nametao disciplinu, provodio suradnju.
2. Stavlja premiju na jakost i hrabrost.
3. Poticao i očvršćivao nacionalizam.
4. Uništavao slabe i nesposobne ljude.
5. Uništavao primitivnu iluziju o tome da su svi ljudi jednaki i selektivno dijelio društvo u strate.

Rat je imao određenu evolucijsku i selektivnu vrijednost, ali kako civilizacija polako napreduje čovjek se mora odreći rata onako kako se odrekao porobljivanja. Stari ratovi su promovirali putovanje i kulturnu razmjenu; oni se danas bolje promoviraju suvremenim metodama prijevoza i komunikacije. Stari ratovi su jačali nacije, ali moderne borbe ometaju civiliziranu kulturu. Drevno ratovanje je rezultirao istijebljenjem slabijih naroda; neto rezultat modernih sukoba je selektivno uništenje najboljih ljudskih loza. Rani ratovi su unaprijeđivali organizaciju i učinkovitost, ali one se danas bolje unaprijeđuju djelovanjem moderne industrije. U prošlim vremenima ratovi su bili društvena previranja koja su gurala civilizaciju naprijed; ovo se sada bolje postiže ambicijom i izumom. Drevna ratovanja su podržavala koncept Boga ratovanja, ali moderni čovjek je primio znanje da je Bog ljubav. Rat je služio za mnoge vrijedne svrhe u prošlosti, bio neophodna skela u izgradnji civilizacije, ali on brzo postaje kulturno bankrotiran – nesposoban platiti dividende društvene dobiti koje bi na bilo koji način bile srazmjerne strašnim gubicima koji slijede za bojnim poklikom.

At one time physicians believed in bloodletting as a cure for many diseases, but they have since discovered better remedies for most of these disorders. And so must the international bloodletting of war certainly give place to the discovery of better methods for curing the ills of nations.

The nations of Urantia have already entered upon the gigantic struggle between nationalistic militarism and industrialism, and in many ways this conflict is analogous to the age-long struggle between the herder-hunter and the farmer. But if industrialism is to triumph over militarism, it must avoid the dangers which beset it. The perils of budding industry on Urantia are:

1. The strong drift toward materialism, spiritual blindness.
2. The worship of wealth-power, value distortion.
3. The vices of luxury, cultural immaturity.
4. The increasing dangers of indolence, service insensitivity.
5. The growth of undesirable racial softness, biologic deterioration.
6. The threat of standardized industrial slavery, personality stagnation. Labor is ennobling but drudgery is benumbing.

Militarism is autocratic and cruel -- savage. It promotes social organization among the conquerors but disintegrates the vanquished. Industrialism is more civilized and should be so carried on as to promote initiative and to encourage individualism. Society should in every way possible foster originality.

Do not make the mistake of glorifying war; rather discern what it has done for society so that you may the more accurately visualize what its substitutes must provide in order to continue the advancement of civilization. And if such adequate substitutes are not provided, then you may be sure that war will long continue.

U jednom razdoblju liječnici su vjerovali u puštanje krvi kao lijek za mnoge bolesti, ali su od tada otkrili bolja sredstva za liječenje većine tih poremećaja. I tako se međunarodno puštanje krvi ratovanjem mora zamijeniti za otkrićem boljih metoda za liječenje bolesti nacija.

Narodi Urantije već su ušli u ogromne sukobe između nacionalističkog militarizma i industrijalizma, i na mnogo načina ovaj sukob je analogan višestoljećnom ratovanju između lovca-stočara i poljoprivrednika. Ali ako industrijalizam želi izvojevati pobjedu nad militarizmom, on mora naučiti izbjegavati opasnosti koje ga opsjedaju. Opasnosti razvijajuće industrije na Urantiji su:

1. Jak pomak prema materijalizmu, duhovnom sljepilu.
2. Obožavanje kombinacije bogatstva i moći, izobličenje vrijednosti.
3. Poročna potreba za luksuzom, kulturna nezrelost.
4. Sve veća opasnost od lijenosti, ravnodušnost prema služenju bližnjima.
5. Porast nepoželjne rasne slabosti, biološko pogoršanje.
6. Prijetnja od normiranog robovanja industriji, stagnacija ličnosti. Rad oplemenjuje, dok crnčenje umrtvljuje.

Militarizam je autokratski i okrutan – divljački. On promiče društvenu organizaciju među osvajačima ali izaziva raspad društvene organizacije poraženih. Industrijalizam je civiliziraniji i bitno ga je sprovesti na način koji promovira inicijativu i potiče individualizam. Društvo treba na svaki mogući način njegovati originalnost.

Nemojte napraviti pogrešku veličanja rata; nego razlučite ono što je rat učinio za društvo, tako da možete preciznije definirati nove metode koje će osigurati dalje napredovanje civilizacije. A ako ne nađete odgovarajuće zamjene, onda vam mora biti jasno da će se rat dugo nastaviti.

Man will never accept peace as a normal mode of living until he has been thoroughly and repeatedly convinced that peace is best for his material welfare, and until society has wisely provided peaceful substitutes for the gratification of that inherent tendency periodically to let loose a collective drive designed to liberate those ever-accumulating emotions and energies belonging to the self-preservation reactions of the human species.

But even in passing, war should be honored as the school of experience which compelled a race of arrogant individualists to submit themselves to highly concentrated authority -- a chief executive. Old-fashioned war did select the innately great men for leadership, but modern war no longer does this. To discover leaders society must now turn to the conquests of peace: industry, science, and social achievement.

3. EARLY HUMAN ASSOCIATIONS

In the most primitive society the *horde* is everything; even children are its common property. The evolving family displaced the horde in child rearing, while the emerging clans and tribes took its place as the social unit.

Sex hunger and mother love establish the family. But real government does not appear until superfamily groups have begun to form. In the prefamily days of the horde, leadership was provided by informally chosen individuals. The African Bushmen have never progressed beyond this primitive stage; they do not have chiefs in the horde.

Families became united by blood ties in clans, aggregations of kinsmen; and these subsequently evolved into tribes, territorial communities. Warfare and external pressure forced the tribal organization upon the kinship clans, but it was commerce and trade that held these early and primitive groups together with some degree of internal peace.

The peace of Urantia will be promoted far more by international trade organizations than by all the sentimental sophistry of visionary peace planning. Trade relations have been facilitated by development of language and by improved methods of communication as well as by better transportation.

Čovjek nikada neće prihvatiti mir kao normalan način života dok se temeljito i više puta ne uvjeri da je mir napogodniji za njegovu materijalnu dobrobit i dok društvo mudro ne osigura alternativne miroljubive metode zadovoljenja prirodnih tendencija povremenog otpuštanja kolektivnog nagona za oslobađanjem tih gomilajućih emocija i energija koje ulaze u sastav reakcija samoodržanja ljudskog roda.

Ali čak i u prolazu, rat zavrijeđuje poštovanje kao škola iskustva koje prisiljava rasu arogantnih individualaca da se podvrgnu visoko koncentriranoj vlasti – glavnom izvršnom direktoru. U starinskom ratu ljudi su birali urođene velikane za vodstvo, ali u suvremenom ratu to više nije slučaj. Suvremeno društvo treba tražiti vođe u disciplinama mirnodoblja: industriji, znanosti i društvenim postignućima.

3. RANA LJUDSKA UDRUŽENJA

U većini primitivnih društva *horda* je sve; čak i djeca su zajednička imovina horde. Obitelj u svojoj evoluciji zauzima mjesto horde u odgoju djece, dok javljajući klanovi i plemena zauzimaju mjesto horde kao društvene jedinice.

Seksualna glad i majčinska ljubav uspostavljaju obitelj. No, stvarna vlada se ne pojavljuje dok ne dođe do formiranja superobiteljskih skupina. U predobiteljskom razdoblju za vrijeme horde, vodstvo je bilo u rukama neformalno izabranih pojedinaca. Afrički Bušmani nikada nisu napredovali izvan ove primitivne faze; njihove horde nemaju poglavara.

Obitelji postaju ujedinjene krvnim vezama u klanove, rodbinske skupine; a klanovi se zatim razvijaju u plemena, teritorijalne zajednice. Ratovanje i vanjski pritisak nameću plemensku organizaciju na rodbinske klanove, dok trgovina i obrt održavaju ove rane i primitivne skupine na okupu s nekim stupnjem unutarnjeg mira.

Mir na Urantiji može biti promaknut daleko bolje međunarodnim trgovinskim organizacijama nego bilo kakvom sofistikom vizionarskih planova za mir. Trgovinski odnosi traže razvoj jezika i unaprijeđene metode komuniciranja, kao i bolje metode prijevoza.

The absence of a common language has always impeded the growth of peace groups, but money has become the universal language of modern trade. Modern society is largely held together by the industrial market. The gain motive is a mighty civilizer when augmented by the desire to serve.

In the early ages each tribe was surrounded by concentric circles of increasing fear and suspicion; hence it was once the custom to kill all strangers, later on, to enslave them. The old idea of friendship meant adoption into the clan; and clan membership was believed to survive death -- one of the earliest concepts of eternal life.

The ceremony of adoption consisted in drinking each other's blood. In some groups saliva was exchanged in the place of blood drinking, this being the ancient origin of the practice of social kissing. And all ceremonies of association, whether marriage or adoption, were always terminated by feasting.

In later times, blood diluted with red wine was used, and eventually wine alone was drunk to seal the adoption ceremony, which was signified in the touching of the wine cups and consummated by the swallowing of the beverage. The Hebrews employed a modified form of this adoption ceremony. Their Arab ancestors made use of the oath taken while the hand of the candidate rested upon the generative organ of the tribal native. The Hebrews treated adopted aliens kindly and fraternally. "The stranger that dwells with you shall be as one born among you, and you shall love him as yourself."

"Guest friendship" was a relation of temporary hospitality. When visiting guests departed, a dish would be broken in half, one piece being given the departing friend so that it would serve as a suitable introduction for a third party who might arrive on a later visit. It was customary for guests to pay their way by telling tales of their travels and adventures. The storytellers of olden times became so popular that the mores eventually forbade their functioning during either the hunting or harvest seasons.

The first treaties of peace were the "blood bonds." The peace ambassadors of two

Nedostatak zajedničkog jezika uvijek ometa djelovanje miroljubivih skupina, ali novac je postao univerzalni jezik moderne trgovine. Industrijsko tržište u velikoj mjeri drži na okupu suvremeno društvo. Profitni motiv je moćan civilizator ako je čovjek koji mu teži osnažen željom da služi svojim blišnjima.

U ranim dobima svako pleme je bilo okruženo koncentričnim krugovima sve većeg straha i sumnjičavosti; stoga su ponekad ljudi imali običaj da ubiju sve strance, a kasnije, da ih pretvore u roblje. Stara ideja o prijateljstvu značila je usvajanje u klan; a klansko je članstvo smatrano nečim što opstaje nakon smrti – što je jedan od prvih pojmova vječnog života.

Ceremonija usvajanja sastojala se u međusobnom pijenju krvi. U nekim skupinama slina je razmijenjena umjesto krvi za piće, što je bio drevni izvor prakse društvenog ljubljenja. A sve ceremonije sklapanja društvenih veza, da li brak ili usvajanje, uvijek su proslavljane gozdom.

U novijim dobima, ljudi su pili krv razrijeđenu sa crnim vinom, a kasnije samo vino prilikom usvajanja i bratimljenja, što je obilježeno u dodirivanju čaše i zapečaćeno pijenjem vina. Hebreji su koristili modificirani oblik ove ceremonije usvajanja. Njihovi arapski preci su koristili prisege uzete dok je ruka kandidata počivala na genitalnim organima plemenskog pripadnika. Hebreji tretiraju usvojenog stranca ljubazno i bratski. "Stranac koji boravi s tobom bit će kao jedan rođen među vama, i ti ćeš ga ljubiti kao sebe samoga."

"Gostinsko prijateljstvo" je odnos privremenog gostoprimstva. Kad su se gosti koji su došli u posjetu spremali poći, imali su običaj razbiti lonac u dva dijela i dati jednu krhotinu gostu kao prikladnu pozivnicu za nove goste da se navrate. Bilo je uobičajeno da gosti plate svoj račun pričanjem priča o svojim putovanjima i avanturama. Pripovjedači u stara vremena su postali toliko popularni da su ove posjete na kraju zabranjene tijekom lova ili žetve.

Prvi ugovori o miru su bili "krvne obveznice." Ambasadori mira dvaju zaraćenih plemena bi se sastali,

warring tribes would meet, pay their respects, and then proceed to prick the skin until it bled; whereupon they would suck each other's blood and declare peace.

The earliest peace missions consisted of delegations of men bringing their choice maidens for the sex gratification of their onetime enemies, the sex appetite being utilized in combating the war urge. The tribe so honored would pay a return visit, with its offering of maidens; whereupon peace would be firmly established. And soon intermarriages between the families of the chiefs were sanctioned.

4. CLANS AND TRIBES

The first peace group was the family, then the clan, the tribe, and later on the nation, which eventually became the modern territorial state. The fact that the present-day peace groups have long since expanded beyond blood ties to embrace nations is most encouraging, despite the fact that Urantia nations are still spending vast sums on war preparations.

The clans were blood-tie groups within the tribe, and they owed their existence to certain common interests, such as:

1. Tracing origin back to a common ancestor.
2. Allegiance to a common religious totem.
3. Speaking the same dialect.
4. Sharing a common dwelling place.
5. Fearing the same enemies.
6. Having had a common military experience.

The clan headmen were always subordinate to the tribal chief, the early tribal governments being a loose confederation of clans. The native Australians never developed a tribal form of government.

The clan peace chiefs usually ruled through the mother line; the tribal war chiefs established the father line. The courts of the tribal chiefs and early kings consisted of the headmen of the clans, whom it was customary to invite into the king's presence several times a year. This enabled him to watch them and the better secure their co-operation. The clans served a valuable purpose in local self-government, but they greatly delayed the growth of large and strong nations.

razmijenili pozdrave i zatim jedan drugog počeli ubadati u kožu dok ne poteče krv, nakon čega bi oni međusobno sisali krv i proglasili mir.

Najranije mirovne misije sastojale su se od poslanika koji su donosili najpoželjnije djevojke za seksualno zadovoljavanje njihovih nekadašnjih neprijatelja, oslanjajući se na seksualni apetit u borbi protiv ratnog nagona. Plemena tako počašćena bi uzvratila posjet nudeći svoje najpoželjnije djevojke; nakon čega bi mir bio čvrsto uspostavljen. I tako je odobreno sklapanje brakova između poglavarskih obitelji.

4. KLANOVI I PLEMENA

Prva mirnodobska skupina je bila obitelji, a zatim klan, pleme, te još kasnije nacija koja je kasnije prerasla u modernu teritorijalnu državu. Vrlo je ohrabrujuća činjenica da su današnje mirnodobske skupine odavno prevazišle krvno srodstvo i obuhvatile nacije, unatoč činjenici da narodi Urantije još uvijek troše ogromne svote na ratnu spremnost.

Klanovi su krvno povezane skupine unutar plemena, a oni duguju svoje postojanje određenim zajedničkim interesima, kao što su:

1. Zajedničko povijesno podrijetlo.
2. Privrženost zajedničkom vjerskom totemu.
3. Isto narječje.
4. Dijeljenje zajedničkog prebivališta.
5. Strahovanje od istih neprijatelja.
6. Negdašnje zajedničko vojno iskustvo.

Klanovski poglavari su uvijek bili podređeni plemenskim poglavarima, a rane plemenske vlade su bile labava konfederacija klanova. Domaći Australci nikada nisu razvili plemenski oblik vlasti.

Mirnodobski poglavari klanova su obično vladali kroz majčinsku liniju; plemenske ratne poglavice utemeljuju očevu liniju. Sudovi plemenskih poglavica i ranih kraljeva sastojali su se od poglavara pojedinih klanova, za koje je bilo uobičajeno primiti poziv u kraljevu prisutnost nekoliko puta godišnje. To mu je omogućilo da ih drži u prismotri i da bolje osigura njihovu suradnju. Klanovi su služili vrijednoj svrsi u lokalnoj samoupravi, ali su uveliko odgodili razvoj velikih i jakih nacija.

5. THE BEGINNINGS OF GOVERNMENT

Every human institution had a beginning, and civil government is a product of progressive evolution just as much as are marriage, industry, and religion. From the early clans and primitive tribes there gradually developed the successive orders of human government which have come and gone right on down to those forms of social and civil regulation that characterize the second third of the twentieth century.

With the gradual emergence of the family units the foundations of government were established in the clan organization, the grouping of consanguineous families. The first real governmental body was the *council of the elders*. This regulative group was composed of old men who had distinguished themselves in some efficient manner. Wisdom and experience were early appreciated even by barbaric man, and there ensued a long age of the domination of the elders. This reign of the oligarchy of age gradually grew into the patriarchal idea.

In the early council of the elders there resided the potential of all governmental functions: executive, legislative, and judicial. When the council interpreted the current mores, it was a court; when establishing new modes of social usage, it was a legislature; to the extent that such decrees and enactments were enforced, it was the executive. The chairman of the council was one of the forerunners of the later tribal chief.

Some tribes had female councils, and from time to time many tribes had women rulers. Certain tribes of the red man preserved the teaching of Onamonalonton in following the unanimous rule of the "council of seven."

It has been hard for mankind to learn that neither peace nor war can be run by a debating society. The primitive "palavers" were seldom useful. The race early learned that an army commanded by a group of clan heads had no chance against a strong one-man army. War has always been a kingmaker.

At first the war chiefs were chosen only for military service, and they would relinquish

5. POČECI VLADE

Svaka ljudska ustanova ima početak, a civilna vlast je proizvod progresivne evolucije jednako kao što je to slučaj sa brakom, industrijom i religijom. Od ranih i primitivnih plemena tako se postupno razvija niz ljudskih vlasti koje su došle i prošle do razvoja onih oblika društvene i državne regulacije koji karakteriziraju drugu trećinu dvadesetog stoljeća.

Uz postupnu pojavu obiteljske jedinice, temelji vlasti počivaju u klanskoj organizaciji, grupiranju istokrvnih obitelji. Prvo pravo vladino tijelo je *vijeće starješina*. Ova regulativna skupina je bila sastavljena od starješina koji su se istaknuli na neki učinkovit način. Mudrost i iskustvo rano su cijenjeni čak i u očima barbarskog čovjeka i tako je uslijedilo jedno dugo razdoblje dominacija starješina. Ova vlast oligarhije postupno prerasta u ideju patrijarhata.

U ranom vijeću starješina nalazi se potencijal za sve državne funkcije: izvršnu, zakonodavnu i sudsku. Kada je vijeće tumačilo ondašnje običaje, djelovalo je kao sud; pri uspostavi novih načina društvene prakse, djelovalo je u zakonodavnoj ulozi; u mjeri u kojoj je provodilo takve odredbe i akte, bilo je izvršna vlast. Predsjedavajući vijeća je bio jedan od preteča kasnijeg plemenskog poglavice.

Neka plemena su imala ženska vijeća, dok su s vremena na vrijeme mnoga plemena imala ženske vladare. Određena plemena crvenog čovjeka su sačuvala učenje Onamonalontona o jednoglasnom odlučivanju "sedmočlanog vijeća."

Teško je ljudima shvatiti da društva odana beskrajnomo vođenju polemike ne mogu voditi ni mir ni rat. Primitivna "torokanja" su rijetko korisna. Rasa je rano naučila da vojska kojoj zapovijeda grupna klanska uprava nije imala šanse protiv jake vojske sa jednim vojnim zapovjednikom. Rat je uvijek odabirao kralja.

Isprva ratne poglavice su birane samo za vojnu službu i one su imale običaj napustiti neke od svojih

some of their authority during peacetimes, when their duties were of a more social nature. But gradually they began to encroach upon the peace intervals, tending to continue to rule from one war on through to the next. They often saw to it that one war was not too long in following another. These early war lords were not fond of peace.

In later times some chiefs were chosen for other than military service, being selected because of unusual physique or outstanding personal abilities. The red men often had two sets of chiefs -- the sachems, or peace chiefs, and the hereditary war chiefs. The peace rulers were also judges and teachers.

Some early communities were ruled by medicine men, who often acted as chiefs. One man would act as priest, physician, and chief executive. Quite often the early royal insignias had originally been the symbols or emblems of priestly dress.

And it was by these steps that the executive branch of government gradually came into existence. The clan and tribal councils continued in an advisory capacity and as forerunners of the later appearing legislative and judicial branches. In Africa, today, all these forms of primitive government are in actual existence among the various tribes.

6. MONARCHIAL GOVERNMENT

Effective state rule only came with the arrival of a chief with full executive authority. Man found that effective government could be had only by conferring power on a personality, not by endowing an idea.

Rulership grew out of the idea of family authority or wealth. When a patriarchal kinglet became a real king, he was sometimes called "father of his people." Later on, kings were thought to have sprung from heroes. And still further on, rulership became hereditary, due to belief in the divine origin of kings.

Hereditary kingship avoided the anarchy which had previously wrought such havoc between the death of a king and the election of a successor. The family had a biologic head; the clan, a selected natural leader; the tribe and later state had no natural leader, and this was

ovlasti tijekom razdoblja mira, kada su njihove dužnosti imale više društvenu prirodu. No, postupno su počeli zadirati u mirnodobska razdoblja, težeći produljiti svoju vlast od rata do rata. Oni su se često zalagali da skrate razdoblje mira između ratova. Ovi rani gospodari rata nisu bili skloni miru.

U kasnijim vremenima neki poglavari su bili izabrani za službe koje nisu bile vojne, a odabrani su zbog neobičnog stasa ili izvrsnih osobnih sposobnosti. Crveni ljudi su često imali dva seta poglavica – plemenske ili mirnodobske poglavice i nasljedne ratne poglavice. Mirnodobski vladari su također bili suci i učitelji.

U nekim ranim zajednicama vladali su vračari, koji su često djelovali kao poglavice. Jedan te isti čovjek je bio svećenik, liječnik i glavni izvršitelj. Vrlo često rane kraljevske insignije vuku porijeklo od simbola ili obilježja svećeničke haljine.

I ovim je koracima izvršna vlast postupno došla u postojanje. Klanska i plemenska vijeća nastavila su rad u savjetodavnom svojstvu i kao preteča kasnije pojavljujuće zakonodavne i sudbene vlasti. U današnjoj Africi svi ti oblici primitivne vlasti doista postoje među različitim plemenima.

6. MONARHISTIČKA VLADA

Djelotvorna državna vlada se javila tek sa pojavom upravitelja sa punim izvršnim ovlastima. Čovjek je utvrdio da je učinkovita vlada mogla postojati samo prenošenjem ovlasti na neku ličnost, a ne na neku ideju.

Vladavina je izrasla iz ideje obiteljskog tijela ili bogatstva. Kada je patrijarhalni kraljević postao pravi kralj, on se ponekad nazivao "praotac naroda." Kasnije, vladalo je vjerovanje da su kraljevi vukli porijeklo od junaka. Vladavine su zatim postale nasljedne zahvaljujući vjerovanju u božansko podrijetlo kraljeva.

Nasljednim kraljevstvom je izbjegnuta anarhija koja je do tada stvarala pustoš između smrti kralja i izbora njegova nasljednika. Obitelj je imala biološku glavu klana; klan je imao odabranog prirodnog vođu; pleme i kasnija država nisu imali prirodnog vođu i to je bio dodatni razlog

an additional reason for making the chief-kings hereditary. The idea of royal families and aristocracy was also based on the mores of "name ownership" in the clans.

The succession of kings was eventually regarded as supernatural, the royal blood being thought to extend back to the times of the materialized staff of Prince Caligastia. Thus kings became fetish personalities and were inordinately feared, a special form of speech being adopted for court usage. Even in recent times it was believed that the touch of kings would cure disease, and some Urantia peoples still regard their rulers as having had a divine origin.

The early fetish king was often kept in seclusion; he was regarded as too sacred to be viewed except on feast days and holy days. Ordinarily a representative was chosen to impersonate him, and this is the origin of prime ministers. The first cabinet officer was a food administrator; others shortly followed. Rulers soon appointed representatives to be in charge of commerce and religion; and the development of a cabinet was a direct step toward depersonalization of executive authority. These assistants of the early kings became the accepted nobility, and the king's wife gradually rose to the dignity of queen as women came to be held in higher esteem.

Unscrupulous rulers gained great power by the discovery of poison. Early court magic was diabolical; the king's enemies soon died. But even the most despotic tyrant was subject to some restrictions; he was at least restrained by the ever-present fear of assassination. The medicine men, witch doctors, and priests have always been a powerful check on the kings. Subsequently, the landowners, the aristocracy, exerted a restraining influence. And ever and anon the clans and tribes would simply rise up and overthrow their despots and tyrants. Deposed rulers, when sentenced to death, were often given the option of committing suicide, which gave origin to the ancient social vogue of suicide in certain circumstances.

7. PRIMITIVE CLUBS AND SECRET SOCIETIES

Blood kinship determined the first social groups; association enlarged the kinship clan.

za utemeljenje nasljedne linije kraljevskog poglavarstva. Ideja kraljevske obitelji i aristokracije se također temelji na običajima "imenskog vlasništva" u klanovima.

Nasljedna linija kraljeva se na kraju smatrala nadnaravnom, a kraljevska krv se smatrala povezanom sa krvi materijaliziranog osoblja kneza Kaligastije. Tako su kraljevi postali fetišne ličnosti kojih su se ljudi pretjerano bojali, a na kraljevskom dvoru je korišten poseban oblik govora. Čak i u skorije vrijeme se vjerovalo da dodir kraljeva liječi bolesti, a neki narodi Urantije još uvijek vjeruju da njihovi vladari imaju božansko podrijetlo.

Rani fetišni kralj se često držao u osami; bio je smatran previše svetim kako bi ga ljudi gledali, osim u dane svjetovnih i svetih blagdana. Obično je izabran predstavnik da ga oponaša, a to je dalo podrijetlo poziciji državnog premijera. Prvi oficir državnčkog kabineta bio je časnik zadužen za nadgledanje hrane; ubrzo zatim slijede drugi. Vladari su uskoro imenovali predstavnike koji će biti zaduženi za trgovinu i religiju; taj razvoj kabineta je izravan korak prema depersonalizaciji izvršne vlasti. Ovi pomoćnici ranih kraljeva su postali prihvaćeno plemstvo, a kraljeva supruga je postupno porasla na dostojanstvo kraljice kao žena kojoj je odavano visoko poštovanje.

Bezskruplozni vladari su stekli veliku moć otkrićem otrova. Rana sudska magija je bila dijabolična; kraljevi neprijatelji su prvi umirali. No, čak i većina despotskih tiranina bila je podvrgnuta nekim restrikcijama; oni su barem bili ograničeni uvijek prisutnim strahom od atentata. Vračevi, vještaci i svećenici su uvijek imali moćnu kontrolu nad kraljevima. Nakon toga su zemljoposjednici – aristokracija – obuzdavali njegov utjecaj. Uvijek i iznova su se klanovi i plemena dizali i rušili svoje despote i tirane. Svrgnutim vladarima, nakon što su bili osuđeni na smrt, često je davana opcija da počine samoubojstvo, što je vodilo staroj društvenoj modi oduzimanja vlastitog života u određenim okolnostima.

7. PRIMITIVNI KLUBOVI I TAJNA DRUŠTVA

Krvno srodstvo određuje prve društvene grupe; povezivanje u skupine proširuje krvno srodstvo klanova.

Intermarriage was the next step in group enlargement, and the resultant complex tribe was the first true political body. The next advance in social development was the evolution of religious cults and the political clubs. These first appeared as secret societies and originally were wholly religious; subsequently they became regulative. At first they were men's clubs; later women's groups appeared. Presently they became divided into two classes: sociopolitical and religious-mystical.

There were many reasons for the secrecy of these societies, such as:

1. Fear of incurring the displeasure of the rulers because of the violation of some taboo.
2. In order to practice minority religious rites.
3. For the purpose of preserving valuable "spirit" or trade secrets.
4. For the enjoyment of some special charm or magic.

The very secrecy of these societies conferred on all members the power of mystery over the rest of the tribe. Secrecy also appeals to vanity; the initiates were the social aristocracy of their day. After initiation the boys hunted with the men; whereas before they had gathered vegetables with the women. And it was the supreme humiliation, a tribal disgrace, to fail to pass the puberty tests and thus be compelled to remain outside the men's abode with the women and children, to be considered effeminate. Besides, noninitiates were not allowed to marry.

Primitive people very early taught their adolescent youths sex control. It became the custom to take boys away from parents from puberty to marriage, their education and training being entrusted to the men's secret societies. And one of the chief functions of these clubs was to keep control of adolescent young men, thus preventing illegitimate children.

Commercialized prostitution began when these men's clubs paid money for the use of women from other tribes. But the earlier groups were remarkably free from sex laxity.

The puberty initiation ceremony usually extended over a period of five years. Much self-torture and painful cutting entered into these ceremonies. Circumcision was first

Miješani brakovi su bili sljedeći korak u proširenju skupina, a složeno pleme koje nastaje na taj način je bilo prvo pravo političko tijelo. Sljedeći napredak u društvenom razvoju je bila evolucija religioznih kultova i političkih klubova. Ovi su se prvi put pojavili kao tajna društva i izvorno su bili posve religiozni; kasnije su postali regulativni. Isprva su to bili muški klubovi; kasnije su se pojavile i ženske grupe. S vremenom su postali podijeljeni u dvije klase: društveno-političku i religijsko-mističnu.

Postoji više razloga za tajnost tih društava, kao što su:

1. Strah od ljutnje vladara zbog kršenja nekog tabua.
2. Provedba nekih manjinskih religioznih obreda.
3. Očuvanje vrijednog "duha" ili poslovnih tajni.
4. Uživanje u nekoj posebnoj amajliji ili magiji.

Velika tajnost tih društava obavija sve njihove članove velom misterije koji ima daje snagu nad ostatkom plemena. Tajnost je štoviše laskala taštini; ona je vodila stvaranju društvene aristokracije te dobi. Nakon inicijacije, dječaci su išli u lov s odraslim muškarcima; prethodno inicijaciji su ubirali povrće sa ženama. A to je bilo vrhovno poniženje – sramota pred cijelim plemenom – pasti na ispitu zrelosti i ne primiti pravo ulaska u muško prebivalište, nego ostati sa ženama i djecom i biti smatram ženskastim. Osim toga, ne iniciranim mladićima nije bilo dopušteno da se ožene.

Primitivni ljudi su vrlo rano učili svoju adolescentnu mladež seksualnoj kontroli. Vladao je običaj da se dječaci odvoje od roditelja od puberteta do braka, a njihovo obrazovanje i obuka su tekli u muškim tajnim društvima. A jedna od glavnih funkcija tih klubova je kontrola nad mladim adolescentima i sprječavanje pojave izvanbračne djece.

Komercijalna prostitucija je počela kada su ti muški klubovi počeli plaćati za korištenje žena iz drugih plemena. No, ranije grupe uglavnom nisu imale seksualne poročnosti.

Ceremonija inicijacije u pubertetu obično je trajala pet godina. Često je nanošenje muka i rana samom sebi bilo dio ovih ceremonija. Obrezivanje je prvi put

practiced as a rite of initiation into one of these secret fraternities. The tribal marks were cut on the body as a part of the puberty initiation; the tattoo originated as such a badge of membership. Such torture, together with much privation, was designed to harden these youths, to impress them with the reality of life and its inevitable hardships. This purpose is better accomplished by the later appearing athletic games and physical contests.

But the secret societies did aim at the improvement of adolescent morals; one of the chief purposes of the puberty ceremonies was to impress upon the boy that he must leave other men's wives alone.

Following these years of rigorous discipline and training and just before marriage, the young men were usually released for a short period of leisure and freedom, after which they returned to marry and to submit to lifelong subjection to the tribal taboos. And this ancient custom has continued down to modern times as the foolish notion of "sowing wild oats."

Many later tribes sanctioned the formation of women's secret clubs, the purpose of which was to prepare adolescent girls for wifedom and motherhood. After initiation girls were eligible for marriage and were permitted to attend the "bride show," the coming-out party of those days. Women's orders pledged against marriage early came into existence.

Presently nonsecret clubs made their appearance when groups of unmarried men and groups of unattached women formed their separate organizations. These associations were really the first schools. And while men's and women's clubs were often given to persecuting each other, some advanced tribes, after contact with the Dalamatia teachers, experimented with coeducation, having boarding schools for both sexes.

Secret societies contributed to the building up of social castes chiefly by the mysterious character of their initiations. The members of these societies first wore masks to frighten the curious away from their mourning rites -- ancestor worship. Later this ritual developed into a pseudo seance at which

prakticirano kao obred inicijacije u jednom od tih tajnih bratstava. Plemenske oznake su urezivane u tijelo u sastavu inicijacije u pubertetu; tetovaža je nastala kao obilježje članstva. Takva mučenja, zajedno s puno odricanja, su imala za cilj da otvrdnu ove mladiće, da ih impresioniraju sa stvarnošću i neizbježnim nevoljama života. Ovaj cilj se bolje može postići kasnijim atletskim igrama i fizičkim natjecanjima.

Ali tajna društva su dapače imala za cilj povišenje morala adolescenata; jedna od glavnih svrha ceremonija puberteta bilo je utisnuti u dječaka ideju da mora ostaviti na miru žene drugih muškaraca.

Nakon ovih godina stroge discipline i treninga i neposredno prije braka, mladići su obično primali kratko razdoblje slobodnog vremena i slobode, nakon čega su se vraćali da sklope brak i da prihvate podvrgavanje plemenskim tabuima do kraja života. I ovaj drevni običaj se nastavio do modernih vremena kao glupava ideja "sjetve divlje zobi."

Mnoga kasnija plemena dopuštala su formiranje ženskih tajnih klubova u svrhu pripreme adolescentica za kućanstvo i majčinstvo. Nakon inicijacije djevojke su primale pravo na brak i bilo im je dopušteno prisustvovati "pokazivanju mladenki," što je bio oblik izlaska u društvo. Rano su se javile ženske grupe koje su se obvezale da neće ući u brak.

S vremenom su se formirali klubovi koji nisu bili tajni kada su skupine neoženjenih muškaraca i neudatih žena osnovala svoje zasebne organizacije. Te udruge su ustvari bile prve škole. I dok su muški i ženski klubovi često progonili jedni druge, neka napredna plemena su nakon kontakta s učiteljima Dalamatije eksperimentirala sa idejom zajedničkog obrazovanja, kako su već imala internate za oba spola.

Tajna društva su pridonijela izgradnji društvenih kasti uglavnom zahvaljujući tajanstvenom karakteru svojih ceremonija inicijacije. Članovi tih društava su prvi nosili maske kako bi upozorili radoznale da se drže podalje od njihovih obreda žalosti – štovanja predaka. Kasnije se ovaj ritual razvio u pseudo seansu na kojoj su

ghosts were reputed to have appeared. The ancient societies of the "new birth" used signs and employed a special secret language; they also forswore certain foods and drinks. They acted as night police and otherwise functioned in a wide range of social activities.

All secret associations imposed an oath, enjoined confidence, and taught the keeping of secrets. These orders awed and controlled the mobs; they also acted as vigilance societies, thus practicing lynch law. They were the first spies when the tribes were at war and the first secret police during times of peace. Best of all they kept unscrupulous kings on the anxious seat. To offset them, the kings fostered their own secret police.

These societies gave rise to the first political parties. The first party government was "the strong" vs. "the weak." In ancient times a change of administration only followed civil war, abundant proof that the weak had become strong.

These clubs were employed by merchants to collect debts and by rulers to collect taxes. Taxation has been a long struggle, one of the earliest forms being the tithe, one tenth of the hunt or spoils. Taxes were originally levied to keep up the king's house, but it was found that they were easier to collect when disguised as an offering for the support of the temple service.

By and by these secret associations grew into the first charitable organizations and later evolved into the earlier religious societies -- the forerunners of churches. Finally some of these societies became intertribal, the first international fraternities.

8. SOCIAL CLASSES

The mental and physical inequality of human beings insures that social classes will appear. The only worlds without social strata are the most primitive and the most advanced. A dawning civilization has not yet begun the differentiation of social levels, while a world settled in light and life has largely effaced these divisions of mankind, which are so characteristic of all intermediate evolutionary stages.

se duhovi navodno pojavljivali. Drevna društva "novog rođenja" koristila su znakove i poseban tajni jezik; oni su također uzdržavali određene vrste hrane i pića. Djelovali su kao noćna policija i na drugi način funkcionirali u širokom rasponu društvenih aktivnosti.

Sve tajne udruge su nametale prisegu, tražile povjerenje i učile svoje članove čuvanju tajni. Ovi redovi su budili strahopoštovanje i kontrolirali mase; oni su također djelovali kao nadzorna društva, prakticirajući pravo na linč. Oni su bili prvi špijuni kad su njihova plemena išla u rat i prva tajna policija u vrijeme mira. Najbolje od svega držali su beskrupulozne kraljeve u neizvjesnosti. Da im se suprostave, kraljevi su formirali svoju vlastitu tajnu policiju.

Ta društva su vodila stvaranju prvih političkih stranki. Prva vladajuća stranka bila je "jaki" protiv "slabih." U davna vremena promjena vlade jedino je nastupala usljed građanskog rata koji je bio obilan dokaz da su slabi postali jaki.

Te klubove su sponzorirali trgovci radi naplate dugova, te vladari radi prikupljanja poreza. Oporezivanje je duga bilo predmet borbe, a jedan od najranijih oblika oporezivanja je prikupljanje desetka, desetine lova ili plijena. Porezi su izvorno nametnuti za uzdržavanje kraljevskoga dvora, ali je utvrđeno da ih je bilo lakše prikupiti pod izgovorom uzdržavanja hramske službe.

Tako su te tajne udruge prerasle u prve dobrotvorne organizacije, a kasnije su evoluirale u rana vjerska društva – preteče crkava. Na kraju su neka od tih društava postala međuplemenska, prva međunarodna bratstva.

8. DRUŠTVENE KLASSE

Psihičke i fizičke nejednakosti ljudskih bića osiguravaju pojavu društvenih klasa. Svjetovi bez društvenih slojeva su oni koji su bilo najprimitivniji ili najnapredniji. Društvo u osvit civilizacije još nije počelo s razdvajanjem društvenih razina, a svijet utemeljen u svjetlu i životu u velikoj mjeri je izbrisao ove podjele čovječanstva koje obilježavaju sve međufaze evolucije.

As society emerged from savagery to barbarism, its human components tended to become grouped in classes for the following general reasons:

1. *Natural* -- contact, kinship, and marriage; the first social distinctions were based on sex, age, and blood -- kinship to the chief.

2. *Personal* -- the recognition of ability, endurance, skill, and fortitude; soon followed by the recognition of language mastery, knowledge, and general intelligence.

3. *Chance* -- war and emigration resulted in the separating of human groups. Class evolution was powerfully influenced by conquest, the relation of the victor to the vanquished, while slavery brought about the first general division of society into free and bond.

4. *Economic* -- rich and poor. Wealth and the possession of slaves was a genetic basis for one class of society.

5. *Geographic* -- classes arose consequent upon urban or rural settlement. City and country have respectively contributed to the differentiation of the herder-agriculturist and the trader-industrialist, with their divergent viewpoints and reactions.

6. *Social* -- classes have gradually formed according to popular estimate of the social worth of different groups. Among the earliest divisions of this sort were the demarcations between priest-teachers, ruler-warriors, capitalist-traders, common laborers, and slaves. The slave could never become a capitalist, though sometimes the wage earner could elect to join the capitalistic ranks.

7. *Vocational* -- as vocations multiplied, they tended to establish castes and guilds. Workers divided into three groups: the professional classes, including the medicine men, then the skilled workers, followed by the unskilled laborers.

8. *Religious* -- the early cult clubs produced their own classes within the clans and tribes, and the piety and mysticism of the

Kako društvo prelazi iz divljaštva u barbarstvo, njegovi pripadnici postaju grupirani u klase iz općih razloga kao što su:

1. *Prirodni* -- kontakt, srodstvo i brak; prve društvene razlike se temelje na spolu, dobi i krvi -- srodstvu s poglavarom.

2. *Osobni* -- prepoznavanje sposobnosti, izdržljivosti, spretnosti i hrabrosti; uskoro za tim slijedi prepoznavanje jezika, vještine, znanja i opće inteligencije.

3. *Sreće i slučajnosti* -- rat i iseljavanje je rezultiralo odvajanjem ljudskih skupina. Na klasnu evoluciju snažno su utjecala osvajanja, odnos pobjednika prema poraženom, dok je ropstvo stvorilo prvu opću podjelu društva na slobodne i robove.

4. *Ekonomski* -- bogati i siromašni. Bogatstvo i posjedovanje robova su genetski temelji jedne klase društva.

5. *Geografski* -- klase koje nastaju kao posljedica urbanog ili ruralnog naseljavanja. Grad i selo su svaki na svoj način doprinijeli diferencijaciji između stočara-zemljoradnika i trgovca-industrijalca, sa njihovim različitim stavovima i reakcijama.

6. *Socijalni* -- klase su postupno formirane u skladu s načinom na koji javno mijenja procjenjuje društvenu vrijednost različitih skupina. Među najranijim podjelama ove vrste su razgraničenja između svećenika-učitelja, vladara-ratnika, kapitalista-trgovaca, fizičkih radnika i robova. Rob nikada nije mogao postati kapitalista, iako je ponekad radnik-nadničar mogao ući u redove kapitalista.

7. *Strukovni* -- kako su se zvanja umnožavala, bila su sklona uspostavi kasti i cehova. Radnici su podijeljeni u tri skupine: stručne klase koje su uključivale vračeve, za kojima su slijedili kvalificirani i nakon njih nekvalificirani radnici.

8. *Vjerski* -- rani kulturni klubovi su proizvodili vlastite klase unutar klanova i plemena, a pobožnost i misticizam svećenika dugo su

priests have long perpetuated them as a separate social group.

9. *Racial* -- the presence of two or more races within a given nation or territorial unit usually produces color castes. The original caste system of India was based on color, as was that of early Egypt.

10. *Age* -- youth and maturity. Among the tribes the boy remained under the watchcare of his father as long as the father lived, while the girl was left in the care of her mother until married.

Flexible and shifting social classes are indispensable to an evolving civilization, but when *class* becomes caste, when social levels petrify, the enhancement of social stability is purchased by diminishment of personal initiative. Social caste solves the problem of finding one's place in industry, but it also sharply curtails individual development and virtually prevents social co-operation.

Classes in society, having naturally formed, will persist until man gradually achieves their evolutionary obliteration through intelligent manipulation of the biologic, intellectual, and spiritual resources of a progressing civilization, such as:

1. Biologic renovation of the racial stocks -- the selective elimination of inferior human strains. This will tend to eradicate many mortal inequalities.

2. Educational training of the increased brain power which will arise out of such biologic improvement.

3. Religious quickening of the feelings of mortal kinship and brotherhood.

But these measures can bear their true fruits only in the distant millenniums of the future, although much social improvement will immediately result from the intelligent, wise, and *patient* manipulation of these acceleration factors of cultural progress. Religion is the mighty lever that lifts civilization from chaos, but it is powerless apart from the fulcrum of sound and normal mind resting securely on sound and normal heredity.

ih ovjekovječili kao zasebnu društvenu skupinu.

9. *Rasni* – prisutnost dvije ili više rasa u određenoj naciji ili teritorijalnoj jedinici obično je vodilo stvaranju kasti koje su bile razvrstane po boji kože. Originalni sustav kasta u Indiji se temelji na boji kože, kao što je bio slučaj i u ranom Egiptu.

10. *Starosni* – mladost i zrelost. Među plemenima dječak je ostajao pod nadzorom oca za očeva života, a djevojka je ostajala pod brigom majke do udaje.

Fleksibilno kretanje između društvenih klasa je neophodno za razvijanje civilizacije, ali kad klasa postane kasta, kad se društvene razine okamene, društvo plaća za tu dodatnu društvenu stabilnost smanjivanjem osobne inicijative. Društvene kaste daju svakom čovjekovu njegovo mjesto u industriji, ali one također oštro ograničavaju razvoj pojedinca i doslovce onemogućavaju društvenu suradnju.

Klase u društvu, nakon što su prirodno formirane, ostaju na snazi sve dok čovjek postupno ne ostvari njihovo evolucijsko uništenje inteligentnom manipulacijom bioloških, intelektualnih i duhovnih resursa napredujuće civilizacije, kao što su:

1. Biološka obnova rasnih loza – selektivno eliminiranje slabijih ljudskih sojeva. To ima tendenciju iskorijenjivanja mnogih smrtnih nejednakosti.

2. Obrazovanje povećane moždane snage koja proizlazi iz takvog biološkog poboljšanja.

3. Religiozno oživljavanje osjećaja srodstva i bratstva među ljudima.

No, ove mjere mogu donijeti svoje prave plodove samo u dalekim tisućljećima budućnosti, iako mnogo društvenog napretka neposredno slijedi za inteligentnom, mudrom i *strpljivom* manipulacijom tih katalizatora kulturnog napretka. Religija je moćna poluga koja podiže civilizaciju iz kaosa, ali je nemoćna osim ako ima uporište zdravog i normalnog uma koji sigurno počiva na zdravom i normalnom nasljeđu.

9. HUMAN RIGHTS

Nature confers no rights on man, only life and a world in which to live it. Nature does not even confer the right to live, as might be deduced by considering what would likely happen if an unarmed man met a hungry tiger face to face in the primitive forest. Society's prime gift to man is security.

Gradually society asserted its rights and, at the present time, they are:

1. Assurance of food supply.
2. Military defense -- security through preparedness.
3. Internal peace preservation -- prevention of personal violence and social disorder.
4. Sex control -- marriage, the family institution.
5. Property -- the right to own.
6. Fostering of individual and group competition.
7. Provision for educating and training youth.
8. Promotion of trade and commerce -- industrial development.
9. Improvement of labor conditions and rewards.
10. The guarantee of the freedom of religious practices to the end that all of these other social activities may be exalted by becoming spiritually motivated.

When rights are old beyond knowledge of origin, they are often called *natural rights*. But human rights are not really natural; they are entirely social. They are relative and ever changing, being no more than the rules of the game -- recognized adjustments of relations governing the ever-changing phenomena of human competition.

What may be regarded as right in one age may not be so regarded in another. The survival of large numbers of defectives and degenerates is not because they have any natural right thus to encumber twentieth-century civilization, but simply because the society of the age, the mores, thus decrees.

Few human rights were recognized in the European Middle Ages; then every man belonged to someone else, and rights were only privileges or favors granted by state or church. And the revolt from this error was equally erroneous in that it led to the belief that all men are born equal.

9. LJUDSKA PRAVA

Priroda ne daje nikakva prava čovjeku, samo život i svijet u kojem će ga živjeti. Priroda ne daje ni pravo na život, kao što se može vidjeti u slučaju da nenaoružani čovjek susretne gladnog tigra licem u lice u primitivnoj šumi. Društvo je najbolji dar čovjekovoj sigurnosti.

Postupno društvo je ustvrdio svoja prava i u današnje vrijeme, ona su:

1. Osiguranje opskrbe hranom.
2. Vojna obrana – sigurnost kroz pripravnost.
3. Očuvanje unutarnjeg mira – prevencija osobnog nasilja i društvenih poremećaja.
4. Seksualna kontrola – brak, institucija obitelji.
5. Nekretnine – pravo na vlasništvo.
6. Poticanje individualnog i grupnog natjecanja.
7. Obrazovanje i osposobljavanje mladeži.
8. Promocija trgovanja i trgovine – industrijski razvoj.
9. Poboljšanje uvjeta rada i nagrađivanja.
10. Jamstvo slobode religioznih praksi tako da sve ove ostale društvene djelatnosti mogu biti uzvišene duhovnom motivacijom.

Kada su prava toliko stara da se više ne može prizvati u sjećanje njihovo podrijetlo, ona se često nazivaju *prirodnim pravima*. Ali ljudska prava zapravo nisu prirodna; ona su u cjelosti društvena. Ona su relativna i uvijek mijenjajuća i nisu ništa više nego pravila igre – priznate prilagodbe odnosa koji uređuju stalno mijenjajuće pojave ljudskog natjecanja.

Što se može smatrati pravom u jednoj dobi ne mora biti tako promatrano u drugoj. Do opstanka velikog broja defektivnih i degeneriranih ljudi ne dolazi zbog toga što oni imaju prirodno pravo tako opteretiti civilizaciju dvadesetog stoljeća, nego jednostavno zato što društvo ove dobi ima takve običaje i konvencije.

U europskom srednjem vijeku bio je priznat mali broj ljudskih prava; tada je svaki čovjek pripadao nekome drugom, a prava su samo povlastice ili usluge odobrene od strane države ili crkve. A revolt koji je rezultirao iz ove pogreške bio je jednako pogrešan u tome što je vodio vjerovanju da su svi ljudi rođeni jednaki.

The weak and the inferior have always contended for equal rights; they have always insisted that the state compel the strong and superior to supply their wants and otherwise make good those deficiencies which all too often are the natural result of their own indifference and indolence.

But this equality ideal is the child of civilization; it is not found in nature. Even culture itself demonstrates conclusively the inherent inequality of men by their very unequal capacity therefor. The sudden and nonevolutionary realization of supposed natural equality would quickly throw civilized man back to the crude usages of primitive ages. Society cannot offer equal rights to all, but it can promise to administer the varying rights of each with fairness and equity. It is the business and duty of society to provide the child of nature with a fair and peaceful opportunity to pursue self-maintenance, participate in self-perpetuation, while at the same time enjoying some measure of self-gratification, the sum of all three constituting human happiness.

10. EVOLUTION OF JUSTICE

Natural justice is a man-made theory; it is not a reality. In nature, justice is purely theoretic, wholly a fiction. Nature provides but one kind of justice -- inevitable conformity of results to causes.

Justice, as conceived by man, means getting one's rights and has, therefore, been a matter of progressive evolution. The concept of justice may well be constitutive in a spirit-endowed mind, but it does not spring full-fledgedly into existence on the worlds of space.

Primitive man assigned all phenomena to a person. In case of death the savage asked, not *what* killed him, but *who*? Accidental murder was not therefore recognized, and in the punishment of crime the motive of the criminal was wholly disregarded; judgment was rendered in accordance with the injury done.

In the earliest primitive society public opinion operated directly; officers of law were not needed. There was no privacy in primitive

Slabi i inferiorni su uvijek tražili jednaka prava; oni su uvijek inzistirali da država prisili jake i superiorne na ispunjavanja njihovih želja i da na druge načine namiri one nedostatke koji su često bili prirodni rezultat njihove vlastite ravnodušnosti i lijenosti.

Ali ta jednakost je idealno dijete civilizacije; ona se ne može naći u prirodi. Čak i sama kultura uvjerljivo svjedoči o inherentnoj nejednakosti ljudi koja počiva na njihovom vrlo nejednakom kapacitetu za kulturu. Iznenadno i neevolucijsko ostvarenje tobožnje prirodne jednakosti brzo bi bacilo civiliziranog čovjeka natrag na sirove uzance primitivnih dobi. Društvo ne može ponuditi jednaka prava za sve, ali ono može obećati upravljanje različitim pravima svakog sa pravednosti i pravičnosti. Društvo ima zadaću i dužnost da osigura djetetu prirode poštenu i mirnu priliku za samostalno samoodržavanje, sudjelovanje u procesu samoproduženja, dok u isto vrijeme uživaju neku mjeru samozadovoljenja, a zbroj ova tri čimbenika tvori ljudsku sreću.

10. EVOLUCIJA PRAVEDNOSTI

Prirodna pravednost je teorija koju je čovjek skrojio; ona nije stvarnost. U prirodi, pravednost je čisto teoretska, totalna fikcija. Priroda nudi samo jednu vrstu pravde – uzroci su neminovno praćeni posljedicama.

Pravednost, koju je izmislio čovjek, znači da svaki čovjek dobiva svoja prava i bila je stvar progresivnog razvoja. Pojam pravednosti može biti konstitutivan u umu koji je obdaren duhom, ali na svjetovima prostora ne dolazi do njezine potpune realizacije.

Primitivni čovjek je pripisivao sve pojave osobama. U slučaju smrti divljak se pitao, ne što ga je ubilo, već *tko*? Slučajno ubojstvo nije bilo priznavano i u kažnjavanju zločina motiv nije uziman u obzir; presuda je donošena u skladu s učinjenom ozljedom.

U najranijem primitivnom društvu javno mnijenje djeluje izravno; tu nisu bili potrebni službenici zakona. U primitivnom životu nije bilo privatnosti. Čovjekovi

life. A man's neighbors were responsible for his conduct; therefore their right to pry into his personal affairs. Society was regulated on the theory that the group membership should have an interest in, and some degree of control over, the behavior of each individual.

It was very early believed that ghosts administered justice through the medicine men and priests; this constituted these orders the first crime detectors and officers of the law. Their early methods of detecting crime consisted in conducting ordeals of poison, fire, and pain. These savage ordeals were nothing more than crude techniques of arbitration; they did not necessarily settle a dispute justly. For example: When poison was administered, if the accused vomited, he was innocent.

The Old Testament records one of these ordeals, a marital guilt test: If a man suspected his wife of being untrue to him, he took her to the priest and stated his suspicions, after which the priest would prepare a concoction consisting of holy water and sweepings from the temple floor. After due ceremony, including threatening curses, the accused wife was made to drink the nasty potion. If she was guilty, "the water that causes the curse shall enter into her and become bitter, and her belly shall swell, and her thighs shall rot, and the woman shall be accursed among her people." If, by any chance, any woman could quaff this filthy draught and not show symptoms of physical illness, she was acquitted of the charges made by her jealous husband.

These atrocious methods of crime detection were practiced by almost all the evolving tribes at one time or another. Dueling is a modern survival of the trial by ordeal.

It is not to be wondered that the Hebrews and other semicivilized tribes practiced such primitive techniques of justice administration three thousand years ago, but it is most amazing that thinking men would subsequently retain such a relic of barbarism within the pages of a collection of sacred writings. Reflective thinking should make it clear that no divine being ever gave mortal man such unfair instructions regarding the detection and adjudication of suspected marital unfaithfulness.

susjedi su bili odgovorni za njegovo ponašanje; stoga su imali pravo zabadati nos u njegove osobne stvari. Regulacija društva počivala je na teoriji da članstvo u grupi treba imati interes i neki stupanj kontrole nad ponašanjem svakog pojedinca.

Vrlo rano je vladalo vjerovanje da su duhovi provodili pravdu kroz vračeve i svećenike; tako su ni postali prve kriminalni detektivi i pravni službenici. Rane metode otkrivanja kriminala sastojale su se u provođenju kušnji korištenjem otrova i vatre, te nanošenjem boli. Te divlje kušnje nisu bile ništa više od grubih vještina igranja na sreću; one nisu nužno vodile pravednom rješenju sporova. Na primjer: Optuženi je morao popiti otrov i ako je povraćao, on je bio nevin.

Stari zavjet bilježi jednu od tih teških kušnji, test bračne nevjere: Ako čovjek posumnja da mu se žena iznevjeri, neka taj muž dovede svoju ženu svećeniku i izrazi svoje sumnje, nakon čega neka svećenik uzme posvećene vode i prašine što je na podu hrama. Nakon dolične ceremonije uključujući zaklinjanje žene psovka, neka optužena žena popije taj gadan napitak. Ako je bila kriva "neka ova voda prokletstva zađe u tvoju utrobu i postaje gorka, a trbuh ti se od nje nado, a rodница uvenula i neka žena bude prokleta među svojim narodom." Ako je kojim slučajem žena popila ovu prljavu tekućinu i nije pokazala simptome fizičke bolesti, ona je bila oslobođena optužbi njezina ljubomorna muža.

Ove užasne metode otkrivanja kriminaliteta su prakticirala gotovo sva evoluirajuća plemena u jednom ili drugom razdoblju. Dvoboj je moderni čin koji vuče porijeklo iz suđenja kušnjom.

Nemojte se čuditi što su Hebreji i druga polucivilizirana plemena prakticirala takve primitivne vještine pravosuđa prije tri tisuće godina, ali je veoma začuđujuće da su razboriti ljudi današnje dobi zadržali takav relikat barbarstva u zbirci svojih svetih spisa. Ako se u svom razmišljanju osvrnete unazad, trebate primiti k znanju da nikakvo božansko biće nije dalo smrtnom čovjeku takve nepoštene upute u vezi otkrivanja i rješavanja sumnjivih slučajeva bračne nevjere.

Society early adopted the paying-back attitude of retaliation: an eye for an eye, a life for a life. The evolving tribes all recognized this right of blood vengeance. Vengeance became the aim of primitive life, but religion has since greatly modified these early tribal practices. The teachers of revealed religion have always proclaimed, "Vengeance is mine," says the Lord." Vengeance killing in early times was not altogether unlike present-day murders under the pretense of the unwritten law.

Suicide was a common mode of retaliation. If one were unable to avenge himself in life, he died entertaining the belief that, as a ghost, he could return and visit wrath upon his enemy. And since this belief was very general, the threat of suicide on an enemy's doorstep was usually sufficient to bring him to terms. Primitive man did not hold life very dear; suicide over trifles was common, but the teachings of the Dalamatians greatly lessened this custom, while in more recent times leisure, comforts, religion, and philosophy have united to make life sweeter and more desirable. Hunger strikes are, however, a modern analogue of this old-time method of retaliation.

One of the earliest formulations of advanced tribal law had to do with the taking over of the blood feud as a tribal affair. But strange to relate, even then a man could kill his wife without punishment provided he had fully paid for her. The Eskimos of today, however, still leave the penalty for a crime, even for murder, to be decreed and administered by the family wronged.

Another advance was the imposition of fines for taboo violations, the provision of penalties. These fines constituted the first public revenue. The practice of paying "blood money" also came into vogue as a substitute for blood vengeance. Such damages were usually paid in women or cattle; it was a long time before actual fines, monetary compensation, were assessed as punishment for crime. And since the idea of punishment was essentially compensation, everything, including human life, eventually came to have a price which could be paid as damages. The Hebrews were the first to abolish the practice of paying blood money. Moses taught that they should "take no satisfaction for the life of a

Društvo je rano usvojilo osvetoljubivi stav osvete: oko za oko, život za životom. Evoluirajuća plemena su sva priznavala to pravo na krvnu osvetu. Osveta je postala cilj primitivnog života; ali religija je uveliko izmijenila te rane plemenske prakse. Učitelji religije otkrivenja su uvijek proglašavali, "Moja je odmazda," govori Jahve." Osvetoljubiva ubojstva u ranim vremenima nisu se posve razlikovala od osvete današnjih ubojstava pod izlikom nepisanog zakona.

Samoubojstvo je bilo čest način osvete. Ako se čovjek nije uspio osvetiti za života, umro je u uvjerenju da bi kao duh došao natrag i posijao gnjev na svoje neprijatelje. A budući da je ovo vjerovanje bilo univerzalno, prijetnja od samoubojstva na pragu neprijateljeve kuće je obično bila dovoljna da se namiri pravda. Primitivni čovjek nije visoko cijenio život; samoubojstvo za sitne stvari je bilo često, ali učenja Dalamacije su uvelike smanjila ovaj običaj, dok u novije vrijeme slobodno vrijeme, udobnosti, religija i filozofija zajednički čine život sladim i poželjnijim. Štrajkovi glađu su, međutim, moderne paralele ovih zastarjelih metoda osvete.

Jedna od najranijih formulacija naprednog plemenskog zakona imala je veze sa plemenskim preuzimanjem pitanja krvne osvete. No, čovjek je začudo čak i tada mogao ubiti svoju ženu bez kazne pod uvjetom da je u cijelosti platio za nju. Eskimi i danas još uvijek dopuštaju povrijeđenoj obitelji da odredi i sprovede kaznu za zločin, čak i za ubojstvo.

Naredni korak naprijed bio je izricanje novčane kazne za kršenje tabua, nametanje globe. Ova kaznena globa predstavlja prvi oblik javnih prihoda. Praksa plaćanja "krvne globe" također je ušla u modu kao zamjena za krvnu osvetu. Takve otkupne cijene se obično isplaćuju u ženama ili stoci; one su postojale dugo vremena prije stvarne globe, novčane novčane naknade, koja je nametana kao kazna za zločin. A budući da je ideja kazne u biti otšteta, sve, uključujući i sam ljudski život, na kraju postaje cijena koja se može platiti kao naknada za štetu. Hebreji su bili prvi ukinuli praksu plaćanja krvne globe. Mojsije je učio da treba "ne smijete primati otkupnine za život

murderer, who is guilty of death; he shall surely be put to death."

Justice was thus first meted out by the family, then by the clan, and later on by the tribe. The administration of true justice dates from the taking of revenge from private and kin groups and lodging it in the hands of the social group, the state.

Punishment by burning alive was once a common practice. It was recognized by many ancient rulers, including Hammurabi and Moses, the latter directing that many crimes, particularly those of a grave sex nature, should be punished by burning at the stake. If "the daughter of a priest" or other leading citizen turned to public prostitution, it was the Hebrew custom to "burn her with fire."

Treason -- the "selling out" or betrayal of one's tribal associates -- was the first capital crime. Cattle stealing was universally punished by summary death, and even recently horse stealing has been similarly punished. But as time passed, it was learned that the severity of the punishment was not so valuable a deterrent to crime as was its certainty and swiftness.

When society fails to punish crimes, group resentment usually asserts itself as lynch law; the provision of sanctuary was a means of escaping this sudden group anger. Lynching and dueling represent the unwillingness of the individual to surrender private redress to the state.

11. LAWS AND COURTS

It is just as difficult to draw sharp distinctions between mores and laws as to indicate exactly when, at the dawning, night is succeeded by day. Mores are laws and police regulations in the making. When long established, the undefined mores tend to crystallize into precise laws, concrete regulations, and well-defined social conventions.

Law is always at first negative and prohibitive; in advancing civilizations it becomes increasingly positive and directive. Early society operated negatively, granting the individual the right to live by imposing upon all others the command, "you shall not kill."

ubojice koji je zaslužio smrt: on mora umrijeti."

Pravosuđe je tako prvo utvrdilo način kažnjavanja u obitelji, zatim u klanu, a kasnije u plemenu. Provedba istinske pravde vuče porijeklo od uzimanja osвете iz ruku privatnih i rodbinskih grupa u ruke društvene skupine, države.

Kazna spaljivanjem nekoć je bila uobičajena praksa. Priznavali su je mnogi drevni vladari, uključujući Hamurabija i Mojsija, a potonji je nalogao da se mnogi zločini, a osobito oni u vezi ozbiljne iznevjere bračne vjernosti, kazne spaljivanjem na lomači. Ako se je "kći svećenika" ili drugih vodećih građana odala javnoj prostituciji, hebrejski običaj je bio "neka se spali."

Izdaja – "veleizdaja" ili izdavanje vlastitih suplemenika – bila je prvo glavno kriminalno djelo. Krađa goveda je univerzalno kažnjavana smrću, dok je čak i doskora krađa konja na sličan način kažnjavana. Ali kako je vrijeme prolazilo, ljudi su spoznali da težina kazne nije bilo toliko presudan činitelj u sprječavanju zločina kao što je bila njezina neminovnost i brzina.

Kada društvo ne kazni zločine, odbojnost koja se rađa među društvenim grupama obično nameće zakon linča; davanje azila je bilo metoda bijega pred ovim iznenadnim bijesom društvene grupe. Linč i dvoboji govore o nespремности pojedinaca da predaju svoje privatno obeštećenje u ruke države.

11. ZAKONI I SUDOVI

Jednako je teško povući oštre razlike između običaja i zakona kao što je teško precizno utvrditi u kojem času svitanja dan zamjenjuje noć. Običaji su zakoni i policijski propisi u procesu izrade. Dugo nakon njihova utemeljenja, nedefinirani običaji su skloni kristaliziranju u preciznim zakonima, čvrstim propisima i jasno definiranim društvenim konvencijama.

Zakon je uvijek u prvom redu negativan i zabranjujući; s razvojem civilizacija on postaje sve pozitivniji i direktivniji. Rano društvo sprovodi svoje aktivnosti negativno, dajući pojedincu pravo na život nametanjem na sve ostale naredbe, "Ne ubij."

Every grant of rights or liberty to the individual involves curtailment of the liberties of all others, and this is effected by the taboo, primitive law. The whole idea of the taboo is inherently negative, for primitive society was wholly negative in its organization, and the early administration of justice consisted in the enforcement of the taboos. But originally these laws applied only to fellow tribesmen, as is illustrated by the later-day Hebrews, who had a different code of ethics for dealing with the gentiles.

The oath originated in the days of Dalamatia in an effort to render testimony more truthful. Such oaths consisted in pronouncing a curse upon oneself. Formerly no individual would testify against his native group.

Crime was an assault upon the tribal mores, sin was the transgression of those taboos which enjoyed ghost sanction, and there was long confusion due to the failure to segregate crime and sin.

Self-interest established the taboo on killing, society sanctified it as traditional mores, while religion consecrated the custom as moral law, and thus did all three conspire in rendering human life more safe and sacred. Society could not have held together during early times had not rights had the sanction of religion; superstition was the moral and social police force of the long evolutionary ages. The ancients all claimed that their olden laws, the taboos, had been given to their ancestors by the gods.

Law is a codified record of long human experience, public opinion crystallized and legalized. The mores were the raw material of accumulated experience out of which later ruling minds formulated the written laws. The ancient judge had no laws. When he handed down a decision, he simply said, "It is the custom."

Reference to precedent in court decisions represents the effort of judges to adapt written laws to the changing conditions of society. This provides for progressive adaptation to altering social conditions combined with the impressiveness of traditional continuity.

Svako dodjeljivanje prava ili slobode pojedincu znači oduzimanje prava svih drugih, a to se vrši tabuima, primitivnim zakonom. Cijela ideja tabua po sebi je negativna, kako je primitivno društvo bilo u cijelosti negativno u njegovoj organizaciji i u početku pravosuđe se sastojalo u provedbi tabua. No, izvorno se ovi zakoni primjenjuju samo na članove plemena, kao što se vidi u primjeru skorijih Hebreja koji su primjenjivali jedan etički kodeks za uzajamne odnose, a drugi za odnose sa nežidovljem.

Polaganje zakletve je nastalo u vrijeme Dalamatije u nastojanju da se osigura istinito svjedočanstvo. Takve zakletve su se sastojale u izricanju prokletstva protiv samoga sebe. Isprva ni jedan pojedinac nije htio svjedočiti protiv svoga roda.

Zločin je bio napad na plemenske običaje, grijeh je bio kršenje tabua koji su uživali odobravanje duhova, a dugo je trajala zbrka zbog toga što čovjek nije znao razlučiti između zločina i grijeha.

Samointeres je vodio uspostavi tabua protiv ubijanja, društvo je dalo odobrenje tradicionalnih običaja, dok je religija vodila posvećenju običaja kao moralnih zakona i tako su sva tri spojena u ideju svetosti i sigurnosti ljudskog života. Društvo se nije moglo održati zajedno u ranim vremenima jer nije imalo prave sankcije religije; praznovjerje je bilo moralna i društvena policija za vrijeme dugih razdoblja evolucije. Svi drevni ljudi su svi tvrdili da su njihovi preci primili njihove stare zakone, tabue, od njihovih bogova.

Zakon je kodificirani zapis dugog ljudskog iskustva, javno mnijenje koje je iskristalizirano i legalizirano. Norme su sirovi materijal nakupljenog iskustva iz kojeg su kasniji vladajući umovi formulirali pismeni zakona. Drevni sudac nije imao zakone. Kad je izrekao odluku, on je jednostavno rekao: "To je običaj."

Upućivanje na presedan u sudskim odlukama govori o nastojanju sudaca da se prilagode pisanim zakonima promjenjivih društvenih uvjeta. To osigurava progresivnu prilagodbu promjenljivim društvenim uvjetima u kombinaciji sa impresivnošću tradicionalnog kontinuiteta.

Property disputes were handled in many ways, such as:

1. By destroying the disputed property.
2. By force -- the contestants fought it out.
3. By arbitration -- a third party decided.
4. By appeal to the elders -- later to the courts.

The first courts were regulated fistic encounters; the judges were merely umpires or referees. They saw to it that the fight was carried on according to approved rules. On entering a court combat, each party made a deposit with the judge to pay the costs and fine after one had been defeated by the other. "Might was still right." Later on, verbal arguments were substituted for physical blows.

The whole idea of primitive justice was not so much to be fair as to dispose of the contest and thus prevent public disorder and private violence. But primitive man did not so much resent what would now be regarded as an injustice; it was taken for granted that those who had power would use it selfishly. Nevertheless, the status of any civilization may be very accurately determined by the thoroughness and equity of its courts and by the integrity of its judges.

12. ALLOCATION OF CIVIL AUTHORITY

The great struggle in the evolution of government has concerned the concentration of power. The universe administrators have learned from experience that the evolutionary peoples on the inhabited worlds are best regulated by the representative type of civil government when there is maintained proper balance of power between the well-co-ordinated executive, legislative, and judicial branches.

While primitive authority was based on strength, physical power, the ideal government is the representative system wherein leadership is based on ability, but in the days of barbarism there was entirely too much war to permit representative government to function effectively. In the long struggle between division of authority and unity of command, the dictator won. The early and diffuse powers of the primitive council of elders were gradually concentrated in the person of the

Imovinski sporovi su rješavani na više načina, kao što su:

1. Uništavanje nekretnine koja je bila u pitanju.
2. Nasilu – borbom među natjecateljima.
3. Arbitražom – treća strana odlučuje.
4. Po žalbi starješinama – kasnije sudovima.

Prvi sudovi su bili regulirane borbe pesnicama; suci su samo promatrali ili izvještavali. Nadgledali su da li je borba bila provedena prema odobrenim pravilima. Pri ulasku na sud, svaka stranka je davala depozit za troškove sudaca i naplatu novčane kazne nakon što je jedan bio poražen od strane drugog. "Jači uvijek tlači." Kasnije, verbalni argumenti su zamijenili fizičke sukobe.

Cijela ideja primitivnog pravosuđa nije toliko imala za cilj sprovedbu pravednosti koliko je stavljala točku na konflikt i na taj način spriječavala javne neredе i privatno nasilje. No, primitivni čovjek se nije toliko protivio onome što bi se danas smatralo nepravdom; on je uzimao zdravo za gotovo da onaj koji je jači sebično tlači. Ipak, status bilo koje civilizacije može se vrlo precizno odrediti prema temeljitosti i pravednosti njezinih sudova i integritetu njezinih sudaca.

12. RASPODJELA DRŽAVNE VLASTI

Velika borba u evoluciji vlade je pitanje koncentracije moći. Svemirski administratori su naučili iz iskustva da evolucijskim narodima koji žive na naseljenim svjetovima najbolje može upravljati predstavnički oblik civilne vlasti kada se održava pravilna ravnoteža snaga između dobro koordinirane izvršne, zakonodavne i sudske grane.

Dok se primitivni autoritet temelji na snazi, fizičkoj snazi, idealna vlada je zastupnički sustav u kojem se vodstvo temelji na sposobnosti, ali u dane barbarizma bilo je previše ratovanja kako bi predstavnička vlada mogla učinkovito funkcionirati. U dugoj borbi između podjele vlasti i ujedinjenog zapovjedništva, diktator je izvojevao pobjedu. Rane i difuzne ovlasti primitivnog vijeća starješina postupno su koncentrirane u osobi

absolute monarch. After the arrival of real kings the groups of elders persisted as quasi-legislative-judicial advisory bodies; later on, legislatures of co-ordinate status made their appearance, and eventually supreme courts of adjudication were established separate from the legislatures.

The king was the executor of the mores, the original or unwritten law. Later he enforced the legislative enactments, the crystallization of public opinion. A popular assembly as an expression of public opinion, though slow in appearing, marked a great social advance.

The early kings were greatly restricted by the mores -- by tradition or public opinion. In recent times some Urantia nations have codified these mores into documentary bases for government.

Urantia mortals are entitled to liberty; they should create their systems of government; they should adopt their constitutions or other charters of civil authority and administrative procedure. And having done this, they should select their most competent and worthy fellows as chief executives. For representatives in the legislative branch they should elect only those who are qualified intellectually and morally to fulfill such sacred responsibilities. As judges of their high and supreme tribunals only those who are endowed with natural ability and who have been made wise by replete experience should be chosen.

If men would maintain their freedom, they must, after having chosen their charter of liberty, provide for its wise, intelligent, and fearless interpretation to the end that there may be prevented:

1. Usurpation of unwarranted power by either the executive or legislative branches.
2. Machinations of ignorant and superstitious agitators.
3. Retardation of scientific progress.
4. Stalemate of the dominance of mediocrity.
5. Domination by vicious minorities.
6. Control by ambitious and clever would-be dictators.
7. Disastrous disruption of panics.
8. Exploitation by the unscrupulous.

apsolutnog monarha. Nakon dolaska stvarnih kraljeva skupine starješina su opstale kao kvazi-zakonodavna i sudska savjetodavna tijela; kasnije se javio ravnopravni zakonodavni status, dok su na kraju vrhovni sudovi donosili presude koje su bile odvojene od odluka zakonodavstva.

Kralj je bio izvršitelj običaja, originalnog ili nepisanog zakona. Kasnije je provodio zakonske odredbe, kao kristalizaciju javnog mnijenja. Popularna skupština kao izraz javnog mnijenja, iako se sporo pojavila, označava veliki društveni korak naprijed.

Rani kraljevi su uveliko bili ograničeni običajima -- po tradiciji ili javnom mnijenju. U novije vrijeme neki narodi Urantije su kodificirali te običaje kao dokumentarne temelje vlade.

Smrtnici Urantije imaju pravo na slobodu; oni trebaju stvoriti svoje sustave vlasti; oni trebaju usvojiti svoje ustave ili druge povelje državne vlasti i upravnog postupka. I nakon što tako učine, oni trebaju odabrati najkompetentnije i najvrijedne ljude kao glavne rukovoditelje. Za predstavnike u zakonodavnoj grani vlasti trebaju izabrati samo one koji su intelektualno i moralno kvalificirani da ispune takve svete dužnosti. Kao suce svojih visokih i vrhovnih sudova trebaju izabrati samo one koji su obdareni prirodnom sposobnosti i koji su stekli mudrost bogatim iskustvom.

Ako ljudi hoće zadržati svoju slobodu, oni moraju, nakon što izaberu svoju povelju slobode, osigurati njezino mudro, inteligentno i neustrašivo tumačenje kako bi se spriječila:

1. Neopravdana uzurpacija vlasti bilo izvršne ili zakonodavne grane.
2. Makinacije neznalica i praznovjernih agitatora.
3. Retardacija znanstvenog napretka.
4. Pat pozicija u dominaciji osrednjosti.
5. Dominacija neprincipijelnih manjina.
6. Kontrola ambicioznih prepredenjaka koji traže diktaturu.
7. Katastrofalni poremećaji usljed izbijanja panike.
8. Iskorištavanje od strane beskrupuloznih.

9. Taxation enslavement of the citizenry by the state.
10. Failure of social and economic fairness.
11. Union of church and state.
12. Loss of personal liberty.

These are the purposes and aims of constitutional tribunals acting as governors upon the engines of representative government on an evolutionary world.

Mankind's struggle to perfect government on Urantia has to do with perfecting channels of administration, with adapting them to ever-changing current needs, with improving power distribution within government, and then with selecting such administrative leaders as are truly wise. While there is a divine and ideal form of government, such cannot be revealed but must be slowly and laboriously discovered by the men and women of each planet throughout the universes of time and space.

Presented by a Melchizedek of Nebadon.

9. Oporezivanje i porobljavanje građana od strane države.
10. Podbačaj socijalne i ekonomske pravednosti.
11. Savez crkve i države.
12. Gubitak osobne slobode.

To su svrhe i ciljevi ustavnih sudova koji djeluju kao upravni pogoni predstavničke vlasti na evolucijskom svijetu.

Borba kojom čovječanstvo nastoji postići savršenu vladu na Urantiji svodi se na usavršavanje kanala uprave, uz njihovo prilagođavanje stalno mijenjajućim potrebama, sa poboljšanjem distribucije ovlasti unutar vlade, a zatim sa odabirom upravnih vođa koji su doista mudri. Dok postoji božanski i idealan oblik vladavine, on ne može biti utemeljen otkirvenjem, nego mora biti polako obznanjen strpljivim naporima muškaraca i žena svake planete diljem svemira vremena i prostora.

Predstavio Melkizedek iz Nebadona.