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THE MARRIAGE INSTITUTION

THIS is the recital of the early beginnings of the institution of marriage. It has progressed steadily from the loose and promiscuous matings of the herd through many variations and adaptations, even to the appearance of those marriage standards which eventually culminated in the realization of pair matings, the union of one man and one woman to establish a home of the highest social order.

Marriage has been many times in jeopardy, and the marriage mores have drawn heavily on both property and religion for support; but the real influence which forever safeguards marriage and the resultant family is the simple and innate biologic fact that men and women positively will not live without each other, be they the most primitive savages or the most cultured mortals.

It is because of the sex urge that selfish man is lured into making something better than an animal out of himself. The self-regarding and self-gratifying sex relationship entails the certain consequences of self-denial and insures the assumption of altruistic duties and numerous race-benefiting home responsibilities. Herein has sex been the unrecognized and unsuspected civilizer of the savage; for this same sex impulse automatically and unerringly compels man to think and eventually leads him to love.

1. MARRIAGE AS A SOCIETAL INSTITUTION

Marriage is society's mechanism designed to regulate and control those many human relations which arise out of the physical fact of bisexuality. As such an institution, marriage functions in two directions:

1. In the regulation of personal sex relations.
2. In the regulation of descent, inheritance, succession, and social order, this being its older and original function.

The family, which grows out of marriage, is itself a stabilizer of the marriage institution together with the property mores. Other potent factors in marriage stability are pride, vanity, chivalry, duty, and religious convictions. But while marriages may be approved or disapproved on high, they are hardly made in heaven. The human family is a distinctly human institution, an evolutionary development. Marriage is an institution of society, not a department of the church. True, religion should mightily influence it but should not undertake exclusively to control and regulate it.

Primitive marriage was primarily industrial; and even in modern times it is often a social or business affair. Through the influence of the mixture of the Andite stock and as a result of the mores of

POGLAVLJE 83  
BRAČNA INSTITUCIJA

OVO je pripovijed o ranim počecima bračne institucije. Brak je polako napredovao od raspuštenih i promiskuitetnih spolnih odnosa većih zajednica kroz mnoge varijacije i prilagođenja, sve do pojave bračnih normi koje su s vremenom dostigle vrhunac u ostvarenju zajednice između jednog muškarca i jedne žene i utemeljenju najvišeg društvenog oblika doma.

Brak se više puta nalazio pred uništenjem, te su društvena pravila tako morala uveliko zatražiti potporu od imovinskih i religioznih zakona; no jednostavna i prirodna biološka činjenica da, bilo da se radi o najprimitivnijim divljacima ili najkulturnijim smrtnicima, muškarac i žena ne žele živjeti jedno bez drugog, zauvijek osigurava očuvanje braka i na njemu utemeljene obitelji.

Seksualni poriv je nagon koji mami sebičnog čovjeka da postane nešto više od životinje. Seksualni odnos, koji počiva na egoizmu i samozadovoljenju, za sobom povlači određene posljedice koje nalažu samoodricanje i prihvaćanje altruističkih dužnosti i brojnih obiteljskih obveza koje djeluju u korist cijele rase. U ovom pogledu, seks predstavlja neprimjetnu i tajnovitu silu koja je civilizirala divljaka; isti ovaj seksualni poriv automatski i nepogrešivo nagoni čovjeka na razmišljanje i s vremenom ga navodi na ljubav.

1. BRAK KAO DRUŠTVENA INSTITUCIJA

Brak je društveni mehanizam koji regulira i kontrolira mnogobrojne ljudske odnose utemeljene na fizičkoj činjenici dvospolnosti. I kao takva institucija, brak djeluje u dva smjera:

1. On upravlja osobnim seksualnim odnosima.
2. Određuje liniju krvnog srodstva, prijenosa imovine, naslijeđenog položaja i društvenog poretka, što je njegova starija i izvorna uloga.

To što daje stabilnost bračnoj instituciji je obitelj koja izrasta iz braka, kao i društvena pravila koja reguliraju imovinska pitanja. Drugi značajni faktori koji jačaju bračnu stabilnost su ponos, taština, kavalirstvo, dužnost i religiozna uvjerenja. No unatoč tome što svećenici mogu odobriti ili osuditi brak, teško se može reći da su brakovi sklopljeni na nebu. Ljudska obitelj predstavlja posve ljudsku instituciju--evolucijsku tvorevinu. Brak je institucija društva, a ne crkve. Istina, religija bi trebala snažno utjecati na brak, ali se ne bi smjela usuditi isključivo njime upravljati.

Primitivni brak je imao prvenstveno proizvodnu narav; i čak i u suvremeno doba, brak često ima društveni ili poslovni karakter. Zahvaljujući rasnom miješanju s anditskom lozom i povoljnom

advancing civilization, marriage is slowly becoming mutual, romantic, parental, poetical, affectionate, ethical, and even idealistic. Selection and so-called romantic love, however, were at a minimum in primitive mating. During early times husband and wife were not much together; they did not even eat together very often. But among the ancients, personal affection was not strongly linked to sex attraction; they became fond of one another largely because of living and working together.

## 2. COURTSHIP AND BETROTHAL

Primitive marriages were always planned by the parents of the boy and girl. The transition stage between this custom and the times of free choosing was occupied by the marriage broker or professional matchmaker. These matchmakers were at first the barbers; later, the priests. Marriage was originally a group affair; then a family matter; only recently has it become an individual adventure.

Coercion, not attraction, was the approach to primitive marriage. In early times woman had no sex aloofness, only sex inferiority as inculcated by the mores. As raiding preceded trading, so marriage by capture preceded marriage by contract. Some women would connive at capture in order to escape the domination of the older men of their tribe; they preferred to fall into the hands of men of their own age from another tribe. This pseudo elopement was the transition stage between capture by force and subsequent courtship by charming.

An early type of wedding ceremony was the mimic flight, a sort of elopement rehearsal which was once a common practice. Later, mock capture became a part of the regular wedding ceremony. A modern girl's pretensions to resist "capture," to be reticent toward marriage, are all relics of olden customs. The carrying of the bride over the threshold is reminiscent of a number of ancient practices, among others, of the days of wife stealing.

Woman was long denied full freedom of self-disposal in marriage, but the more intelligent women have always been able to circumvent this restriction by the clever exercise of their wits. Man has usually taken the lead in courtship, but not always. Woman sometimes formally, as well as covertly, initiates marriage. And as civilization has progressed, women have had an increasing part in all phases of courtship and marriage.

Increasing love, romance, and personal selection in premarital courtship are an Andite contribution to the world races. The relations between the sexes are evolving favorably; many advancing peoples are gradually substituting somewhat idealized concepts of sex attraction for those older

utjecaju društvenih pravila napredujuće civilizacije, brak sve više poprima uzajamnu, romantičnu, roditeljsku, poetičnu, srdačnu, etičnu pa čak i idealističnu narav. Međutim, teško se može reći da su pravo na izbor i takozvana romantična ljubav bili dio primitivnih veza. U rano doba, supružnici su zajedno provodili vrlo malo vremena; čak su vrlo rijetko zajedno blagovali. Među starim narodima, osobna ljubav nije bila usko vezana uz seksualnu privlačnost; dvoje ljudi bi se naučilo voljeti najvećim dijelom zahvaljujući zajedničkom životu i radu.

## 2. UDVARANJE I VJERIDBA

Primitivne brakove su uvijek planirali roditelji mladića i djevojke. U prijelazu od ovog običaja u doba kad je izbor supružnika postao pitanjem slobodne volje mladih ljudi, javili su se profesionalni bračni posrednici ili provodadžije. Provodadžije su isprava bili brijači; njihovu ulogu su zatim preuzeli svećenici. Brak je isprva bio grupno, zatim obiteljsko, dok tek odskora postaje individualnim pitanjem.

Primitivni brak je počivao na prinudi, ne na privlačnosti. U rano doba, društvena pravila nisu držala da je žena bila seksualno uzdržljiva već da je bila seksualno inferiorna. Jednako kako je pljačka prethodila trgovini, tako je otmica nevjesti prethodila sklapanju braka ugovorom. Nekom prilikom, žene bi pristale na otmicu kako bi se oslobodile kontrole starijih muškaraca svoga plemena; radije bi pale u ruke mlađih muškaraca iz drugog plemena. Ovakva tobožnja krađa--zapravo bijeg--obilježava prijelaz iz perioda prisilne otmice u doba udvaranja.

Rani oblik bračne ceremonije je bio imitacija borbe--oponašanje bijega koji je za izvjesno vrijeme bio normalna pojava. Kasnije, tobožnje otmice su postale dio redovne bračne ceremonije. Suvremeno ženino pretvaranje da se opire "otmici" nerado pristajući na brak, predstavlja ostatak ovih starih običaja. Običaj da se žena prenese preko praga podsjeća na niz starih radnji, između ostalog otmicu nevjesti.

Ženi je dugo uskraćivana puna sloboda da odluči o bračnim pitanjima, premda su inteligentnije žene uvijek bile u stanju lukavo izigrati ovo ograničenje. Muškarci su obično pokazivali inicijativu pri udvaranju, premda ne uvijek. Bilo zvanično ili nezvanično, žene su često činile prvi korak pri sklapanju braka. I kako je civilizacija sve više napredovala, žena je dobila priliku sve značajnije učestvovati u svim fazama braka i udvaranja.

To što se danas sve veći broj brakova temelji na ljubavi, romantičnoj vezi, osobnom izboru i predbračnom udvaranju, predstavlja anditski doprinos svjetskim rasama. Odnosi među spolovima evoluiraju povoljno; mnogi napredujući narodi sve češće zamjenjuju starija pitanja praktičnosti i imovine

motives of utility and ownership. Sex impulse and feelings of affection are beginning to displace cold calculation in the choosing of life partners.

The betrothal was originally equivalent to marriage; and among early peoples sex relations were conventional during the engagement. In recent times, religion has established a sex taboo on the period between betrothal and marriage.

### 3. PURCHASE AND DOWRY

The ancients mistrusted love and promises; they thought that abiding unions must be guaranteed by some tangible security, property. For this reason, the purchase price of a wife was regarded as a forfeit or deposit which the husband was doomed to lose in case of divorce or desertion. Once the purchase price of a bride had been paid, many tribes permitted the husband's brand to be burned upon her. Africans still buy their wives. A love wife, or a white man's wife, they compare to a cat because she costs nothing.

The bride shows were occasions for dressing up and decorating daughters for public exhibition with the idea of their bringing higher prices as wives. But they were not sold as animals--among the later tribes such a wife was not transferable. Neither was her purchase always just a cold-blooded money transaction; service was equivalent to cash in the purchase of a wife. If an otherwise desirable man could not pay for his wife, he could be adopted as a son by the girl's father and then could marry. And if a poor man sought a wife and could not meet the price demanded by a grasping father, the elders would often bring pressure to bear upon the father which would result in a modification of his demands, or else there might be an elopement.

As civilization progressed, fathers did not like to appear to sell their daughters, and so, while continuing to accept the bride purchase price, they initiated the custom of giving the pair valuable presents which about equaled the purchase money. And upon the later discontinuance of payment for the bride, these presents became the bride's dowry.

The idea of a dowry was to convey the impression of the bride's independence, to suggest far removal from the times of slave wives and property companions. A man could not divorce a dowered wife without paying back the dowry in full. Among some tribes a mutual deposit was made with the parents of both bride and groom to be forfeited in case either deserted the other, in reality a marriage bond. During the period of transition from purchase to dowry, if the wife were purchased, the children belonged to the father; if not, they belonged to the wife's family.

ponešto idealiziranim idejama o seksepilu. Seksualni poriv i ljubav zauzimaju mjesto hladnih proračuna pri izboru životnih partnera.

Zaruke su isprva bile jednake braku; i među mnogim ranim narodima, zaručnici su imali pravo na seksualni odnos. U skorije doba, religija je stavila tabu na ideju o predbračnom seksu zaručnika.

### 3. KUPOVINA I MIRAZ

Stari narodi nisu vjerovali u ljubav i obećanja; smatrali su da trajne veze moraju biti zapečaćene nekom čvrstom garancijom--imovinom. Stoga su držali da je kupovna cijena koju je muž plaćao za mladu bila zalog ili jamčevina koju bi muž izgubio ako razvede ili napusti svoju ženu. Nakon što bi isplatio kupovnu cijenu za mladu, muž je u mnogim plemenima mogao na nju utisnuti svoj žig. Afrikanci još uvijek kupuju svoje žene. Oni uspoređuju voljene žene bijelog čovjeka s mačkama, kako ništa ne koštaju.

Kako bi se mogle skuplje prodati, nakičene nevjeste su predstavljane na paradama obučene u najfinije ruho. Ali one nisu prodavane kako se stoka prodaje--među suvremenijim plemenima prodata žena nije mogla promijeniti vlasnika. Kupovina nevjeste nije bila hladnokrvna kupovna transakcija; mladić je mogao bilo isplatiti ili odraditi svoj dug. Ako inače poželjan mladoženja nije bio u stanju platiti za ženu, njen bi ga otac prvo usvojio kao sina prije nego bi mu dao ženu. U slučajevima gdje je otac tražio previsoku cijenu koju siroti mladić nije mogao platiti, mjesne stariješine bi zajednički nastojale ponukati oca da snizi cijenu; u protivnom, moglo se dogoditi da mlada pobjegne od kuće.

Kako je civilizacija sve više nepredovala, očevi su htjeli zamaskirati činjenicu da su prodavali svoje kćerke te su tako, dok su još uvijek tražili novac za mladu, počeli mladencima poklanjati vrijedne darove koji su bili približno jednaki kupovnoj cijeni. I kad je kasnije ukinut običaj kupovine nevjeste, ovi su darovi poprimili oblik miraza.

Mirazom se nastojao stvoriti dojam djevojičine samostalnosti i napretka društvenih shvaćanja od doba kad su žene bile ropkinje ili životne družice koje su bile imovina svojih muževa. Muškarac se jedino mogao razvesti od žene koja je imala miraz ako bi isplatio punu vrijednost miraza. U izvjesnim plemenima, roditelji mladenaca bi položili uzajamno učešće--bračnu obveznicu--kao jamstvo u slučaju da jedno odluči prekinuti brak. U prijelazu iz doba kupovine nevjeste u doba miraza, ako je žena bila kupljena, djeca su pripadala ocu, ako ne, pripadala su ženinoj obitelji.

#### 4. THE WEDDING CEREMONY

The wedding ceremony grew out of the fact that marriage was originally a community affair, not just the culmination of a decision of two individuals. Mating was of group concern as well as a personal function.

Magic, ritual, and ceremony surrounded the entire life of the ancients, and marriage was no exception. As civilization advanced, as marriage became more seriously regarded, the wedding ceremony became increasingly pretentious. Early marriage was a factor in property interests, even as it is today, and therefore required a legal ceremony, while the social status of subsequent children demanded the widest possible publicity. Primitive man had no records; therefore must the marriage ceremony be witnessed by many persons.

Childlessness was greatly dreaded, and since barrenness was attributed to spirit machinations, efforts to insure fecundity also led to the association of marriage with certain magical or religious ceremonials. And in this effort to insure a happy and fertile marriage, many charms were employed; even the astrologers were consulted to ascertain the birth stars of the contracting parties. At one time the human sacrifice was a regular feature of all weddings among well-to-do people.

Lucky days were sought out, Thursday being most favorably regarded, and weddings celebrated at the full of the moon were thought to be exceptionally fortunate. It was the custom of many Near Eastern peoples to throw grain upon the newlyweds; this was a magical rite which was supposed to insure fecundity. Certain Oriental peoples used rice for this purpose.

Fire and water were always considered the best means of resisting ghosts and evil spirits; hence altar fires and lighted candles, as well as the baptismal sprinkling of holy water, were usually in evidence at weddings. For a long time it was customary to set a false wedding day and then suddenly postpone the event so as to put the ghosts and spirits off the track.

The teasing of newlyweds and the pranks played upon honeymooners are all relics of those far-distant days when it was thought best to appear miserable and ill at ease in the sight of the spirits so as to avoid arousing their envy. The wearing of the bridal veil is a relic of the times when it was considered necessary to disguise the bride so that ghosts might not recognize her and also to hide her beauty from the gaze of the otherwise jealous and envious spirits. The bride's feet must never touch the ground just prior to the ceremony. Even in the twentieth century it is still the custom under the Christian mores to stretch carpets from the carriage landing to the church altar.

#### 4. VJENČANA CEREMONIJA

Vjenčana ceremonija proizlazi iz činjenice da se brak isprva ticao cijele zajednice, a ne samo dvaju osoba. Reproductivni čin ima grupni, a ne samo osobni interes.

Kako su magija, rituali i ceremonije zadirali u sve dijelove života starih ljudi, isto se odnosilo i na brak. Što je civilizacija više napredovala, to su ljudi ozbiljnije počeli promatrati brak, i bračne ceremonije su tako postajale sve pretencioznije. Brak je isprva štitio imovinske interese, kako to i danas čini, i ovo je nalogalo zakonsku ceremoniju, dok je društveni status djece ovisio o što većem društvenom publicitetu. Primitivni čovjek nije imao rodoslovne registre; stoga je bilo bitno da što veći broj ljudi prisustvuje ceremoniji vjenčanja.

Ljudi su se jako bojali da neće imati djece i kako su vjerovali da je neplodnost rezultat djelovanja duhova, stvorili su brojne magijske ili religiozne ceremonije kojima su nastojali osigurati plodnost. I u ovom su nastojanju da osiguraju sretan i plodan brak koristili brojne talismane; čak su se znali savjetovati s astrolozima kako bi utvrdili položaj zvijezda pri rođenju mladenaca. Svojevremeno je bio običaj imućnijih ljudi da prinose ljudske žrtve prilikom svojih vjenčanja.

Brakovi su obično sklapani sretnim danima (četvrtak je smatran najsretnijim), dok se održavanje vjenčane gozbe za vrijeme punog mjeseca smatralo osobito povoljnim. Među mnogim narodima s Bliskog Istoka, na mladence bi se obično posuo kukuruz; ovaj je magijski ritual tobože obećavao plodnost. Određeni Istočni narodi su koristili rižu.

Voda i vatra su obično smatrane najboljom zaštitom protiv utvara i zlih duhova; stoga su ljudi prije vjenčanja obično palili oltarne svijeće ili vatre, te su krstili mladence svetom vodom. Dugo je bio običaj odrediti krivi dan vjenčanja i onda iznenada odgoditi vjenčanje kako bi se zavarale utvare i duhovi.

Zadirkivanje mladenaca i šaljive podvale za medenog mjeseca predstavljaju ostatak starog vjerovanja da duhovi neće biti ljubomorni ako steknu dojam da mladenci izgledaju jedno i nelagodno. To što nevjeste obično nose veo predstavlja ostatak vjerovanja da mladu treba zamaskirati kako je duhovi ne bi prepoznali, te da treba sakriti njezinu ljepotu od njihovog ljubomornog i zavidnog pogleda. Neposredno prije ceremonije vjenčanja, nevjestina stopala ne smiju dirnuti tlo. Čak i u dvadesetom stoljeću kršćanski običaji još uvijek nalažu da mladenci gaze po sagu od kola do crkvenog oltara.

One of the most ancient forms of the wedding ceremony was to have a priest bless the wedding bed to insure the fertility of the union; this was done long before any formal wedding ritual was established. During this period in the evolution of the marriage mores the wedding guests were expected to file through the bedchamber at night, thus constituting legal witness to the consummation of marriage.

The luck element, that in spite of all premarital tests certain marriages turned out bad, led primitive man to seek insurance protection against marriage failure; led him to go in quest of priests and magic. And this movement culminated directly in modern church weddings. But for a long time marriage was generally recognized as consisting in the decisions of the contracting parents--later of the pair while for the last five hundred years church and state have assumed jurisdiction and now presume to make pronouncements of marriage.

## 5. PLURAL MARRIAGES

In the early history of marriage the unmarried women belonged to the men of the tribe. Later on, a woman had only one husband at a time. This practice of one-man-at-a-time was the first step away from the promiscuity of the herd. While a woman was allowed but one man, her husband could sever such temporary relationships at will. But these loosely regulated associations were the first step toward living pairwise in distinction to living herdwise. In this stage of marriage development children usually belonged to the mother.

The next step in mating evolution was the group marriage. This communal phase of marriage had to intervene in the unfolding of family life because the marriage mores were not yet strong enough to make pair associations permanent. The brother and sister marriages belonged to this group; five brothers of one family would marry five sisters of another. All over the world the looser forms of communal marriage gradually evolved into various types of group marriage. And these group associations were largely regulated by the totem mores. Family life slowly and surely developed because sex and marriage regulation favored the survival of the tribe itself by insuring the survival of larger numbers of children.

Group marriages gradually gave way before the emerging practices of polygamy--polygyny and polyandry--among the more advanced tribes. But polyandry was never general, being usually limited to queens and rich women; furthermore, it was customarily a family affair, one wife for several brothers. Caste and economic restrictions sometimes made it necessary for several men to content themselves with one wife. Even then, the woman

Prema jednom od najstarijih oblika ceremonije vjenčanja, svećenik bi blagoslovio bračnu postelju kako bi osigurao plodnost; ovaj se običaj javio mnogo prije bilo kakvog formalnog vjenčanog rituala. Tijekom ovog evolucijskog razdoblja, društvena pravila su nalažala da vjenčani uzvanici navečer promarširaju kroz spavaću sobu kako bi bili zakonski svjedoci konzumacije braka.

Spoznavši važnost sreće, činjenice da bi se unatoč svim predbračnim ritualima određeni brakovi pokazali neuspješnima, primitivni ljudi su tražili načina da osiguraju uspjeh braka; tako su se okrenuli svećenicima i magiji. I ovaj je pokret dosegao vrhunac u suvremenim crkvenim vjenčanjima. Ali dugo vremena je brak uopćeno smatran sporazumom roditelja--tek odskora sporazumom bračnog para, dok su u posljednjih pet stotina godina crkva i država preuzele sudbenu nadležnost i pravo na sklapanje brakova.

## 5. VIŠEBRAČJE

U ranoj povijesti braka, neudate žene su pripadale muškim članovima plemena. Kasnije, žena je mogla imati samo jednog muža. Ovo pravilo da svaka žena može imati samo jednog muškarca predstavlja prvi korak kojim se društvo udaljilo od promiskuiteta većih zajednica. Dok je ženi uvijek bilo dozvoljeno da ima samo jednog muškarca, njen muž je mogao prekinuti takav privremeni odnos kad god je htio. Ali čak i ovakve raspuštene veze predstavljaju prvi korak prema uspostavi veze između jednog muškarca i jedne žene, nasuprot odnosima velikih grupa. U ovom stadiju bračnog razvoja, djeca su obično pripadala majci.

Grupni brak predstavlja slijedeći korak u evoluciji bračnih odnosa. Kako u to doba društvena pravila još uvijek nisu bila dovoljno snažna da osiguraju postojanost veze između muškarca i žene, ova je općinska faza bračne evolucije bila neminovan dio evolucije bračnog života. Brakovi između braće i sestara pripadaju ovoj kategoriji; petero braće iz jedne obitelji oženilo bi pet sestara iz druge. Širom cijelog svijeta, labaviji oblici općinskog braka postupno su prerastali u različite tipove grupnog braka. Društvena pravila koja su se javila pod totemizmom snažno su utjecala na ovakve grupne veze. Kako su seksualni i bračni zakoni pogodovali opstanku samog plemena time što su rezultirali većim brojem djece, ovo je polako ali sigurno vodilo evoluciji obiteljskog života.

Među naprednijim plemenima, grupni brak je postupno iščezao i na njegovo mjesto je došao novi običaj--višeženstvo i višemuštvo. Međutim, višemuštvo nikad nije postalo općeprihvaćeno i prakticirale su ga jedino kraljice i bogate žene; pored toga, višemuštvo je često bilo obiteljska pojava, kao recimo kad bi braća dijelila jednu ženu. Kastna i ekonomska ograničenja su isto tako nekom prilikom nalažala da se više muškaraca zadovolji jednom

would marry only one, the others being loosely tolerated as "uncles" of the joint progeny.

The Jewish custom requiring that a man consort with his deceased brother's widow for the purpose of "raising up seed for his brother," was the custom of more than half the ancient world. This was a relic of the time when marriage was a family affair rather than an individual association.

The institution of polygyny recognized, at various times, four sorts of wives:

1. The ceremonial or legal wives.
2. Wives of affection and permission.
3. Concubines, contractual wives.
4. Slave wives.

True polygyny, where all the wives are of equal status and all the children equal, has been very rare. Usually, even with plural marriages, the home was dominated by the head wife, the status companion. She alone had the ritual wedding ceremony, and only the children of such a purchased or dowered spouse could inherit unless by special arrangement with the status wife.

The status wife was not necessarily the love wife; in early times she usually was not. The love wife, or sweetheart, did not appear until the races were considerably advanced, more particularly after the blending of the evolutionary tribes with the Nodites and Adamites.

The taboo wife--one wife of legal status--created the concubine mores. Under these mores a man might have only one wife, but he could maintain sex relations with any number of concubines. Concubinage was the steppingstone to monogamy, the first move away from frank polygyny. The concubines of the Jews, Romans, and Chinese were very frequently the handmaidens of the wife. Later on, as among the Jews, the legal wife was looked upon as the mother of all children born to the husband.

The olden taboos on sex relations with a pregnant or nursing wife tended greatly to foster polygyny. Primitive women aged very early because of frequent childbearing coupled with hard work. (Such overburdened wives only managed to exist by virtue of the fact that they were put in isolation one week out of each month when they were not heavy with child.) Such a wife often grew tired of bearing children and would request her husband to take a second and younger wife, one able to help with both childbearing and the domestic work. The new wives were therefore usually hailed with delight by the older spouses; there existed nothing on the order of sex jealousy.

The number of wives was only limited by the ability of the man to provide for them. Wealthy and able men wanted large numbers of children, and since

ženom. Čak se i tada žena mogla udati samo za jednog muškarca, dok bi ostale njen muž trpeljivo prozvao "ujacima" njihove djece.

Židovski običaj koji je nalogao da muškarac spava s udovicom svoga brata kako bi "očuvao lozu svome bratu," predstavlja običaj koji je prakticiralo više od polovice svjetskog pučanstva. Ovaj se običaj zadržao iz doba kad je brak bio obiteljska, a ne osobna stvar.

U različitim razdobljima, institucija višeženstva je priznavala četiri vrste žena:

1. Ceremonijalne ili zakonske žene.
2. Žene po ljubavi i suglasju.
3. Priležnice, žene po ugovoru.
4. Žene-ropkinje.

Istinsko višeženstvo, gdje su sve žene imale jednak status i gdje su sva djeca bila jednaka, je rijetka pojava. Obično, čak i u slučaju višebračja, domom je upravljala glavna žena, koja je bila muškarčeva zvanična supruga. Ona je bila jedina koja je imala ceremonijalno vjenčanje, bilo da je bila kupljena ili udata s mirazom i osim s odobrenjem ove žene, jedino su njezina djeca mogla naslijediti imovinu.

Zvanična žena nije uvijek bila muškarčeva ljubav; u rano doba, to obično nije bio slučaj. Muškarci isprva nisu imali voljene žene ili drage, ono bar dok rase nisu prilično uznapredovale ili preciznije dok evolucijska plemena nisu izmiješana s Noditima i Adamitima.

Priležnice predstavljaju rezultat tabua koji je zahtijevao da muškarac ima samo jednu zakonsku ženu. Kako su ondašnja društvena pravila nalagala, muškarac je smio imati samo jednu ženu, premda je mogao imati odnose s više priležnica. Priležništvo je predstavljalo korak prema jednoženstvu, prvi korak kojim se brak udaljio od pravog višeženstva. Priležnice židova, rimljana i kineza su obično bile sluškinje njihovih žena. Kasnije, kako je to bio slučaj među židovima, zakonska žena je smatrana majkom sve djece koja su rođena u domaćinstvu.

Zastarjeli tabui koji su zabranjivali seksualne odnose s trudnom ženom ili dojiljom uveliko su pogodovali razvoju višeženstva. Radi teškog rada i velikog broja djece, primitivne žene su vrlo rano starile. (Takve preopterećene žene su mogle opstati jedino tako što su, osim tijekom trudnoće, svakog mjeseca provodile cijeli tjedan u izolaciji.) Premorena nakon više poroda, takva bi žena često tražila od muža da uzme drugu, mlađu ženu, koja bi mogla preuzeti ne samo porode već i obveze u domaćinstvu. Starije žene su stoga obično prihvaćale mlađe žene s velikom radošću; nije se moglo naći ni traga seksualnoj ljubomori.

Broj žena je bio ograničen jedino muškarčevom sposobnošću da se o njima brine. Bogatiji i sposobniji muškarci su htjeli imati mnogo

the infant mortality was very high, it required an assembly of wives to recruit a large family. Many of these plural wives were mere laborers, slave wives.

Human customs evolve, but very slowly. The purpose of a harem was to build up a strong and numerous body of blood kin for the support of the throne. A certain chief was once convinced that he should not have a harem, that he should be contented with one wife; so he promptly dismissed his harem. The dissatisfied wives went to their homes, and their offended relatives swept down on the chief in wrath and did away with him then and there.

#### 6. TRUE MONOGAMY--PAIR MARRIAGE

Monogamy is monopoly; it is good for those who attain this desirable state, but it tends to work a biologic hardship on those who are not so fortunate. But quite regardless of the effect on the individual, monogamy is decidedly best for the children.

The earliest monogamy was due to force of circumstances, poverty. Monogamy is cultural and societal, artificial and unnatural, that is, unnatural to evolutionary man. It was wholly natural to the purer Nodites and Adamites and has been of great cultural value to all advanced races.

The Chaldean tribes recognized the right of a wife to impose a premarital pledge upon her spouse not to take a second wife or concubine; both the Greeks and the Romans favored monogamous marriage. Ancestor worship has always fostered monogamy, as has the Christian error of regarding marriage as a sacrament. Even the elevation of the standard of living has consistently militated against plural wives. By the time of Michael's advent on Urantia practically all of the civilized world had attained the level of theoretical monogamy. But this passive monogamy did not mean that mankind had become habituated to the practice of real pair marriage.

While pursuing the monogamic goal of the ideal pair marriage, which is, after all, something of a monopolistic sex association, society must not overlook the unenviable situation of those unfortunate men and women who fail to find a place in this new and improved social order, even when having done their best to co-operate with, and enter into, its requirements. Failure to gain mates in the social arena of competition may be due to insurmountable difficulties or multitudinous restrictions which the current mores have imposed. Truly, monogamy is ideal for those who are in, but it must inevitably work great hardship on those who are left out in the cold of solitary existence.

Always have the unfortunate few had to suffer that the majority might advance under the developing

djece i kako je smrtnost dojenčadi bila vrlo visoka, bio je potreban velik broj žena kako bi se izgradila velika obitelj. Mnoge od ovih dodatnih žena nisu bile ništa drugo nego radnice, ropkinje.

Ljudski običaji evoluiraju, ali evoluiraju vrlo sporo. Harem je stvoren s namjerom da se osigura snažno i mnogobrojno tijelo povezano krvnim vezama koje bi ojačalo vladarevu moć. Jednom je prilikom izvjesni vladar odlučio ukinuti harem i zadovoljiti se jednom ženom; raspustio je sve žene iz harema. Nezadovoljne, žene su otišle svojim kućama i njihovi uvrijeđeni rođaci su bijesno napali vladara na mjestu ga usmrтивši.

#### 6. ISTINSKO JEDNOŽENSTVO-- ZAJEDNICA MUŠKARCA I ŽENE

Jednoženstvo podrazumijeva isključivu vlast; ono je dobro za one koji su postigli ovu poželjnu poziciju, dok obično nameće biološke teškoće onima koji nisu tako sretni. Ali neovisno o tome kako se odražava na pojedince, jednoženstvo je daleko najbolje za djecu.

Najranije jednoženstvo je bilo rezultat prisilne nužde, siromaštva. Jednoženstvo je kulturna i društvena pojava umjetne i neprirodne naravi--neprirodne kad se radi o evolucijskom čovjeku. Ono je bilo posve prirodno u slučaju nemiješanih Nodita i Adamita, dok je donijelo veliku kulturnu vrijednost svim napredujućim rasama.

Kaldejska plemena su priznavala pravo žene da zahtijeva muževo obećanje da neće uzeti drugu ženu ili priležnicu; Grcima i Rimljanima je najbolje odgovaralo jednoženstvo. Obožavanje predaka je uvijek pogodovalo jednoženstvu, a isto je bio slučaj i s kršćanskom zabludom da brak predstavlja svetinju. Čak se i unaprijeđenje životnog standarda urotilo protiv višeženstva. U vrijeme Mihaelovog dolaska na Urantiju, praktično je sav civilizirani svijet dostigao razinu teoretskog jednoženstva. Ali ovakvo pasivno jednoženstvo nije značilo da je zajednica između jednog muškarca i jedne žene postala ustaljenim običajem cijelog čovječanstva.

Nastojeći ostvariti jednobračni cilj idealnog zajedničkog života koji je, naposljetku, ponešto isključiv u pogledu regulacije seksualnih odnosa, društvo ne smije previdjeti nezavidan položaj onih nesretnih muškaraca i žena koji nisu postali dijelom ovog novog i naprednijeg društvenog uređenja čak i nakon što su učinili sve što je bilo u njihovoj moći da zadovolje i ostvare njegove zahtjeve. Čovjekov neuspjeh da stekne partnera u kompetitivnom društvenom domenu može biti rezultat neumoljivih teškoća i brojnih ograničenja suvremenih društvenih pravila. Istina, jednoženstvo je idealno za one koji su dio ovog sistema, dok neminovno predstavlja veliku teškoću onima koji su prepušteni hladnoći usamljeničkog života.

Pod okriljem napredujućih društvenih pravila evoluirajuće civilizacije, uvijek je bio slučaj da

mores of evolving civilization; but always should the favored majority look with kindness and consideration on their less fortunate fellows who must pay the price of failure to attain membership in the ranks of those ideal sex partnerships which afford the satisfaction of all biologic urges under the sanction of the highest mores of advancing social evolution.

Monogamy always has been, now is, and forever will be the idealistic goal of human sex evolution. This ideal of true pair marriage entails self-denial, and therefore does it so often fail just because one or both of the contracting parties are deficient in that acme of all human virtues, rugged self-control.

Monogamy is the yardstick which measures the advance of social civilization as distinguished from purely biologic evolution. Monogamy is not necessarily biologic or natural, but it is indispensable to the immediate maintenance and further development of social civilization. It contributes to a delicacy of sentiment, a refinement of moral character, and a spiritual growth which are utterly impossible in polygamy. A woman never can become an ideal mother when she is all the while compelled to engage in rivalry for her husband's affections.

Pair marriage favors and fosters that intimate understanding and effective co-operation which is best for parental happiness, child welfare, and social efficiency. Marriage, which began in crude coercion, is gradually evolving into a magnificent institution of self-culture, self-control, self-expression, and self-perpetuation.

## 7. THE DISSOLUTION OF WEDLOCK

In the early evolution of the marital mores, marriage was a loose union which could be terminated at will, and the children always followed the mother; the mother-child bond is instinctive and has functioned regardless of the developmental stage of the mores.

Among primitive peoples only about one half the marriages proved satisfactory. The most frequent cause for separation was barrenness, which was always blamed on the wife; and childless wives were believed to become snakes in the spirit world. Under the more primitive mores, divorce was had at the option of the man alone, and these standards have persisted to the twentieth century among some peoples.

As the mores evolved, certain tribes developed two forms of marriage: the ordinary, which permitted divorce, and the priest marriage, which did not allow for separation. The inauguration of wife purchase and wife dowry, by introducing a property penalty for marriage failure, did much to lessen separation. And, indeed, many modern unions are stabilized by this ancient property factor.

je nesretna manjina morala patiti kako bi omogućila napredak većine; ali sretna većina bi se uvijek trebala ljubazno i obzirno odnositi prema manje sretnoj manjini koja mora skupo platiti svoju nesposobnost da se pridruži onima čiji idealni supružnički odnos zadovoljava njihove biološke porive istodobno im pružajući priliku da uživaju u okrilju najviših običaja napredujuće društvene evolucije.

Jednobračje je uvijek bilo, sada jeste i uvijek će biti, idealistični cilj spolne evolucije čovječanstva. Ovaj ideal istinskog bračnog života zahtijeva samoodricanje i stoga često doživljava neuspjeh, jer bilo jednoj ili objema stranama može nedostajati ta najviša ljudska vrlina--surova samokontrola.

Jednobračje je mjera koja označava napredak društvene nasuprot čisto biološkoj evoluciji. Jednobračje ne mora biti biološka ili prirodna pojava, ali ono leži u biti neposrednog samoodržanja i daljeg razvoja društvene civilizacije. Ono pogoduje profinjenju osjećajnosti, poboljšanju moralnog karaktera i duhovnog rasta--osobinama koje je nemoguće dostići višebračjem. Žena ne može postati idealnom majkom ako se istodobno mora natjecati za muževu ljubav.

Zajednički bračni život jednog muškarca i jedne žene pogoduje intimnom razumijevanju i djelotvornoj suradnji koji vode ostvarenju roditeljske sreće, dobrobiti djeteta i društvene uspješnosti. Brak, koji je isprva bio rezultat grube prisile, postupno evoluirao u veličanstvenu instituciju samokulture, samokontrole i samoproduženja.

## 7. RASKID BRAKA

Tijekom rane evolucije bračnih pravila, brak je bio labava zajednica koju su ljudi mogli prekinuti kad god su to htjeli, dok su djeca uvijek pripadala majci; veza između majke i djeteta je instinktivna i djeluje neovisno o razvojnem stadiju društvenih pravila.

Među primitivnim se narodima samo polovica brakova pokazala uspješnom. Najčešći uzrok razvoda bio je to što supružnici ne bi mogli imati djece, za što je uvijek krivljena žena; ljudi su vjerovali da će u narednom životu žene nerotkinje postati zmije. Primitivnija društvena pravila su dozvoljavala razvod na muškarčev zahtjev i među nekim narodima ove norme postoje i u dvadesetom stoljeću.

Kako su društvena pravila evoluirala, određena plemena su razvila dva oblika braka: obični brak koji je dozvoljavao razvod, i posebni brak koji bi posvetio svećenik, a koji nije dozvoljavao razvod. Kada je evoluirao običaj kupovine žena i miraza, činjenica da je imovinska kazna pratila bračni neuspjeh djelotvorno je umanjila broj razvoda. I ovaj prastari imovinski činitelj pruža stabilnost i mnogim suvremenim zajednicama.

The social pressure of community standing and property privileges has always been potent in the maintenance of the marriage taboos and mores. Down through the ages marriage has made steady progress and stands on advanced ground in the modern world, notwithstanding that it is threateningly assailed by widespread dissatisfaction among those peoples where individual choice--a new liberty--figures most largely. While these upheavals of adjustment appear among the more progressive races as a result of suddenly accelerated social evolution, among the less advanced peoples marriage continues to thrive and slowly improve under the guidance of the older mores.

The new and sudden substitution of the more ideal but extremely individualistic love motive in marriage for the older and long-established property motive, has unavoidably caused the marriage institution to become temporarily unstable. Man's marriage motives have always far transcended actual marriage morals, and in the nineteenth and twentieth centuries the Occidental ideal of marriage has suddenly far outrun the self-centered and but partially controlled sex impulses of the races. The presence of large numbers of unmarried persons in any society indicates the temporary breakdown or the transition of the mores.

The real test of marriage, all down through the ages, has been that continuous intimacy which is inescapable in all family life. Two pampered and spoiled youths, educated to expect every indulgence and full gratification of vanity and ego, can hardly hope to make a great success of marriage and home building--a life-long partnership of self-effacement, compromise, devotion, and unselfish dedication to child culture.

The high degree of imagination and fantastic romance entering into courtship is largely responsible for the increasing divorce tendencies among modern Occidental peoples, all of which is further complicated by woman's greater personal freedom and increased economic liberty. Easy divorce, when the result of lack of self-control or failure of normal personality adjustment, only leads directly back to those crude societal stages from which man has emerged so recently and as the result of so much personal anguish and racial suffering.

But just so long as society fails to properly educate children and youths, so long as the social order fails to provide adequate premarital training, and so long as unwise and immature youthful idealism is to be the arbiter of the entrance upon marriage, just so long will divorce remain prevalent. And in so far as the social group falls short of providing marriage preparation for youths, to that extent must divorce function as the social safety valve which prevents still

Strah od gubitka društvenog položaja i imovinskih povlastica uvijek je jačao društvena pravila i tabue koji upravljaju brakom. Kako su prolazila stoljeća, brak je sve više napredovao, i u suvremenom svijetu on stoji na dosta naprednom tlu, unatoč tome što se među onim narodima, gdje novostečena privilegija osobnog izbora igra najveću ulogu pri sklapanju braka, nad njega nadvila ozbiljna prijetnja sve šireg vala nezadovoljstva. Dok se radi iznenadnog napretka društvene evolucije među naprednijim rasama javljaju teškoće vezane uz proces prilagođenja, među manje naprednim narodima brak nije izgubio svoju stabilnost, dok pod utjecajem starijih društvenih običaja njegova kvaliteta iz dana u dan sve više napreduje.

To što je stariji i duboko usađeni imovinski motiv tako iznenadno zamijenjen novim i idealnijim premda visoko individualističnim motivom ljubavi, neminovno je prouzrokovalo privremenu nestabilnost bračne institucije. Motivi koji su čovjeka navodili na sklapanje braka uvijek su daleko nadmašivali istinska društvena pravila koja su upravljala brakom i u devetnaestom stoljeću Zapadni bračni ideal je iznenada prevazišao egoistične premda djelomično obuzdane seksualne porive rasa. U bilo kojem društvu, prisutnost velikog broja nevjenčanih osoba označava da su se društvena pravila bilo privremeno raspala ili da prolaze prijelaznim stadijem.

Stoljeće za stoljećem, istinski ispit braka počiva u održanju intimnosti koja je neizostavan dio bračnog života. Dvoje razmaženih ljudi kojima se cijelog života ugađalo i koji su naučili od braka očekivati svaku nasladu i puno zadovoljenje taštine i ega, teško mogu postići bračni i obiteljski uspjeh--dugoročnu suradnju utemeljenu na poniznosti, kompromisu, odanosti i nesebičnoj predanosti podizanju djece.

To što su na samom početku veze mladi prepuni mašte i romantičnih snova uveliko uvećava stopu razvoda koja je postala tako očigledna među Zapadnim narodima, čemu dalje doprinosi ženina sve viša sloboda i ekonomska neovisnost. Kad mladi lako mogu dobiti razvod braka i kad se brak raspadne radi toga što je supružnicima nedostajala samokontrola i što nisu uspjeli postići normalno usklađenje ličnosti, društvo izravno nazaduje u nerazvijeni rani stadij iz kojeg je čovjek tek nedavno uznapredovao kao rezultat neizrecive duševne tjeskobe i rane patnje.

Ali dokle god društvo ne bude u stanju prikladno odgajati djecu i mladež, dokle god društveno ustrojstvo ne bude u stanju pružiti prihvatljivo predbračno obrazovanje i dokle god nepromišljen i nezreo idealizam mladih ljudi bude odlučivao o sklapanju braka, stopa razvoda će i dalje ostati visoka. I dokle god društvena grupa ne bude u stanju mladima pružiti predbračnu obuku, razvod braka će djelovati kao mehanizam koji za ovih stoljeća ubrzane evolucije

worse situations during the ages of the rapid growth of the evolving mores.

The ancients seem to have regarded marriage just about as seriously as some present-day people do. And it does not appear that many of the hasty and unsuccessful marriages of modern times are much of an improvement over the ancient practices of qualifying young men and women for mating. The great inconsistency of modern society is to exalt love and to idealize marriage while disapproving of the fullest examination of both.

#### 8. THE IDEALIZATION OF MARRIAGE

Marriage which culminates in the home is indeed man's most exalted institution, but it is essentially human; it should never have been called a sacrament. The Sethite priests made marriage a religious ritual; but for thousands of years after Eden, mating continued as a purely social and civil institution.

The likening of human associations to divine associations is most unfortunate. The union of husband and wife in the marriage-home relationship is a material function of the mortals of the evolutionary worlds. True, indeed, much spiritual progress may accrue consequent upon the sincere human efforts of husband and wife to progress, but this does not mean that marriage is necessarily sacred. Spiritual progress is attendant upon sincere application to other avenues of human endeavor.

Neither can marriage be truly compared to the relation of the Adjuster to man nor to the fraternity of Christ Michael and his human brethren. At scarcely any point are such relationships comparable to the association of husband and wife. And it is most unfortunate that the human misconception of these relationships has produced so much confusion as to the status of marriage.

It is also unfortunate that certain groups of mortals have conceived of marriage as being consummated by divine action. Such beliefs lead directly to the concept of the indissolubility of the marital state regardless of the circumstances or wishes of the contracting parties. But the very fact of marriage dissolution itself indicates that Deity is not a conjoining party to such unions. If God has once joined any two things or persons together, they will remain thus joined until such a time as the divine will decrees their separation. But, regarding marriage, which is a human institution, who shall presume to sit in judgment, to say which marriages are unions that might be approved by the universe supervisors in contrast with those which are purely human in nature and origin?

i razvoja društvenih običaja treba spriječiti izbijanje još gorih društvenih situacija.

Stari narodi su se odnosili prema braku jednako ozbiljno kao što to čine neki suvremeni narodi. I čini se da mnogi neuspješni i nepromišljeni brakovi suvremenog doba nisu ništa napredniji od prastarih običaja koji su zahtijevali dokaz spremnosti mladih ljudi da stupe u brak. Velika nedosljednost suvremenog društva počiva u tome što veliča ljubav i idealizira brak dok istodobno ne dopušta njihovu punu analizu i razumijevanje.

#### 8. IDEALIZACIJA BRAKA

Brak koji dostiže vrhunac u izgradnji doma je uistinu čovjekova najviša institucija, ali u svojoj biti ima ljudsku narav; nikad ne smatrajte brak svetim. Dok su Šetitski svećenici pretvorili brak u religiozni ritual, tisućama godina nakon Edena, brak i spolni odnosi su ostali jedino društvenim i građanskim institucijama.

Jako je žalosno što se ljudske veze poistovjećuju s božanskim vezama. Bračno-obiteljski odnos između muža i žene predstavlja materijalnu ulogu smrtnika koji žive na evolucijskim svjetovima. Istina, velik duhovni napredak može proisteći iz iskrenih ljudskih nastojanja muža i žene da postignu napredak, ali ovo ne znači da je brak svetinja. Duhovni napredak proizlazi i iz iskrenih nastojanja u drugim područjima ljudskog života.

Brak se, također, ne može posve usporediti bilo s Ispravljačevim odnosom prema čovjeku ili s bratskim odnosom između Krista Mihaela i njegove zemaljske braće. Skoro ni po jednom pitanju ovi odnosi ne nalikuju vezi između muža i žene. I vrlo je žalosno što je čovjekova nesposobnost da razumije ove odnose proizvela toliku pomutnju u bračnom statusu.

Jednako je žalosno što određene grupe vjeruju da je sklapanje braka rezultat božanskog čina. Takva vjerovanja su izravno vodila ideji da se brak ne smije raspasti neovisno o okolnostima ili željama dvaju supružnika. Ali sama činjenica da se brakovi svejedno raspadnu pokazuje da Božanstvo ne sudjeluje u njihovom sklapanju. Da je Bog ikad sjedinio dvije stvari ili osobe, one bi ostale zajedno sve dok božanska volja ne odluči o njihovom razvodu. Međutim, kad je riječ o braku, koji je u cjelosti ljudska institucija, tko će se usuditi reći koje bračne zajednice mogu imati suglasnost kozmičkih vladara, a koje imaju čisto ljudsku narav i porijeklo?

Nevertheless, there is an ideal of marriage on the spheres on high. On the capital of each local system the Material Sons and Daughters of God do portray the height of the ideals of the union of man and woman in the bonds of marriage and for the purpose of procreating and rearing offspring. After all, the ideal mortal marriage is humanly sacred.

Marriage always has been and still is man's supreme dream of temporal ideality. Though this beautiful dream is seldom realized in its entirety, it endures as a glorious ideal, ever luring progressing mankind on to greater strivings for human happiness. But young men and women should be taught something of the realities of marriage before they are plunged into the exacting demands of the interassociations of family life; youthful idealization should be tempered with some degree of premarital disillusionment.

The youthful idealization of marriage should not, however, be discouraged; such dreams are the visualization of the future goal of family life. This attitude is both stimulating and helpful providing it does not produce an insensitivity to the realization of the practical and commonplace requirements of marriage and subsequent family life.

The ideals of marriage have made great progress in recent times; among some peoples woman enjoys practically equal rights with her consort. In concept, at least, the family is becoming a loyal partnership for rearing offspring, accompanied by sexual fidelity. But even this newer version of marriage need not presume to swing so far to the extreme as to confer mutual monopoly of all personality and individuality. Marriage is not just an individualistic ideal; it is the evolving social partnership of a man and a woman, existing and functioning under the current mores, restricted by the taboos, and enforced by the laws and regulations of society.

Twentieth-century marriages stand high in comparison with those of past ages, notwithstanding that the home institution is now undergoing a serious testing because of the problems so suddenly thrust upon the social organization by the precipitate augmentation of woman's liberties, rights so long denied her in the tardy evolution of the mores of past generations.

[Presented by the Chief of Seraphim stationed on Urantia.]

Međutim, na nebu uistinu postoji idealan brak. Na glavnom centru svih lokalnih sistema, Božji Materijalni Sinovi i Kćeri pružaju svjedočanstvo o najvišim idealima zajednice između muškarca i žene koja je ozvaničena brakom i koja služi stvaranju i podizanju potomstva. Naposljetku, idealan smrtnički brak je svet u ljudskom smislu riječi.

Brak je uvijek bio i još uvijek jest čovjekov najviši san zemaljske idealnosti. Premda su rijetke situacije gdje se ovaj predivni san u cjelosti ostvari, on nastavlja postojati kao visoki i veličanstveni ideal koji će vječno mamiti napredujuće čovječanstvo da postigne višu i višu ljudsku sreću. Ali mladi muškarci i žene trebaju naučiti o bračnim stvarnostima prije nego ih preplave teški zahtjevi međuodnosa obiteljskog života; mladenačku idealizaciju treba ublažiti izvjesnim stupnjem predbačne realističnosti.

No unatoč svemu tome, nemojte obeshrabriti mladenačku idealizaciju braka; takvi snovi predstavljaju predodžbe budućeg cilja obiteljskog života. Izuzev mogućnosti da navede čovjeka da zatvori oči pred praktičnim zahtjevima braka i rezultirajućeg obiteljskog života, takav će se stav pokazati vrlo stimulativnim i korisnim.

Bračni ideali su odnedavno neizrecivo napredovali; među nekim narodima, žena uživa skoro jednaka prava kao njen suprug. Teoretski, obitelj poprima oblik odane zajednice u kojoj muškarac i žena surađuju pri podizanju potomstva, a obilježena je spolnom vjernošću. Ali čak ni ova novija verzija braka ne treba otići u krajnost time što će nametnuti isključivu vlast nad cjelokupnom ličnošću i individualnošću dvaju supružnika. Brak nije jedino individualistički ideal; on je evoluirajuća društvena zajednica obilježena suradnjom između muškarca i žene koja počiva pod upravom taba kao i društvenih odredbi i zakona.

U dvadesetom stoljeću, brakovi su daleko napredniji od onih koji su sklapani za prošlih doba unatoč tome što je dom kao institucija suočen s ozbiljnim teškoćama koje su tako naglo zahvatile društvenu organizaciju nakon što su žene iznenada primile prava i slobode koje su im generacijama uskraćivane za vrijeme duge i spore evolucije društvenih pravila.

[Predstavio Starješina Serafima koji se nalazi na Urantiji.]