

THE GHOST CULTS

THE ghost cult evolved as an offset to the hazards of bad luck; its primitive religious observances were the outgrowth of anxiety about bad luck and of the inordinate fear of the dead. None of these early religions had much to do with the recognition of Deity or with reverence for the superhuman; their rites were mostly negative, designed to avoid, expel, or coerce ghosts. The ghost cult was nothing more nor less than insurance against disaster; it had nothing to do with investment for higher and future returns.

Man has had a long and bitter struggle with the ghost cult. Nothing in human history is designed to excite more pity than this picture of man's abject slavery to ghost-spirit fear. With the birth of this very fear mankind started on the upgrade of religious evolution. Human imagination cast off from the shores of self and will not again find anchor until it arrives at the concept of a true Deity, a real God.

1. GHOST FEAR

Death was feared because death meant the liberation of another ghost from its physical body. The ancients did their best to prevent death, to avoid the trouble of having to contend with a new ghost. They were always anxious to induce the ghost to leave the scene of death, to embark on the journey to deadland. The ghost was feared most of all during the supposed transition period between its emergence at the time of death and its later departure for the ghost homeland, a vague and primitive concept of pseudo heaven.

Though the savage credited ghosts with supernatural powers, he hardly conceived of them as having supernatural intelligence. Many tricks and stratagems were practiced in an effort to hoodwink and deceive the ghosts; civilized man still pins much faith on the hope that an outward manifestation of

KULTOVI DUHOVA

Kult duhova se razvio iz pokušaja da se ublaži prijetnja od loše sreće; primitivni vjerski obredi ovog kulta predstavljaju proizvod tjeskobe prouzrokovane strahom od loše sreće i neosnovanog straha od mrtvih. Niti jedna od ovih ranih religija nije imala mnogo veze s priznanjem Božanstva ili štovanjem nadljudske stvarnosti; njihovi obredi su uglavnom bili negativni, dizajnirani kako bi se izbjegli, protjerali ili prinudili duhovi. Kult duhova nije ništa više niti manje nego osiguranje protiv katastrofe; on nema nikakve veze s ulaganjem u više i buduće prinose.

Čovjek je prošao kroz dugu i gorku borbu s kultom duhova. Niti jedna druga epizoda iz cijele ljudske povijesti ne budi toliko sažaljenje kao ovaj prizor čovjekovog žalosnog robovanja strahu od duhova. S rođenjem ovog straha, čovječanstvo je započelo rad na unaprijeđenju svoje vjerske evolucije. Ljudska mašta se otisnula s obala zaokupljenosti samom sobom i ona neće naći novo sidrište sve dok ne dostigne koncept istinskog Božanstva, stvarnog Boga.

1. STRAH OF DUHOVA

Ljudi su se bojali smrti zato što su smrt smatrali oslobođenjem duha od fizičkog tijela. Drevni ljudi su na svaki način nastojali spriječiti smrt kako bi izbjegli sukob s još jednim duhom. Uvijek su se pomno brinuli da se duh navede da napusti scenu smrti, da se otisne na putovanje u zemlju mrtvih. Ljudi se se najviše bojali duhova za vrijeme tobožnjeg prijelaza od njihovog oslobođenja u trenutku smrti do kasnijeg odlaska u zemlju duhova, nejasnu i primitivnu ideju pseudo neba.

Premda su primitivni ljudi smatrali da duhovi imaju nadnarave moći, teško da su ih smatrali nadnaravno inteligentnim. Služili su se mnogim trikovima i strategijama u nastojanju da prevare i zavedu duhove; civilizirani čovjek još uvijek ulaže veliku vjeru u nadu da spoljašnja manifestacija

piety will in some manner deceive even an omniscient Deity.

The primitives feared sickness because they observed it was often a harbinger of death. If the tribal medicine man failed to cure an afflicted individual, the sick man was usually removed from the family hut, being taken to a smaller one or left in the open air to die alone. A house in which death had occurred was usually destroyed; if not, it was always avoided, and this fear prevented early man from building substantial dwellings. It also militated against the establishment of permanent villages and cities.

The savages sat up all night and talked when a member of the clan died; they feared they too would die if they fell asleep in the vicinity of a corpse. Contagion from the corpse substantiated the fear of the dead, and all peoples, at one time or another, have employed elaborate purification ceremonies designed to cleanse an individual after contact with the dead. The ancients believed that light must be provided for a corpse; a dead body was never permitted to remain in the dark. In the twentieth century, candles are still burned in death chambers, and men still sit up with the dead. So-called civilized man has hardly yet completely eliminated the fear of dead bodies from his philosophy of life.

But despite all this fear, men still sought to trick the ghost. If the death hut was not destroyed, the corpse was removed through a hole in the wall, never by way of the door. These measures were taken to confuse the ghost, to prevent its tarrying, and to insure against its return. Mourners also returned from a funeral by a different road, lest the ghost follow. Backtracking and scores of other tactics were practiced to insure that the ghost would not return from the grave. The sexes often exchanged clothes in order to deceive the ghost. Mourning costumes were designed to disguise survivors; later on, to show respect for the dead and thus appease the ghosts.

pobožnosti može zavarati sveznajuće Božanstvo.

Primitivni čovjek se bojao bolesti jer je ona često bila preteča smrti. Ako plemenski vječ nije uspio izliječiti oboljelu osobu, bolesnik je obično bio uklonjen iz obiteljskog doma, smješten u manju kolibu ili ostavljen na otvorenom da umre. Kuća u kojoj je nastupila smrt obično je bila uništena; u protivnom su je svi izbjegavali i ovaj je strah isprva stao na put izgradnji bitnijih građevina. Također je spriječio uspostavu stalnih naselja i gradova.

Primitivni ljudi su imali običaj provesti cijelu noć u razgovoru prilikom smrti nekog suplemenika; bojali su se da bi i sami umrli ako budu zaspali blizu leša. Prijetnja od zaraznog oboljenja od leša također je vodila strahu od mrtvih i svi narodi su bez iznimke u različitim dobima prakticirali ceremonije očišćenja osoba koje su došle u kontakt s mrtvima. Drevni ljudi su vjerovali da moraju ostaviti svjetlo pored leša; mrtvo tijelo nikad nije smjelo ostati u tami. U dvadesetom stoljeću, svijeće još gore u smrtnim komorama i ljudi još uvijek sjede pored preminulih. Teško se može reći da je takozvani civilizirani čovjek potpuno eliminirao strah od mrtvih iz svoje filozofije života.

No unatoč ovom strahu ljudi su još uvijek pokušavali zavarati duhove. Ako nakon smrti kuća nije uništena, leš je uklonjen kroz rupu u zidu, a ne kroz vrata. Te su mjere poduzimane kako bi se duh zbunio, kako bi se spriječilo njegovo zadržavanje i onemogućio povratak. Ožalošćeni su se vraćali s pogreba zaobilaznim putem, kako ih duh ne bi slijedio. Unatražnim vraćanjem i drugim taktikama su nastojali osigurati da se duh ne vrati iz groba. Roditelj su oblačili dječake u žensku odjeću a djevojčice u mušku kako bi zavarali duhove. Ožalošćeni su nosili odjeću koja je bila dizajnirana kao kamuflaža; odjeća je kasnije trebala pokazati poštovanje prema mrtvima i na taj način smiriti duhove.

2. GHOST PLACATION

In religion the negative program of ghost placation long preceded the positive program of spirit coercion and supplication. The first acts of human worship were phenomena of defense, not reverence. Modern man deems it wise to insure against fire; so the savage thought it the better part of wisdom to provide insurance against ghost bad luck. The effort to secure this protection constituted the techniques and rituals of the ghost cult.

It was once thought that the great desire of a ghost was to be quickly "laid" so that it might proceed undisturbed to deadland. Any error of commission or omission in the acts of the living in the ritual of laying the ghost was sure to delay its progress to ghostland. This was believed to be displeasing to the ghost, and an angered ghost was supposed to be a source of calamity, misfortune, and unhappiness.

The funeral service originated in man's effort to induce the ghost soul to depart for its future home, and the funeral sermon was originally designed to instruct the new ghost how to get there. It was the custom to provide food and clothes for the ghost's journey, these articles being placed in or near the grave. The savage believed that it required from three days to a year to "lay the ghost" -- to get it away from the vicinity of the grave. The Eskimos still believe that the soul stays with the body three days.

Silence or mourning was observed after a death so that the ghost would not be attracted back home. Self-torture -- wounds -- was a common form of mourning. Many advanced teachers tried to stop this, but they failed. Fasting and other forms of self-denial were thought to be pleasing to the ghosts, who took pleasure in the discomfort of the living during the transition period of lurking about before their actual departure for deadland.

Long and frequent periods of mourning inactivity were one of the great obstacles to

2. PRIMIRENJE DUHOVA

U religiji negativna nastojanja umirenja duhova uveliko prethode pozitivnim nastojanjima prisile i molitve duhovima. Prva djela ljudskog iskazanja obožavanja imaju obrambenu, a ne štovalačku prirodu. Moderni čovjek smatra da se pametno osigurati od požara; primitivni ljudi su tako mislili da se bilo pametnije osigurati protiv duhova zle sreće. Pokušaji osiguranja ove zaštite čine tehniku i rituale kulta duhova.

Vladalo je vjerovanje da su duhovi željeli da ih se brzo "položi," kako bi nesmetano prešli u zemlju mrtvih. Svaka greška ili propust živih pri izvršenju pogrebnog rituala polaganja duha smatrani su uzrokom odgode njihovog putovanja u zemlju mrtvih. Vladalo je vjerovanje da se duhovi ovako ljute, a ljut duh je smatran uzrokom katastrofa, nezgoda i nesreća.

Pogrebne usluge vuku prijeklo od čovjekovoj nastojanja da potakne duha-dušu da krene prema svom budućem prebivalištu, dok pogrebna propovijed izvorno daje upute novom duhu kako treba naći zemlju mrtvih. Ljudi su imali običaj ostaviti hranu i odjeću blizu groba da se duh posluži na putu. Primitivni čovjek je vjerovao da je bilo potrebno između tri dana i godinu dana da se "položi duh" - da se navede da napusti blizinu groba. Eskimi još uvijek vjeruju da duša ostaje s tijelom tri dana.

Šutnja i žalost su prakticirane poslije smrti kako se duh ne bi privukao kući. Samokažnjavanje – samoranjavanje – je bilo najčešći oblik žalosti. Mnogi napredni učitelji su ovo neuspješno pokušali zaustaviti. Post i drugi oblici samoodricanja su smatrani ugodnim duhovima, koji su se tobože radovali nemiru i nesreći živih dok za ovog prijelaza, prije odlaska u zemlju mrtvih, tobože vrijebaju na žive.

Duga i česta razdoblja neaktivnosti koja su pratila periode žalosti bila su jedna od velikih zapreka

civilization's advancement. Weeks and even months of each year were literally wasted in this nonproductive and useless mourning. The fact that professional mourners were hired for funeral occasions indicates that mourning was a ritual, not an evidence of sorrow. Moderns may mourn the dead out of respect and because of bereavement, but the ancients did this because of *fear*.

The names of the dead were never spoken. In fact, they were often banished from the language. These names became taboo, and in this way the languages were constantly impoverished. This eventually produced a multiplication of symbolic speech and figurative expression, such as "the name or day one never mentions."

The ancients were so anxious to get rid of a ghost that they offered it everything which might have been desired during life. Ghosts wanted wives and servants; a well-to-do savage expected that at least one slave wife would be buried alive at his death. It later became the custom for a widow to commit suicide on her husband's grave. When a child died, the mother, aunt, or grandmother was often strangled in order that an adult ghost might accompany and care for the child ghost. And those who thus gave up their lives usually did so willingly; indeed, had they lived in violation of custom, their fear of ghost wrath would have denuded life of such few pleasures as the primitives enjoyed.

It was customary to dispatch a large number of subjects to accompany a dead chief; slaves were killed when their master died that they might serve him in ghostland. The Borneans still provide a courier companion; a slave is speared to death to make the ghost journey with his deceased master. Ghosts of murdered persons were believed to be delighted to have the ghosts of their murderers as slaves; this notion motivated men to head hunting.

Ghosts supposedly enjoyed the smell of food; food offerings at funeral feasts were once universal. The primitive method of

napretku civilizacije. Tjednima, ako ne i mjesecima svake godine, ljudi su gubili vrijeme u ovoj neproizvodnoj i beskorisnoj žalosti. Činjenica da su nekom prilikom unajmljivali profesionalne naricatelje ukazuje na ritualnu, a ne iskrenu žalost. Dok suvremeni čovjek tuguje pri gubitku bližnjih iz poštovanja i bola, primitivni ljudi su ovo činili iz *straha*.

Imena mrtvih nikad nisu izgovarana. U stvari, često su bila odstranjena iz jezika. Kako su imena na ovaj način postajala tabu, jezik je postajao sve siromašniji. Ovo je na kraju vodilo velikom broju simboličkih fraza i figurativnih izraza, kao "ime ili dan koji se ne spominju."

Drevni ljudi su bili toliko motivirani da se riješe duhova da bi im dali sve čega su bili željni za života. Duhovi su htjeli žene i sluge; imućniji primitivci su očekivali da se uz njih živa pokopa najmanje jedna supruga-sluga. Tako je kasnije nastao običaj da udovica počini samoubojstvo na muževljevom grobu. Prilikom smrti djeteta, imali su običaj zadaviti majku, tetu ili baku kako bi odrasli duh mogao pratiti duh djeteta i brinuti se za njega. A oni koji su na ovaj način dali svoje živote, obično su to činili dobrovoljno; da su ostali živjeti suprotno običajima, strah od duhova bi im oduzeo i onih par užitaka koje su imali za svog primitivnog života.

Vladao je običaj da se s mrtvim poglavicom pokopa veliki broj podanika; robovi su ubijani prilikom smrti njihovog gospodara kako bi mu mogli služiti u zemlji duhova. U Borneansu još uvijek ubijaju i pokopavaju kompanjone; žrtvuju robove kako bi ih poslali na put s preminulim gospodarom. Vladalo je verovanje da se duhovi ubijenih osoba raduju kad mogu uzeti duhove svojih ubojica kao robove; ovo je motiviralo ljude da krenu u lov na glave.

Duhovi su navodno uživali u mirisu hrane; tako je nekoć vladao univerzalni običaj serviranja hrane na pogrebnim

saying grace was, before eating, to throw a bit of food into the fire for the purpose of appeasing the spirits, while mumbling a magic formula.

The dead were supposed to use the ghosts of the tools and weapons that were theirs in life. To break an article was to "kill it," thus releasing its ghost to pass on for service in ghostland. Property sacrifices were also made by burning or burying. Ancient funeral wastes were enormous. Later races made paper models and substituted drawings for real objects and persons in these death sacrifices. It was a great advance in civilization when the inheritance of kin replaced the burning and burying of property. The Iroquois Indians made many reforms in funeral waste. And this conservation of property enabled them to become the most powerful of the northern red men. Modern man is not supposed to fear ghosts, but custom is strong, and much terrestrial wealth is still consumed on funeral rituals and death ceremonies.

3. ANCESTOR WORSHIP

The advancing ghost cult made ancestor worship inevitable since it became the connecting link between common ghosts and the higher spirits, the evolving gods. The early gods were simply glorified departed humans.

Ancestor worship was originally more of a fear than a worship, but such beliefs did definitely contribute to the further spread of ghost fear and worship. Devotees of the early ancestor-ghost cults even feared to yawn lest a malignant ghost enter their bodies at such a time.

The custom of adopting children was to make sure that some one would provide offerings after death for the peace and progress of the soul. The savage lived in fear of the ghosts of his fellows and spent his spare time planning for the safe conduct of his own ghost after death.

svečanostima. Primitivna metoda recitiranja milosti prije jela sastojala se u bacanju malo hrane u vatru i mrmljanja čarobnih formula da se umire duhovi.

Mrtvi su navodno koristili duhove oruđa i oružja koje im je pripadalo za života. Razbijanje predmeta je bilo isto što i "ubijanje," oslobađalo je duh koji je išao služiti u zemlju duhova. Imovina je žrtvovana bilo spaljivanjem ili pokopom. Drevni ljudi su imali ogroman pogrebni otpad. Suvremenije rase su koristile papirnate modele i crteže umjesto stvarnih predmeta i osoba pri pogrebnim žrtvovanjima. Civilizacija je postigla veliki napredak kad su rođaci prvi put mogli naslijediti imovinu umjesto njenog spaljivanja ili pokopa. Iroquois Indijanci su uveli mnoge pogrebne reforme. I upravo im je ovo očuvanje imovine omogućilo da postanu najmoćnija crvena rasa sjevera. Moderni čovjek se ne boji duhova, ali zbog snage starih običaja, još uvijek troši velika zemaljska bogatstva na pogrebne rituale i ceremonije.

3. ŠTOVANJE PREDAKA

Sve napredniji kult duhova je neminovno vodio štovanju predaka, čiji duhovi predstavljaju prijelazni stadij između svagdašnjih duhova i viših duhova koji su evoluirali u bogove. Rani bogovi nisu bili ništa više nego proslavljeni preminuli smrtnici.

Štovanje predaka je izvorno bilo više stvar straha nego štovanja, ali takva su vjerovanja svakako doprinijela daljem širenju straha i štovanja duhova. Pripadnici ranih kultova koji su bili odani štovanju predaka štoviše su se bojali zjevnuti kako pri tome u njih ne bi ušao zao duh.

Ljudi su primili običaj usvajanja djece kako bi imali nekoga tko će prinijeti žrtve nakon njihove smrti u ime mira i napretka njihove duše. Primitivni čovjek je živio u strahu od duhova i provodio je slobodno vrijeme u planiranju osiguranja svog duha poslije smrti.

Most tribes instituted an all-souls' feast at least once a year. The Romans had twelve ghost feasts and accompanying ceremonies each year. Half the days of the year were dedicated to some sort of ceremony associated with these ancient cults. One Roman emperor tried to reform these practices by reducing the number of feast days to 135 a year.

The ghost cult was in continuous evolution. As ghosts were envisioned as passing from the incomplete to the higher phase of existence, so did the cult eventually progress to the worship of spirits, and even gods. But regardless of varying beliefs in more advanced spirits, all tribes and races once believed in ghosts.

4. GOOD AND BAD SPIRIT GHOSTS

Ghost fear was the fountainhead of all world religion; and for ages many tribes clung to the old belief in one class of ghosts. They taught that man had good luck when the ghost was pleased, bad luck when he was angered.

As the cult of ghost fear expanded, there came about the recognition of higher types of spirits, spirits not definitely identifiable with any individual human. They were graduate or glorified ghosts who had progressed beyond the domain of ghostland to the higher realms of spiritland.

The notion of two kinds of spirit ghosts made slow but sure progress throughout the world. This new dual spiritism did not have to spread from tribe to tribe; it sprang up independently all over the world. In influencing the expanding evolutionary mind, the power of an idea lies not in its reality or reasonableness but rather in its *vividness* and the universality of its ready and simple application.

Still later the imagination of man envisioned the concept of both good and bad supernatural agencies; some ghosts never

Većina plemena su slavila blagdan Svih Svetih najmanje jednom godišnje. Rimljani su imali dvanaest blagdana duha i pratećih svečanosti svake godine. Posvećivali su polovicu godine nekoj ceremoniji povezanoj s ovim drevnim kultovima. Jedan rimski car je pokušao reformirati ove običaje tako što je restrikirao ove blagdane na 135 svake godine.

Kult duhova je neprestano prolazio kroz evoluciju. Kako je čovjek počeo stvarati sliku transformacije duhova iz njihove rane nepotpune faze na viši stadij egzistencije, kult duhova se tako na kraju pretvorio u štovanje viših duhova, ako ne i bogova. No bez obzira na različita vjerovanja u više duhove, sva plemena i rase su u nekom periodu vjerovala u duhove pokojnika.

4. DOBRI I ZLI DUHOVI

Cjelokupna svjetska religija vuče porijeklo od straha od duhova; od davnina mnoga plemena su se nastavila držati ovog starog vjerovanja u jednu klasu duhova. Učili su da je čovjeka pratila dobra sreća kada su duhovi bili zadovoljni, a zla kad su bili ljuti.

Kako je kult straha od duhova nastavio napredovati, došlo je do priznanja određenih viših duhova koji se nisu mogli konkretno identificirati s bilo kojom osobom. Bili su to diplomirani ili proslavljeni duhovi koji su napredovali izvan domena zemlje duhova do viših razina duhovnog svijeta.

Pojam dvije različite vrste viših duhova nastavio se razvijati sporo ali sigurno po cijelom svijetu. Ovaj novi dualni spiritizam se nije morao širiti od plemena do plemena; javio se nezavisno po cijelom svijetu. Kad se radi o utjecaju bilo koje ideje na ekspanzivni evolutivni um, njena snaga ne počiva u stvarnosti ili razumnosti njenog sadržaja, već u *vividnosti* i univerzalnosti njene neposredne i jednostavne primjene.

Još kasnije čovjekova imaginacija je stvorila koncept dobrih i zlih nadnaravnih činitelja; neki duhovi nikad nisu evoluirali

evolved to the level of good spirits. The early monospiritism of ghost fear was gradually evolving into a dual spiritism, a new concept of the invisible control of earthly affairs. At last good luck and bad luck were pictured as having their respective controllers. And of the two classes, the group that brought bad luck were believed to be the more active and numerous.

When the doctrine of good and bad spirits finally matured, it became the most widespread and persistent of all religious beliefs. This dualism represented a great religio-philosophic advance because it enabled man to account for both good luck and bad luck while at the same time believing in supermortal beings who were to some extent consistent in their behavior. The spirits could be counted on to be either good or bad; they were not thought of as being completely temperamental as the early ghosts of the monospiritism of most primitive religions had been conceived to be. Man was at last able to conceive of supermortal forces that were consistent in behavior, and this was one of the most momentous discoveries of truth in the entire history of the evolution of religion and in the expansion of human philosophy.

Evolutionary religion has, however, paid a terrible price for the concept of dual spiritism. Man's early philosophy was able to reconcile spirit constancy with the vicissitudes of temporal fortune only by postulating two kinds of spirits, one good and the other bad. And while this belief did enable man to reconcile the variables of chance with a concept of unchanging supermortal forces, this doctrine has ever since made it difficult for religionists to conceive of cosmic unity. The gods of evolutionary religion have generally been opposed by the forces of darkness.

The tragedy of all this lies in the fact that, when these ideas were taking root in the primitive mind of man, there really were no bad or disharmonious spirits in all the world. Such an unfortunate situation did not develop until after the Caligastic rebellion and only persisted until Pentecost. The concept of good and evil as cosmic co-

do razine dobrih duhova. Rani monospiritism straha od duhova postupno se razvio u dualni spiritizam, novi koncept nevidljive kontrole zemaljskih poslova. Čovjek je konačno imao predstavu o dobroj i zloj sreći kao djelovanju dvaju različitih agencija. A od ove dvije klase, smatrao je da je ona koja je upravljala zlom srećom bila aktivnija i brojnija.

Kad je konačno došlo do sazrijevanja ideje dobrih i zlih duhova, ova je doktrina postala najraširenije i najstrašnije religiozno vjerovanje na svijetu. Ovaj je dualizam predstavljao veliki religijsko-filozofski napredak kako je omogućio čovjeku da objasni i dobru i zlu sreću, dok je čovjek u isto vrijeme mogao vjerovati u nadljudska bića koja su do neke mjere bila dosljedna u svom ponašanju. Čovjek je mogao računati na to da su viši duhovi mogli biti dobri ili zli; više nisu bili temperamentalni kao rani duhovi monospiritizma većine primitivnih religija. Čovjek je konačno bio u stanju zamisliti nadljudske sile koje su bile dosljedne u svom ponašanju, što predstavlja jedan od najbitnijih otkrića istine u cijeloj povijesti evolucije religije i napredovanja ljudske filozofije.

Evolutivna religija je, međutim, platila ogromnu cijenu za ovaj koncept dualnog spiritizma. Čovjekova rana filozofija je bila u stanju pomiriti postojanost duha s nestalnostima zemaljske egzistencije jedino uz pomoć pretpostavke o postojanju dvije vrste duhova, dobre i zle. I dok je ovo uvjerenje čovjeku omogućilo da pomiri nepostojanost sreće s konceptom postojanih nadljudskih sila, ova je doktrina otežala religioznim ljudima spoznaju kozmičkoj jedinstva. Bogovima evolutivne religije obično su stajale na put sile tame.

Tragedija u svemu tome počiva u činjenici da u vrijeme kad su ove ideje sazrijevale u čovjekovom primitivnim umu, na svijetu nije bilo zlih ili neskladnih duhova. Ova nesretna situacija se nije javila do Kaligastijine pobune i trajala je jedino do Duhova. Ideja dobra i zla kao supostojećih kozmičkih sila

ordinates is, even in the twentieth century, very much alive in human philosophy; most of the world's religions still carry this cultural birthmark of the long-gone days of the emerging ghost cults.

5. THE ADVANCING GHOST CULT

Primitive man viewed the spirits and ghosts as having almost unlimited rights but no duties; the spirits were thought to regard man as having manifold duties but no rights. The spirits were believed to look down upon man as constantly failing in the discharge of his spiritual duties. It was the general belief of mankind that ghosts levied a continuous tribute of service as the price of noninterference in human affairs, and the least mischance was laid to ghost activities. Early humans were so afraid they might overlook some honor due the gods that, after they had sacrificed to all known spirits, they did another turn to the "unknown gods," just to be thoroughly safe.

And now the simple ghost cult is followed by the practices of the more advanced and relatively complex spirit-ghost cult, the service and worship of the higher spirits as they evolved in man's primitive imagination. Religious ceremonial must keep pace with spirit evolution and progress. The expanded cult was but the art of self-maintenance practiced in relation to belief in supernatural beings, self-adjustment to spirit environment. Industrial and military organizations were adjustments to natural and social environments. And as marriage arose to meet the demands of bisexuality, so did religious organization evolve in response to the belief in higher spirit forces and spiritual beings. Religion represents man's adjustment to his illusions of the mystery of chance. Spirit fear and subsequent worship were adopted as insurance against misfortune, as prosperity policies.

The savage visualizes the good spirits as going about their business, requiring little

i danas je vrlo živa u ljudskoj filozofiji; većina svjetskih religija još uvijek u sebi nosi ovaj stari kulturni biljeg koji je povezan s pojavom kulta duhova.

5. RAZVOJ KULTA DUHOVA

Primitivni čovjek je smatrao da viši i niži duhovi imaju gotovo neograničena prava, ali ne i dužnosti; vjerovali su da su sa stanovišta duhova ljudi imali mnoge dužnosti, ali ne i prava. Ljudi su smatrali da ih duhovi promatraju s visine i da neprestano nalaze primjedbe čovjekovom izvršenju duhovnih dužnosti. Vladalo je opće uvjerenje da duhovi traže neprestanu žrtvu od ljudi kao cijenu njihovom ne miješanju u ljudske poslove, tako da je svaka nezgoda smatrana djelom duhova. Rani ljudi su toliko strahovali da ne previde iskazati štovanje nekom bogu da su, nakon polaganja žrtava svim poznatim duhovima, nastavili polagati žrtve "nepoznatim bogovima," za svaki slučaj.

I tako je za kultom nižih duhova uslijedio kult naprednih i relativno složenih duhova, služenje i štovljenje viših duhova koji su s vremenom evoluirali u čovjekovoj primitivnoj imaginaciji. Vjerske svečanosti moraju držati korak s duhom evolucije i napretka. Ovaj prošireni kult nije bio ništa drugo nego umjetnost samoodržavanja uvjetovana ljudskim vjerovanjem u nadnaravna bića, čovjekova prilagodba okružju duha. Industrijske i vojne organizacije predstavljaju prilagodbu prirodnim i društvenim okružjima. Brak se javio kao odgovor na potrebe biseksualnosti, dok se religiozna organizacija javila kao odgovor na vjerovanje u više sile duha i duhovnih bića. Religija predstavlja čovjekovu prilagodbu vlastitim iluzijama o misterioznosti dobre i zle sreće. Strah od duhova i prateće štovljenje su usvojeni kao zaštita od nesreće, polica za osiguranje prosperiteta.

Primitivni um vjeruje da se dobri duhovi bave svojim poslom, da ne traže velike

from human beings. It is the bad ghosts and spirits who must be kept in good humor. Accordingly, primitive peoples paid more attention to their malevolent ghosts than to their benign spirits.

Human prosperity was supposed to be especially provocative of the envy of evil spirits, and their method of retaliation was to strike back through a human agency and by the technique of the *evil eye*. That phase of the cult which had to do with spirit avoidance was much concerned with the machinations of the evil eye. The fear of it became almost world-wide. Pretty women were veiled to protect them from the evil eye; subsequently many women who desired to be considered beautiful adopted this practice. Because of this fear of bad spirits, children were seldom allowed out after dark, and the early prayers always included the petition, "deliver us from the evil eye."

The Koran contains a whole chapter devoted to the evil eye and magic spells, and the Jews fully believed in them. The whole phallic cult grew up as a defense against evil eye. The organs of reproduction were thought to be the only fetish which could render it powerless. The evil eye gave origin to the first superstitions respecting prenatal marking of children, maternal impressions, and the cult was at one time well-nigh universal.

Envy is a deep-seated human trait; therefore did primitive man ascribe it to his early gods. And since man had once practiced deception upon the ghosts, he soon began to deceive the spirits. Said he, "If the spirits are jealous of our beauty and prosperity, we will disfigure ourselves and speak lightly of our success." Early humility was not, therefore, debasement of ego but rather an attempt to foil and deceive the envious spirits.

The method adopted to prevent the spirits from becoming jealous of human prosperity was to heap vituperation upon some lucky or much loved thing or person. The custom of depreciating complimentary remarks regarding oneself or family had its

izdatke od ljudskih bića. Zli niži i viši duhovi su ti koje čovjek mora umiriti. Primitivni narodi su tako obraćali više pozornosti zlim nego dobrim duhovima.

Ljudski prosperitet je navodno naročito provocirao zavist zlih duhova, a njihova metoda odmazde je tobože počivala u djelovanju *urokljivog oka*. Ova faza kulta koja je bila povezana s idejom izbjegavanja duhova jako se zanimala za makinacije urokljivog oka. Ovaj se strah proširio po gotovo cijelom svijetu. Lijepe žene su se pokrivala velom kako bi se zaštitile od urokljivog oka; nakon toga su i mnoge druge žene koje su htjele da ih drugi smatraju lijepim usvojile ovaj običaj. Zbog ovog straha od zlih duhova, djeci je rijetko bilo dopušteno biti vani kad padne mrak, a rane molitve su uvijek tražile da ih se "izbavi od urokljivog oka."

Kur'an sadrži cijelo poglavlje posvećeno urokljivom oku i čarobnim vraćanjima, dok su Židovi također u njega vjerovali. Cjelokupan falički kult je nastao kao metoda obrane od urokljivog oka. Vladalo je vjerovanje da su organi reprodukcije bili jedini fetiš koji mu se mogao suprotstaviti. Iz urokljivog oka je poteklo prvo sujevjerje o prenatalnom markiranju djece, materinskom bilježu, a kult je u jedno vrijeme bio gotovo univerzalan.

Zavist je duboko ukorijenjena ljudska osobina koju je primitivni čovjek pripisao svojim ranim bogovima. I isto kao što je čovjek nekoć pokušao zavarati duhove, tako ih je ovom prilikom pokušao obmanuti. Ljudi su govorili: "Ako su duhovi ljubomorni na našu ljepotu i blagostanje, mi ćemo se izobličiti i nećemo govoriti o svom uspjehu." Rana poniznost nije bila stvar skromnosti, već pokušaj zavaravanja i obmane zavidnih duhova.

Kako bi spriječili ljubomoru duhova na ljudsko blagostanje, ljudi su usvojili običaj vrijeđanja neke sretne ili drage osobe ili predmeta. Ovako se razvio običaj čovjekovog skromnog uzvraćanja na komplimente upućene njemu ili njihovoj

origin in this way, and it eventually evolved into civilized modesty, restraint, and courtesy. In keeping with the same motive, it became the fashion to look ugly. Beauty aroused the envy of spirits; it betokened sinful human pride. The savage sought for an ugly name. This feature of the cult was a great handicap to the advancement of art, and it long kept the world somber and ugly.

Under the spirit cult, life was at best a gamble, the result of spirit control. One's future was not the result of effort, industry, or talent except as they might be utilized to influence the spirits. The ceremonies of spirit propitiation constituted a heavy burden, rendering life tedious and virtually unendurable. From age to age and from generation to generation, race after race has sought to improve this superghost doctrine, but no generation has ever yet dared to wholly reject it.

The intention and will of the spirits were studied by means of omens, oracles, and signs. And these spirit messages were interpreted by divination, soothsaying, magic, ordeals, and astrology. The whole cult was a scheme designed to placate, satisfy, and buy off the spirits through this disguised bribery.

And thus there grew up a new and expanded world philosophy consisting in:

1. *Duty* -- those things which must be done to keep the spirits favorably disposed, at least neutral.
2. *Right* -- the correct conduct and ceremonies designed to win the spirits actively to one's interests.
3. *Truth* -- the correct understanding of, and attitude toward, spirits, and hence toward life and death.

It was not merely out of curiosity that the ancients sought to know the future; they wanted to dodge ill luck. Divination was simply an attempt to avoid trouble. During these times, dreams were regarded as prophetic, while everything out of the

obitelji i ovo je s vremenom evoluiralo u učtivu skromnost, suzdržanost i pristojnosti. U skladu s ovim motivom, postalo je moderno izgledati ružno. Ljepota izaziva zavist duhova; ona svjedoči o grešnom ljudskom ponosu. Divljak je tražio ružna imena. Ova značajka kulta izvorno predstavlja veliku zapreku unaprijeđenju umjetnosti i dugo drži svijet u tmini i ružnoći.

Pod kultom duhova, život je u najboljem slučaju bilo igra ruleta, kockanja duhova. Čovjek nije vidio bolju budućnost kao rezultat rada, poduzetnosti i talenta, izuzev ukoliko je njima mogao ispoljiti utjecaj na duhove. Ceremonije umirenja duhova predstavljaju teško breme i čine život dosadnim i nepodnošljivim. Iz stoljeća u stoljeće i iz generacije u generaciju, narodi su tražili načina da poboljšaju ovu doktrinu nadduha, ali se još ni jedna nije usudila da je u potpunosti odbaci.

Čovjek je proučavao namjeru i volju duhova analizom proricanja, znakova i predskazivanja. Tumačio je tobožnje poruke duhova gatanjem, proricanjem, vraćanjem, iskušenjima i astrologijom. Cijeli kult je bio osmišljen kako bi čovjek umirio, zadovoljio i potkupio duhove ovim prikrivenim mitom.

I tako se razvila nova i proširena svjetska filozofija koje se sastoji od:

1. *Dužnosti* – Onoga što je čovjek trebao učiniti kako bi mu duhovi bili povoljno naklonjeni ili ono bar neutralni.
2. *Prava* - Ispravnog ponašanja i obreda kojima čovjek nastoji privoliti duhove da djeluju u njegovu korist.
3. *Istine* - Ispravnog razumijevanja i stava prema duhovima, te tako i prema životu i smrti.

Nije to bilo jedino iz znatiželje što su stari ljudi nastojali saznati budućnost; htjeli su izbjeći zlu sreću. Proricanje nije bilo ništa drugo nego čovjekov pokušaj da izbjegne nevolje. U ovo doba, čovjek je vjerovao u proročanstvo snova, dok je sve

ordinary was considered an omen. And even today the civilized races are cursed with the belief in signs, tokens, and other superstitious remnants of the advancing ghost cult of old. Slow, very slow, is man to abandon those methods whereby he so gradually and painfully ascended the evolutionary scale of life.

6. COERCION AND EXORCISM

When men believed in ghosts only, religious ritual was more personal, less organized, but the recognition of higher spirits necessitated the employment of "higher spiritual methods" in dealing with them. This attempt to improve upon, and to elaborate, the technique of spirit propitiation led directly to the creation of defenses against the spirits. Man felt helpless indeed before the uncontrollable forces operating in terrestrial life, and his feeling of inferiority drove him to attempt to find some compensating adjustment, some technique for evening the odds in the one-sided struggle of man versus the cosmos.

In the early days of the cult, man's efforts to influence ghost action were confined to propitiation, attempts by bribery to buy off ill luck. As the evolution of the ghost cult progressed to the concept of good as well as bad spirits, these ceremonies turned toward attempts of a more positive nature, efforts to win good luck. Man's religion no longer was completely negativistic, nor did he stop with the effort to win good luck; he shortly began to devise schemes whereby he could compel spirit co-operation. No longer does the religionist stand defenseless before the unceasing demands of the spirit phantasms of his own devising; the savage is beginning to invent weapons wherewith he may coerce spirit action and compel spirit assistance.

Man's first efforts at defense were directed against the ghosts. As the ages passed, the living began to devise methods of resisting the dead. Many techniques were

što je bilo neobično smatrano znakom. Civilizirane rase i danas pate od prokletstva vjerovanja u znakove, predskazanja i druge sujevjerne ostavštine naprednije faze ovog starog kulta duhova. Čovjek se sporo, vrlo sporo, oprašta od metoda pomoću kojih se postupno i bolno uspinjao evolucijskom ljestvicom života.

6. PRINUDA I EGZORCIZAM

Dok je čovjek vjerovao jedino u duhove, vjerski obred je bio osobniji i manje organiziran, dok je priznavanje viših duhova zahtijevalo upotrebu "viših duhovnih metoda." Ovaj pokušaj unaprijeđenja i razrade vještina umirenja duhova neposredno rezultira stvaranjem obrane od viših duhova. Čovjek se uistinu osjećao bespomoćnim pred mahnitim silama koje su navodno upravljale zemaljskim životom i nastojao je pronaći neko kompenzativno usklađenje kojim bi ublažio svoj osjećaj inferiornosti, neku metodu kojom će umanjiti rizike s kojima se suočavao u jednostranoj borbi čovjeka sa svemirom.

Na samom početku kulta čovjekova nastojanja da utječe na djelovanje duhova svodila su se na pokušaje njihovog umirenja plaćanjem mita kako bi se riješio zle sreće. Kako je evolucija kulta duhova napredovala sve do pojave koncepta dobrih i zlih duhova, ove su se ceremonije okrenule u smjeru pozitivnih nastojanja, pokušaja da se primami dobra sreća. Čovjekova religija tako više nije bila posve negativistička; dok je nastavio s pokušajima da pridobije dobru sreću, čovjek je uskoro počeo smišljati metode kojima će natjerati duhove na suradnju. Religiozni ljudi više nisu bili bespomoćni pred neprestanim zahtjevima fanstazmičkog svijeta duha koji nije bio ništa drugo nego plod njegove mašte; divljak je počeo smišljati metode kojima će prisiliti suradnju duha i prinuditi ih na pomoć.

Čovjekovi prvi naponi su bili usmjereni na obranu protiv duhova. Kako je vrijeme prolazio, živi su počeli smišljati metode otpora protiv mrtvih. Razvijene su mnoge

developed for frightening ghosts and driving them away, among which may be cited the following:

1. Cutting off the head and tying up the body in the grave.
2. Stoning the death house.
3. Castration or breaking the legs of the corpse.
4. Burying under stones, one origin of the modern tombstone.
5. Cremation, a later-day invention to prevent ghost trouble.
6. Casting the body into the sea.
7. Exposure of the body to be eaten by wild animals.

Ghosts were supposed to be disturbed and frightened by noise; shouting, bells, and drums drove them away from the living; and these ancient methods are still in vogue at "wakes" for the dead. Foul-smelling concoctions were utilized to banish unwelcome spirits. Hideous images of the spirits were constructed so that they would flee in haste when they beheld themselves. It was believed that dogs could detect the approach of ghosts, and that they gave warning by howling; that cocks would crow when they were near. The use of a cock as a weather vane is in perpetuation of this superstition.

Water was regarded as the best protection against ghosts. Holy water was superior to all other forms, water in which the priests had washed their feet. Both fire and water were believed to constitute impassable barriers to ghosts. The Romans carried water three times around the corpse; in the twentieth century the body is sprinkled with holy water, and hand washing at the cemetery is still a Jewish ritual. Baptism was a feature of the later water ritual; primitive bathing was a religious ceremony. Only in recent times has bathing become a sanitary practice.

metode kojima je čovjek nastojao zastrašiti ili protjerati duhove, među kojima navodimo slijedeće:

1. Odsijecanje glave i vezivanje tijela u grobu.
2. Kamenovanja kuće nakon smrti.
3. Kastracija leša slamanjem nogu.
4. Zakopavanje kamenjem, jedan izvor modernog nadgrobnog spomenika.
5. Skorija metoda kremiranja kako bi se spriječilo djelovanje duhova.
6. Bacanje tijela u more.
7. Tijelo je bilo ostavljeno da ga pojedu divlje životinje.

Duhovi su navodno voljeli tišinu i bježali od buke; ljudi su ih tjerali vikanjem, zvonjavom zvona i bubnjanjem; ove stare metode su još uvijek dio procesa "bdijenja." Čovjek se dalje mazao smrdljivim preparatima u namjeri da odbije neželjene duhove. Slikao je izobličene predstave preminulih kako bi se duhovi prenerazili kad vide svoju sliku poslije smrti. Smatrao je da psi mogu namirisati prilaz duhova, tako da je zavijanje tumačio znakom njihove blizine; isto je bio slučaj s kukurikanjem pijetla. Ovo je vjerovanje ovjekovječeno u korištenju pijetla kao vjetrokaza.

Voda je smatrana najboljom zaštitom od duhova. Sveta voda je bila bolja od svih drugih oblika, voda u kojoj su svećenici oprali noge. I vatra i voda su smatrani nepropustivim zaprekama koje spriječavaju prolaz duhova. Rimljani su tri puta nosili vodu oko leša; u dvadesetom stoljeću mrtva tijela se posipaju svetom vodom, a pranje ruku na groblju još uvijek ulazi u sastav židovskih rituala. Krštenje je nastalo kao proizvod rituala vode; primitivno kupanje je bilo vjerska ceremonija. Kupanje je tek u novije vrijeme postalo sanitarna praksa.

But man did not stop with ghost coercion; through religious ritual and other practices he was soon attempting to compel spirit action. Exorcism was the employment of one spirit to control or banish another, and these tactics were also utilized for frightening ghosts and spirits. The dual-spiritism concept of good and bad forces offered man ample opportunity to attempt to pit one agency against another, for, if a powerful man could vanquish a weaker one, then certainly a strong spirit could dominate an inferior ghost. Primitive cursing was a coercive practice designed to overawe minor spirits. Later this custom expanded into the pronouncing of curses upon enemies.

It was long believed that by reverting to the usages of the more ancient mores the spirits and demigods could be forced into desirable action. Modern man is guilty of the same procedure. You address one another in common, everyday language, but when you engage in prayer, you resort to the older style of another generation, the so-called solemn style.

This doctrine also explains many religious-ritual reversions of a sex nature, such as temple prostitution. These reversions to primitive customs were considered sure guards against many calamities. And with these simple-minded peoples all such performances were entirely free from what modern man would term promiscuity.

Next came the practice of ritual vows, soon to be followed by religious pledges and sacred oaths. Most of these oaths were accompanied by self-torture and self-mutilation; later on, by fasting and prayer. Self-denial was subsequently looked upon as being a sure coercive; this was especially true in the matter of sex suppression. And so primitive man early developed a decided austerity in his religious practices, a belief in the efficacy of self-torture and self-denial as rituals capable of coercing the unwilling spirits to react favorably toward all such suffering and deprivation.

Čovjek je nastavio s pokušajima prinude duhova; kroz vjerski obred i druge običaje nastavio je pokušavati da iznudi njihovu suradnju. Egzorcizam je upošljavanje jednog duha bilo da kontrolira ili da protjera druge, a ove taktike su imale za cilj da zastraše duhove i utvare. Koncept dualnog spiritizma koji prepoznaje dobre i zle sile nudi čovjeku pogodnu priliku da pokuša okrenuti jednu silu protiv druge, jer ako snažan čovjek može poraziti slabijeg, tako i snažan duh može dominirati nad slabijim. Primitivno psovanje predstavlja koerciju koja ima za cilj da zastraši manje duhove. Ovaj običaj se kasnije proširio na bacanje kletvi na neprijatelje.

Čovjek je dugo vjerovao da vraćanjem starim običajima može prisiliti duhove i polubogove da djeluju u njegovu korist. Moderni čovjek se još uvijek koristi ovom taktikom. Ljudi se obraćaju jedan drugom svagdašnjim govorom, dok se prilikom molitve vrate starijem stilu iz prošlih generacija, takozvanom svečanom govoru.

Ova doktrina također objašnjava mnoge religijsko-ritualne reverzije seksualne prirode, kao što je prostitucija u okviru religije. Po nekim vjerovanjima, ove reverzije primitivnih običaja pružaju zaštitu od mnogih nesreća. U slučaju ovih prostoumnih divljaka, ova djela nisu u sebi imala to što suvremeni čovjek naziva promiskuitetom.

Zatim je uslijedilo prakticiranje ritualnih zavjeta i svetih obećanja. Većina ovih zakletvi praćena je samokažnjavanjem i samoranjavanjem; ove radnje su kasnije zamijenjene postom i molitvom. Samoodricanje je u skorije vrijeme smatrano djelotvornom prinudom; ovo je naročito bio slučaj u pogledu seksualne supresije. Primitivni čovjek je tako rano razvio asketizam u svojim vjerskim obredima, vjerovanje u djelotvornost samokažnjavanja i samoodricanja kao metoda prinude nekooperativnih duhova na pozitivno djelovanje pred ovim ispoljenjima patnje i lišavanja.

Modern man no longer attempts openly to coerce the spirits, though he still evinces a disposition to bargain with Deity. And he still swears, knocks on wood, crosses his fingers, and follows expectoration with some trite phrase; once it was a magical formula.

7. NATURE OF CULTISM

The cult type of social organization persisted because it provided a symbolism for the preservation and stimulation of moral sentiments and religious loyalties. The cult grew out of the traditions of "old families" and was perpetuated as an established institution; all families have a cult of some sort. Every inspiring ideal grasps for some perpetuating symbolism -- seeks some technique for cultural manifestation which will insure survival and augment realization -- and the cult achieves this end by fostering and gratifying emotion.

From the dawn of civilization every appealing movement in social culture or religious advancement has developed a ritual, a symbolic ceremonial. The more this ritual has been an unconscious growth, the stronger it has gripped its devotees. The cult preserved sentiment and satisfied emotion, but it has always been the greatest obstacle to social reconstruction and spiritual progress.

Notwithstanding that the cult has always retarded social progress, it is regrettable that so many modern believers in moral standards and spiritual ideals have no adequate symbolism -- no cult of mutual support -- nothing to *belong* to. But a religious cult cannot be manufactured; it must grow. And those of no two groups will be identical unless their rituals are arbitrarily standardized by authority.

The early Christian cult was the most effective, appealing, and enduring of any ritual ever conceived or devised, but much of its value has been destroyed in a scientific age by the destruction of so many of its original underlying tenets. The Christian cult

Moderni čovjek više ne pokušava otvoreno prisiliti duhove, premda još uvijek pokazuje sklonost prema cjenikanju s Božanstvom. On se je još uvijek kune, kuca o drvo, prekriži prste i kad se nakašlje kaže neku banalnu frazu; nekoć je to bila magična formula.

7. PRIRODA KULTIZMA

Kulni oblik društvene organizacije se uspio održati zahvaljujući tome što je čovjeku pružio simboliku za očuvanje i poticanje moralnih i vjerskih osjećaja odanosti. Kult se javio iz tradicije "starih obitelji" i uvijek je kao afirmirana ustanova; sve obitelji imaju neku vrstu kulta. Svaki nadahnuti ideal traži uvijekvećenje u nekoj vrsti simbolike - traži metodu kulturne manifestacije kojom će osigurati opstanak i uvećati realizaciju - i kult postiže ovaj cilj kultiviranjem i zadovoljenjem emocija.

Od samog početka civilizacije, svaki privlačni potez u okvirima društvene kulture i vjerskog napretka razvio se putem rituala, simboličkih ceremonija. Što je više ovaj ritual djelovao nesvjesno, to je snažniji bio njegov utjecaj na odanike. Kult je njegovao osjećaje i zadovoljavao emocije, dok je uvijek bio najveća zapreka društvenoj rekonstrukciji i duhovnom napretku.

Bez obzira na to što je kult uvijek retardirao društveni napredak, žalosno je što mnogi suvremeni vjernici u moralne i duhovne ideale nemaju adekvatan simbolizam - nemaju kult međusobne podrške - nešto čemu će pripadati. No vjerski kult ne može biti proizveden, on mora rasti. A nije moguće da bilo koje dvije grupe budu identične bez arbitrarne standardizacije rituala.

Ranokršćanski kult bio najučinkovitiji, privlačniji i dugovječniji ritual koji je ikad smišljen ili stvoren, dok je veći dio njegove vrijednosti uništen u znanstveno doba uništenjem mnogih njegovih izvornih i temeljnih načela. Kršćanski kult

has been devitalized by the loss of many fundamental ideas.

In the past, truth has grown rapidly and expanded freely when the cult has been elastic, the symbolism expansile. Abundant truth and an adjustable cult have favored rapidity of social progression. A meaningless cult vitiates religion when it attempts to supplant philosophy and to enslave reason; a genuine cult grows.

Regardless of the drawbacks and handicaps, every new revelation of truth has given rise to a new cult, and even the restatement of the religion of Jesus must develop a new and appropriate symbolism. Modern man must find some adequate symbolism for his new and expanding ideas, ideals, and loyalties. This enhanced symbol must arise out of religious living, spiritual experience. And this higher symbolism of a higher civilization must be predicated on the concept of the Fatherhood of God and be pregnant with the mighty ideal of the brotherhood of man.

The old cults were too egocentric; the new must be the outgrowth of applied love. The new cult must, like the old, foster sentiment, satisfy emotion, and promote loyalty; but it must do more: It must facilitate spiritual progress, enhance cosmic meanings, augment moral values, encourage social development, and stimulate a high type of personal religious living. The new cult must provide supreme goals of living which are both temporal and eternal -- social and spiritual.

No cult can endure and contribute to the progress of social civilization and individual spiritual attainment unless it is based on the biologic, sociologic, and religious significance of the *home*. A surviving cult must symbolize that which is permanent in the presence of unceasing change; it must glorify that which unifies the stream of ever-changing social metamorphosis. It must recognize true meanings, exalt beautiful relations, and glorify the good values of real nobility.

je devitaliziran zbog gubitka mnogih bitnih ideja.

U prošlosti, istina je brzo rasla i slobodno se širila kad je kult bio elastičan, a simbolizam rastezljiv. Obilna istina i prilagodljiv kult pogoduju brzom društvenom napretku. Besmisleni kult kvari religiju kad pokušava iskorijeniti filozofiju i poništiti zdrav razum; neiskvareni kultovi rastu.

Unatoč nedostacima i poremećajima, svako novo otkrivenje istine vodi stvaranju novog kulta, pa tako i prepravka Isusove religije mora razviti novi i odgovarajući simbolizam. Suvremeni čovjek mora pronaći simbolizam koji odgovara njegovim novim i širećim idejama, idealima i odanostima. Ovaj unaprijeđeni simbolizam mora vući korijene iz religioznog života, duhovnog iskustva. I ovaj viši simbolizam naprednije civilizacije mora biti utemeljen na konceptu Očinstva Boga i biti ispunjen moćnim idealom bratstva ljudi.

Stari kultovi su bili suviše egocentrični; novi moraju izrasti iz primijenjene ljubavi. Novi kult mora, kao što je to činio i stari, kultivirati osjećaje, zadovoljavati emocije i promicati vjernost; ali on mora postići više od toga: Mora unaprijediti duhovni napredak, uzvisiti kozmička značenja, uvećati moralne vrijednosti, potaći društveni razvoj i unaprijediti najviši oblik osobnog religioznog življenja. Novi kult mora osigurati najviše ciljeve života koji su istodobno vremenski i vječni - društveni i duhovni.

Ni jedan kult ne može opstati i doprinijeti napretku društvene civilizacije i individualnog duhovnog postignuća izuzev ako se temelji na biološkoj, sociološkoj i religioznoj biti *obiteljskog doma*. Kako bi osigurao opstanak, kult mora simbolizirati ono što je trajno usred neprestanih promjena; mora slaviti ono što ujedinjuje neprekidni tok društvenog preobražaja. Mora prepoznati istinska značenja, uzdići lijepe odnose i proslaviti dobre vrijednosti istinske plemenitosti.

But the great difficulty of finding a new and satisfying symbolism is because modern men, as a group, adhere to the scientific attitude, eschew superstition, and abhor ignorance, while as individuals they all crave mystery and venerate the unknown. No cult can survive unless it embodies some masterful mystery and conceals some worthwhile unattainable. Again, the new symbolism must not only be significant for the group but also meaningful to the individual. The forms of any serviceable symbolism must be those which the individual can carry out on his own initiative, and which he can also enjoy with his fellows. If the new cult could only be dynamic instead of static, it might really contribute something worth while to the progress of mankind, both temporal and spiritual.

But a cult -- a symbolism of rituals, slogans, or goals -- will not function if it is too complex. And there must be the demand for devotion, the response of loyalty. Every effective religion unerringly develops a worthy symbolism, and its devotees would do well to prevent the crystallization of such a ritual into cramping, deforming, and stifling stereotyped ceremonials which can only handicap and retard all social, moral, and spiritual progress. No cult can survive if it retards moral growth and fails to foster spiritual progress. The cult is the skeletal structure around which grows the living and dynamic body of personal spiritual experience -- true religion.

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Ali velika poteškoća u ovom procesu traganja za novim i zadovoljavajućim simbolizmom počiva u tome što suvremeni ljudi kao grupa prijanjaju znanstvenim stavovima, izbjegavaju praznovjerje i zaziru od neznanja, dok kao individualne osobe svi svi žude nekoj misteriji i poštuju nepoznato. Niti jedan kult ne može opstati ako u sebi ne nosi neku vješto satkanu misteriju i neke vrijedne ali zakrinkane ideje nedostižnosti. Ponavljamo, novi simbolizam ne samo što mora imati smisao i značenje za skupinu, on mora imati smisao i značenje za pojedinca. Ideje svakog praktičnog simbolizma moraju uključiti ono što pojedinac može izvršiti na vlastitu inicijativu, kao i ono što može uživati sa svojim bližnjima. Ako je novi kult dinamičan a ne samo statičan, on uistinu može polužiti napretku čovječanstva, kako vremenskom tako i duhovnom.

Ali kult - simbolizam rituala, parola ili ciljeva - neće funkcionirati ako je previše složen. On pored toga mora tražiti čovjekovu privrženost, reakciju odanosti. Svaka učinkovita religija nepogrešivo razvija vrijednu simboliku, a njeni poklonici svakako dobro čine kad se zalažu za sprječavanje kristalizacije rituala u zgrčene, deformirane i usko stereotipne ceremonije koje jedino mogu usporiti i retardirati svaki društveni, moralni i duhovni napredak. Niti jedan kult ne može preživjeti ako pokuša usporiti moralni rast i obustaviti duhovni napredak. Kult je kostur na kojem raste živo i dinamičko tijelo osobnog duhovnog iskustva - istinska religija.

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