

**69:6-8**

**(“Fire in Relation to Civilization”, “The Utilization of Animals”, “Slavery as a Factor in Civilization”)**

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Most endnotes and Urantia Book cross-references have been deleted to enhance readability.

**Sources for 69:6-8**

- (1) William Graham **Sumner** and Albert Galloway **Keller**, *The Science of Society, Volume I* (New Haven: Yale University Press, 1927)
- (2) William Graham **Sumner**, Albert Galloway **Keller**, and Maurice Rea Davie, *The Science of Society, Volume IV* (New Haven: Yale University Press, 1927)

**Key**

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms occurring further apart, usually not in the same row.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

Matthew Block  
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## PAPER 69 — PRIMITIVE HUMAN INSTITUTIONS

### 6. FIRE IN RELATION TO CIVILIZATION

VIII: THE APPROPRIATION OF  
ENERGIES: FIRE (Sumner & Keller  
185)

§87. The Technique of Self-Maintenance.  
(Sumner & Keller 185)

For the purpose of comprehending and  
presenting a complex whole, it has been  
necessary to divide societal institutions  
into several categories, the chief of which  
are

the industrial, regulative, religious, and  
marital (S&K 186).

The three achievements chosen as typical  
of maintenance-adjustments will be the  
utilization of fire, the domestication of  
animals, and the enslavement of men  
(S&K 185).

§88.\* The “Taming of Fire.” (Sumner &  
Keller 187)

Man is scarcely man till he is in  
possession of fire; or, to put it another  
way, when men got control of fire, a  
chasm was opened between him and all  
other creatures which was never closed  
again (S&K 188).

69:6.1 Primitive society with its four  
divisions—

industrial, regulative, religious, and  
military—

rose through the instrumentality of

fire, animals, slaves,

and property.

69:6.2 Fire building, by a single bound,  
forever separated man from animal;

§89. Utilities of Fire. (Sumner & Keller 189)

The “taming of fire” was perhaps the most momentous single “invention” of man (S&K 192).

it is the basic human invention, or discovery.

§88.\* The “Taming of Fire.” (Sumner & Keller 187)

But there was only one element in nature, mastery over which enabled men to spend the night as well as the day upon the earth-surface, and that was fire;

Fire enabled man to stay on the ground at night

for it is universally feared by animals and dazes them (S&K 189).

as all animals are afraid of it.

§89. Utilities of Fire. (Sumner & Keller 189)

The use of artificial heat for warming the body, which is, in many localities, even decisive for existence, receives the attention usually accorded to the matter-of-course (S&K 190).

Fire encouraged eventide social intercourse;

it not only protected against cold

[I]t is astonishing, at first sight, to note that the effectiveness of fire in the arts, or for cooking, or even for protection from the wild beasts, is not that which appeals most strongly to the primitive man.

and wild beasts

What seems to him of surpassing importance is the service of fire in its relation to the imaginary environment ... The light and, to some extent, the heat of fire are regarded as most efficacious agencies in dealing with the ghosts and spirits; the flame is thought to be effective where the most perfect of weapons are of no avail (S&K 189).

but was also employed as security against ghosts.

The Hyperboreans use fire for light, making scarcely any attempt to secure heat from it.

It was at first used more for light than heat;

Chinese servants **refuse to sleep** unless a lamp burns in the room all night (S&K 189).

**§91. Fire and Socialization.** (Sumner & Keller 195)

It can be **given to another without depletion of the giver's store**; it can be conferred and kept, at one and the same time. Precisely this exceptional quality of fire renders it of an especial **educative** value, upon the primitive stage, in the direction of socialization (S&K 198).

**§90. "Keeping" Fire.** (Sumner & Keller 192)

Among the Herero, the friction-process was always onerous, and the flame was carefully guarded, its custodian being the **daughter** of the household (S&K 194).

Evidence goes to show that, even after generative processes were known, the flame was guarded carefully from going out; any survival, such as "perpetual fire," points back to a time when preservation of the vital spark was a powerful incentive to **watchfulness** and forethought (S&K 193).

**§91. Fire and Socialization.** (Sumner & Keller 195)

many backward tribes **refuse to sleep** unless a flame burns all night.

69:6.3 Fire was a great civilizer, providing man with his first means of being altruistic without loss by enabling him to

**give live coals to a neighbor without depriving himself.**

The household fire, which was attended by the mother or eldest **daughter**,

was the first **educator**,

requiring **watchfulness** and dependability.

The early home was not a building but the family gathered about the fire,

The fire constituted the headquarters of the primitive family, and the **hearth** has remained the center of the domestic economy through the ages (S&K 195).

The Herero father gives the son who is founding a family of his own a **brand from the paternal hearth** with which to start the new household fire (S&K 196-97).

§92.\* **Fire and Religion.** (Sumner & Keller 199)

[See 63:2.4-7, 63:6.2.]

It is not surprising, when we recall what was, in the eyes of primitive men, the chief value of fire, to find it no less than a **fetish** of the first magnitude (S&K 199).

It is itself a **spirit**; or it is the habitation of a spirit; or it exercises a controlling power over spirits (S&K 200).

To the Yakuts “the spirit of fire is a grey-haired, garrulous, restless, eternally fussy old man.... It will not do to cast into the fire **rubbish** which adheres to the shoes, for that would cause headache....

No one ever knows what kind of a fire is burning on the hearth of his house; therefore it is well to conciliate it from time to time, by little gifts.

the family **hearth**.

When a son founded a new home, he carried a **firebrand from the family hearth**.

69:6.4 **Though Andon, the discoverer of fire, avoided treating it as an object of worship, many of his descendants regarded the flame as**

a **fetish**

or as a **spirit**.

They failed to reap the sanitary benefits of fire because

they would not burn **refuse**.

Primitive man feared fire

and always sought to keep it in good humor,

The fire loves, above all, fat, butter, and cream. They **sprinkle** these often upon it” (S&K 200).

hence the **sprinkling** of incense.

It is a sin to put into the fire anything that will give out a bad smell, or to **spit into it**, or pour on it anything unclean—or even clear water (S&K 200).

Under no circumstances would the ancients **spit in a fire**,

“The guest on entering [the tent or earth lodge of the Omaha] must never **pass between his host and the fire**. When the guest was seated no one, not even a child, would pass between him and the fire...” (S&K IV 61).

nor would they ever **pass between anyone and a burning fire**.

[?]

Even the iron pyrites and flints used in striking fire were held sacred by early mankind.

It is a **sin** to put it out;

69:6.5 It was a **sin** to extinguish a flame;

it must be allowed to go out of itself (S&K 200).

if a hut caught fire, it was allowed to burn.

The fires of the temples and shrines were sacred and were never permitted to go out except that it was the custom to

The Aztecs generated their **new fire annually**, with special ceremonies, every four years and every fifty-two years; all the old fires were allowed to die out and the new was obtained with a fire-drill (S&K 202).

kindle **new flames annually**

The Iroquois believed that the appearance of disease among them was due to the fire having become “old.” To dispel the **calamity** they put out all fires and set about making “new fire,” which was done by the friction-method (S&K 201).

or after some **calamity**.

§91. **Fire and Socialization.** (Sumner & Keller 195)

Traditionally **woman** has always been the attendant or presiding spirit or **priestess** of the hearth; and the facts bear out the tradition. Given the natural conditions which rendered woman relatively passive as compared with man, the tending of the fire, in the differentiation of function based upon sex-unlikeness, naturally fell to her (S&K 195).

§88.\* **The “Taming of Fire.”** (Sumner & Keller 187)

Not only among the Melanesians but among the Polynesians as well, occur fire-**myths** which represent fire as brought to earth against the will of the gods (S&K IV 58).

[A]fire **started by lightning** might smolder on for days and months, no longer attended by terrifying outbursts of natural force (S&K IV 58).

§92.\* **Fire and Religion.** (Sumner & Keller 199)

That [fire] became, farther along the path of evolution, an object of actual **worship**, forming the characteristic spirit of certain developed religions, is well known (S&K 202).

In the Old Testament it is forbidden to make sons and daughters **pass through the fire** (S&K 200-01).

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

69:6.6 The early **myths** about how fire came down from the gods

grew out of the observations of

fire **caused by lightning.**

These ideas of supernatural origin led directly to fire **worship,**

and fire worship led to the custom of

“**passing through fire,**” a practice carried on up to the times of Moses.

Even among modern peoples expressions such as “tried by fire,” and conceptions such as that of purgatory, carry on ideas of the above order into the realm of survivals (S&K 201).

It should be recognized, finally, that in systematic fire-worship there is formed yet another societal **bond**; and the **fire-myths** could not but unite, to some degree, fellow-believers (S&K 203).

Fire-worship is connected, in the minds of most readers, with the **Persians**....

To the Avesta-people fire was “the **symbol** of moral purity and a powerful means for repelling demons...” (S&K 202-03).

**§89. Utilities of Fire.** (Sumner & Keller 189)

Of surpassing significance was the employment of fire in **cooking**.

The possession of the art is regarded by the savages themselves as a mark of distinction, and the term “**raw-flesh-eaters**” is a **term of contempt**. Thucydides refers to the backward tribes of interior Greece as “**Omophagoi**” (Raw-Eaters) (S&K 190).

Cooking ... meant the liberation of human energy, through the **lessening** of the demands upon its store, for purposes less immediate than the mere preservation of existence. Cooking amounts to a sort of predigestion (S&K 190-91).

It is plain that this meant the freeing of **vital energy** for other things than digestion ... (S&K 191).

[See 68:5.7.]

And there still persists the idea of passing through fire after death.

The **fire myth** was a great **bond** in early times

and still persists in the **symbolism** of the **Parsees**.

69:6.7 Fire led to **cooking**,

and “**raw eaters**” became a **term of derision**.

And cooking **lessened** the expenditure of **vital energy** necessary for the digestion of food

and so left early man some strength for social culture,

while animal husbandry, by reducing the effort necessary to secure food, provided time for social activities.

69:6.8 It should be remembered that

It supplemented the axe in felling trees and hollowing out their trunks to make dug-outs; it “opened the door of the primitive races to the use of metals”; it lengthened the working-hours by its light; it had its uses in war—it was, in short, practically universal and all-pervasive in its contribution to self-maintenance (S&K 192).

fire opened the doors to metalwork

and led to the subsequent discovery of steam power and the present-day uses of electricity.

## 7. THE UTILIZATION OF ANIMALS

IX: APPROPRIATION OF ENERGIES: ANIMALS (Sumner & Keller 205)

§94. **Man and Other Animals.** (Sumner & Keller 205)

[At the outset the animals] were all man’s enemies; the whole of nature was against him and he had to prevail, if at all, through setting his brains at work to offset his relative physical inferiority (S&K 205-06).

69:7.1 To start with, the entire animal world was man’s enemy;

human beings had to learn to protect themselves from the beasts.

He had appropriated their dead bodies, it is true, but that represented only the rude and obvious beginnings of the taking of what they had to give. There is potential energy in dead meat,

First, man ate the animals

but there is more, and in a greater variety of forms, in the living organism. It is with the taming and **domestication** of the animals that the present topic really begins (S&K 206).

IV: POWER AND THE MACHINE AS PHASES OF MAN'S HARNESSING OF NATURE (**Marshall** 85)

MAN'S CONQUEST OF POWER DEVICES (Marshall 86)

**Even neolithic man had power devices.** (Marshall 86)

Now one knows just how man turned wild animals into domesticated animals.

Perhaps he followed herds of wild animals around in the hunt and gradually learned to fence them in the valleys,

so that they would be available for slaughter as he needed food (M 86).

IX: APPROPRIATION OF ENERGIES: ANIMALS (**Sumner & Keller** 205)

**§95. Domestication.** (Sumner & Keller 207)

but later learned to **domesticate** and make them serve him.

69:7.2 The domestication of animals came about accidentally.

The savage would hunt herds much as the American Indians hunted the bison.

By surrounding the herd they could keep control of the animals,

thus being able to kill them as they were required for food.

Later, corrals were constructed, and entire herds would be captured.

69:7.3 It was easy to tame some animals,

An animal is not truly domesticated ... until it can be bred, that is, until it will reproduce in captivity. Thus the elephant is tamed, but not fully domesticated, for the cases are very few where it will breed when out of its native habitat, even though removed but a relatively short distance therefrom.

This breeding in captivity leads to unconscious, and finally to conscious, artificial selection, that is, to breeding in the special, transitive sense (S&K 208-09).

§99.\* **Animals in Religion.** (Sumner & Keller 216)

[The dog] was in all probability the first domesticated animal ... (S&K IV 70).

Speculation has to how the dog was brought into a status of even semi-domestication is probably fruitless; Lippert's conjecture that he probably followed the hunter to get the refuse of the game, and that thus man became acquainted with him and cultivated his society, seems as satisfactory as any other (S&K IV 70-71).

but like the elephant, many of them would not reproduce in captivity.

Still further on it was discovered that certain species of animals would submit to man's presence, and that they would reproduce in captivity.

The domestication of animals was thus promoted by selective breeding.

an art which has made great progress since the days of Dalamatia.

69:7.4 The dog was the first animal to be domesticated,

and the difficult experience of taming it began when

a certain dog, after following a hunter around all day, actually went home with him.

§97. **Animal Services.** (Sumner & Keller 211)

[contd] Man appropriates first the flesh of the animals,

and then their special powers. When he has a good **hunting**-dog, he is virtually as well off as if he himself possessed the sense of smell, the keenness of sight, the speed, swimming capacity, and so on, of this animal (S&K 211).

[The importance of animal use for the advancement of civilization] comes out still more clearly, perhaps, when the services of animals in **transportation** and communication are contemplated (S&K 211).

§99.\* **Animals in Religion.** (Sumner & Keller 216)

It is noteworthy that these half-wild animals, in addition to their other wolf-like characteristics, do not **bark** but **howl**, thus exhibiting again the marks of their origin; the Indians showed great fear of the Spanish bloodhounds, especially when they bayed (S&K IV 70).

*The Dog-Fetish*.... [The dog's] alertness and ability to scent danger where even the sharpened senses of the savage perceived none ... led primitive man to assign him a sort of second-sight. And so the belief grew that the dog **could see spirits** where men could not ... (S&K IV 72).

For ages dogs were used for food,

**hunting,**

**transportation,**

and companionship.

At first dogs only **howled**, but later on they learned to **bark**.

The dog's keen sense of smell led to the notion it **could see spirits,**

and thus arose the **dog-fetish** cults.

The employment of watchdogs made it first possible for the whole clan to sleep at night.

“When he wagged his tail, barked, and dashed ahead in sight of the troops of the enemy, it was a good sign;

but to retreat or howl was a bad omen” (S&K IV 74-75).

According to certain folktales, and, indeed, popular superstition, the nocturnal howling of the dog betokens a visitation of death in or from the indicated direction; that is, the dog sees the approach of the death-dealing spirit (S&K IV 73).

§98.\* **Pastoral Society.** (Sumner & Keller 213)

[See 68:5.8, and S&K IV 68 for examples.]

It then became the custom to employ watchdogs to protect the home against spirits as well as material enemies.

When the dog barked, man or beast approached,

but when the dog howled, spirits were near.

Even now many still believe that a dog’s howling at night betokens death.

69:7.5 When man was a hunter, he was fairly kind to woman,

but after the domestication of animals, coupled with the Caligastia confusion, many tribes shamefully treated their women. They treated them altogether too much as they treated their animals.

Man’s brutal treatment of woman constitutes one of the darkest chapters of human history.

## 8. SLAVERY AS A FACTOR IN CIVILIZATION

X: APPROPRIATION OF ENERGIES:  
MEN (Sumner & Keller 221)

§100. Enslavement. (Sumner & Keller 221)

[contd] From the evidence at disposal it appears that man hesitated as little to appropriate man as he did to utilize plant or animal (S&K 221).

We are setting aside for the time the **first** systematic form of enforced labor, which might be called enslavement when viewed from the appropriate angle, namely, the coercion of **woman** by man; for such mastery ... belongs to marriage and the **family**, rather than to slavery in the specific sense of that term (S&K 221).

§106. Societal Effects. (Sumner & Keller 241)

Thus enslavement was a **religious** as well as a secular punishment.... The alternatives laid before the Indians by the Spaniards, of conversion or enslavement, are well known (S&K 243).

§100. Enslavement. (Sumner & Keller 221)

They might be **eaten, sacrificed, tortured,** or **set to fight one another;**

but in the course of time this disposition came to be **enslavement,** or the appropriation of human forces or energies (S&K 221).

69:8.1 Primitive man never hesitated to enslave his fellows.

**Woman** was the **first** slave, a **family** slave.

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

69:8.2 Not long ago enslavement was the lot of those military captives who refused to accept the conqueror's **religion.**

In earlier times captives were either **eaten, tortured** to death, set to **fighting each other, sacrificed** to spirits,

or **enslaved.**

§103. **Slavery and Tillage.** (Sumner & Keller 228)

The author believes, with his native friend, that slavery was “a necessary step in social progress,” superseding the earlier law of **massacre and cannibalism** (S&K 231).

[See Josh. 8:9-29.]

[See Deut. 3:1-7.]

[And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

But all the cattle, and the spoil of the cities, we took for a prey to ourselves (Deut. 3.6).]

[See Deut. 20:10-15.]

§101. **Slavery and Hunting.** (Sumner & Keller 224)

There is little place for slavery in the **hunting** economy; the man-woman differentiation is adequate, and there is, in any case, no settled regulative system capable of holding in subjection resisting bodies of men.

Slavery was a great advancement over **massacre and cannibalism.**

69:8.3 Enslavement was a forward step in the merciful treatment of war captives.

The ambush of Ai, with the wholesale slaughter of men, women, and children, only the king being saved to gratify the conqueror’s vanity, is a faithful picture of the barbaric slaughter practiced by even supposedly civilized peoples.

The raid upon Og, the king of Bashan, was equally brutal and effective.

The Hebrews “utterly destroyed” their enemies, taking all their property as spoils.

They put all cities under tribute on pain of the “destruction of all males.”

But many of the contemporary tribes, those having less tribal egotism, had long since begun to practice the adoption of superior captives.

69:8.4 The **hunter**, like the **American red man**, did not enslave.

The **American Indian** hunters generally either **adopted** conquered enemies, in which case the latter became virtually the equals of their conquerors, or **killed** them (S&K 224).

§102.\* **Slavery and Herding.** (Sumner & Keller 226)

[contd] Among pastoral tribes there is no strong economic impulsion to the appropriation of human forces (S&K 226).

If slaves are kept, out of the spoil of war, they are likely to be the **women and children**, for the regulative organization is not strong enough to hold down numbers of grown men (S&K 227).

[And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to thy wife;

Then thou shalt bring her home to thine house; and she shall shave her head and pare her nails;

And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife (Deut. 11-13).]

[And it shall be, if thou have no delight in her, then thou shalt let her go whither she will;

but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her (Deut. 21:14).]

He either **adopted** or **killed** his captives.

Slavery was not prevalent among the pastoral peoples,

for they needed few laborers.

In war the herders made a practice of killing all men captives and taking as slaves only the **women and children**.

The Mosaic code contained specific directions for making wives of these women captives.

If not satisfactory, they could be sent away,

but the Hebrews were not allowed to sell such rejected consorts as slaves—

that was at least one advance in civilization. Though the social standards of the Hebrews were crude, they were far above those of the surrounding tribes.

## VII: CAPITAL (Sumner &amp; Keller 163)

§80.\* **Primitive Improvidence and Thrift.** (Sumner & Keller 163)

The man, for instance, who has a hundred cattle is a **capitalist** in almost a modern sense,

for he may **live off his interest**, the **increase** of the herd, and yet maintain his principal, the herd, intact (S&K 166).

## X: APPROPRIATION OF ENERGIES: MEN (Sumner &amp; Keller 221)

§102.\* **Slavery and Herding.** (Sumner & Keller 226)

Cattle-possessors do not care to **entrust** their wealth to **slaves** any more than to **women** (S&K 227).

“When a victorious horde subjects a people that moves about over a fertile tillage-country, it will force the latter to **cultivate the ground...**” (S&K 227).

[Agricultural populations under the domination of pastoral nomads] is a step in state-building, for it is a species of conquest; it is, in effect, **serfdom**, where natural conditions bind the men **to the land** (S&K 227-28).

§103. **Slavery and Tillage.** (Sumner & Keller 228)

No one ever enslaved the hunting or pastoral tribes of the earth with any success; the typical **slave-race** has been the African. The **African**, however, has **been** characteristically a tiller; and where he was not, he was not enslaved (S&K 229).

69:8.5 The herders were the first **capitalists**;

their herds represented capital,

and they **lived on the interest**—the natural **increase**.

And they were disinclined to **trust** this wealth to the keeping of either **slaves** or **women**.

But later on they took male prisoners and forced them to **cultivate the soil**.

This is the early origin of **serfdom**—man attached **to the land**.

The **Africans** could easily be **taught** to till the soil;

[See contrasting endnote.]

§104.\* **Slavery as an Adjustment.** (Sumner & Keller 232)

[contd] Slavery was, then, in its day, an expedient adjustment, and an **indispensable link** in the evolutionary series along which the race was moving to the attainment of what it has eventually secured in the way of maintenance-organization (S&K 232).

[S]lavery was a strong **compulsion**, causing some to work steadily and pile up capital for others ... (S&K 236).

§100. **Enslavement.** (Sumner & Keller 221)

Slavery cannot exist in the absence of a **regulative** power in society capable of imposing its will upon numbers of adults, and of maintaining that will in the face of resistance (S&K 222).

The reason why there was no slavery in the **Middle Ages** was because the feudal lord could not get the help of a state to maintain his authority (S&K 222).

§104.\* **Slavery as an Adjustment.** (Sumner & Keller 232)

It was a distinct mitigation of war; in **Australia**, “slavery in any shape or form is unknown; between friend and foe there is no intermediate status” (S&K 232).

hence they became the great **slave race**.<sup>1</sup>

69:8.6 Slavery was an **indispensable link** in the chain of human civilization.

It was the bridge over which society passed from chaos and indolence to order and civilized activities;

it **compelled** backward and lazy peoples to work and thus provide wealth and leisure for the social advancement of their superiors.

69:8.7 The institution of slavery compelled man to invent the regulative mechanism of primitive society; it gave origin to the beginnings of government.

Slavery demands strong **regulation**

and during the European **Middle Ages** virtually disappeared because the feudal lords could not control the slaves.

The backward tribes of ancient times, like the native **Australians** of today, never had slaves.

That it involved oppression is true; but it gave discipline.

69:8.8 True, slavery was oppressive,

It was in the school of oppression, of which enslavement was a salient feature, that the human race learned steady industry. They never faced it willingly; some forced it on others by superior power and discipline (S&K 232).

but it was in the schools of oppression that man learned industry.

Though the societal organization, with force, rule, coercion, classes, slavery, served primarily selfishness, greed, and luxury, nevertheless it worked along the line of civilization, and at last all shared its fruits (S&K 232).

Eventually the slaves shared the blessings of a higher society which they had so unwillingly helped create.

I: STARTING-POINTS (Sumner & Keller 3)

§11. The Socializing Forces. (Sumner & Keller 21)

Slavery is perhaps the most peculiar curse under which the human race has ever fallen. It accumulates forces and produces organization without which culture could not have been won,

Slavery creates an organization of culture and social achievement

and then it turns into a sort of societal disease which is fatal to strength and organization (S&K 22).

but soon insidiously attacks society internally as the gravest of all destructive social maladies.

X: APPROPRIATION OF ENERGIES: MEN (Sumner & Keller 221)

§104.\* Slavery as an Adjustment. (Sumner & Keller 232)

As an expedient [slavery] could not meet the competition of mechanical devices or of free labor (S&K 234).

69:8.9 Modern mechanical invention rendered the slave obsolete.

Thus it is that slavery has come to be a maladaptation; and, like plural marriage and other superseded societal forms, it has been selected out ... (S&K 235).

From the standpoint of the general interest of society slavery has not permanently paid, and, in form at least, it has been singled out and removed by the action of societal selection (S&K 234).

**§105.\* Slavery for Debt and Crime.**  
(Sumner & Keller 237)

**§107. Extensions and Correlations.** (Sumner & Keller 243)

One might go so far as to say that there are several stages in energy-appropriation: the appropriation of inanimate energies; that of animal-powers ...; that of human powers ...; then, elimination of the last because of inability to modify them for the required purposes;

Slavery, like polygamy, is passing

because it does not pay.

But it has always proved disastrous suddenly to liberate great numbers of slaves; less trouble ensues when they are gradually emancipated.

69:8.10 Today, men are not social slaves, but thousands allow ambition to enslave them to debt.

Involuntary slavery has given way to a new and improved form of modified industrial servitude.

69:8.11 While the ideal of society is universal freedom, idleness should never be tolerated. All able-bodied persons should be compelled to do at least a self-sustaining amount of work.

69:8.12 Modern society is in reverse.

Slavery has nearly disappeared;

partial elimination of **animal**-forces, because of the difficulty in modifying them to meet requirements;

domesticated **animals** are passing.

concentration upon **inanimate** energies, as the dominant element in maintenance, because of the relative ease of manipulating them and of the infinite **power** which knowledge of their nature can focus at the desired point (S&K 245).

Civilization is reaching back to fire—

the **inorganic** world—for **power**.

Man came up from savagery by way of fire, animals, and slavery; today he reaches back, discarding the help of slaves and the assistance of animals, while he seeks to wrest new secrets and sources of wealth and power from the elemental storehouse of nature.

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1. *S&K continue*: It was the Congo and Angola natives, those of the Slave and Guinea Coasts and, later on, the peoples of Mozambique who furnished the materials for the slave-trade; no one cared to try to subdue the Zulu and Matabele, who proved so hard a proposition for the British forces, nor yet the “Fuzzy-wuzzy,” with his home in the Sudan, “a poor, benighted heathen, but a first-class fighting man.” It is perhaps altogether futile to derive race-character from the style of industrial organization, seeking to identify the one as cause and the other as effect; but the fact remains that the qualities of the negro which made him a tractable slave were, in addition to great bodily strength, docility, cheerfulness, a short memory for sorrows and cruelties, an easily aroused gratitude for kindness, a lack of race-fellowship and of sympathy for his kind, also traditional acquiescence in enslavement—and these were the traits of the agricultural tribes and not of the unenslaved others (S&K 229).