

THE FAITH OF OUR FATHERS

by

Daniel da Cruz. Ph. D.

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To Daniel and Leila da Cruz, Jr.

from the Author

Xmas of 1964.

"All Scripture is given by inspiration of God,  
and is profitable for doctrine, for reproof,  
for correction, for instruction in righte-  
ousness". 2 Tim., III, 16.

"Search the Scriptures; for in  
them ye think ye have eternal  
life; and they are they which  
testify of me". John , V, 39.

To live harmoniously together  
with all men and with everything  
else in Nature is the acme of all  
human virtues. *Mabalané.*



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P R O L O G U E

The Bible, the code of God's laws given to man by his infinite mercy to assure him of his eternal salvation, is believed by the christian world to contain nothing else than the God's truth, without any error or contradiction, entirely free from anything unethical, from any doctrine objectionable to the most scrupulous conscience, from anything improper to the behavior of a true and earnestly dedicated christian.

However, while it is true that it contains countless pious passages, much wholesome doctrine of the highest ideals a truly religious believer may aspire to, it is no less true that it is infected with the greatest array of errors, of contradictions, of false promises, of the most brazen lies of any book ever written for the purpose of guiding man in the ways of virtue and wholesome living. Even the profane literature of any period of History can<sup>not</sup> boast of a tract so objection<sup>able</sup>~~able~~ in its ethics and practices as the Judeo-Christian code of dogma and conduct.

From beginning to end it is shot through with errors, falsehoods, dreams and imaginings of howling dervishes who seem in most occasions to be under the influence of alcohol or narcotics. And all these unconscionable and misguided impostors delivered their outbursts of raving maniacs to the gullible masses as commands from God, endowed with divine infallibility, the ignorance of all future generations transforming them into the immutable dogmas which the modern world is becoming increasingly reluctant



to accept them even as plausible fairytales. But sixty or seventy generations of effective indoctrination wrought the miracle of transforming into a real fact what was only a belief, a fancy. This explains, perhaps, why the Fathers and Doctors of the Church never dared to comment on them unfavorably nor ever tried effectively to unmask the dishonest hoax that had been perpetrated against mankind.

All this must be stark heresy for those who are the slaves of hoary tradition and are perhaps yet unaware that before there was any tradition, or any information from the outside they were already the possessors of that splendid inner light called Reason, given them (no matter by whom nor in what amount) for no other purpose than to discriminate between the truth and the falsehood, remembering that for the individual there is no any truth whatever than that which is acquired by the efforts of one's own reason. To abdicate it in favor of any one else who cannot at all assume a responsibility which is only his and nobody else's would be an act of the starkest irrationality.

This writer's only purpose in writing the present observations and quoting certain biblical passages was no other than to show any prospective reader of this lines how to read the Bible critically with an eye on reason rather than on the voices of a worn out tradition whose origin was based in misconceptions and often in pure deception and false promises. It goes without saying that the aim of any study is the acquisition of truth regardless of the source where it may be found. I accept the serpent's statement to Eve that Adam and she would not die the day they ate the forbidden fruit, because that was the truth, while the threat of y



### III

I reject altogether being, as it was, false and deceitful. That it was a lie what Yahweh said regarding the instant death of Adam after he ate the mysterious fruit for he himself stated a few paragraphs later that "all the days of Adam were 930 years and he died". It made no sense whatever to punish the serpent by making him walk on his belly for he never knew any other means of locomotion. And who has ever seen a snake use dust as his normal fare? Is it credible that both Eloim (or just GOD, instead of the gods) and the Lord, or the Lord God (that is, Yahweh) created the Universe out of nothing, the former in six days and the latter in a single day, and each one different from the other? And does nothing become something in God's hands? Did the beasts of Egypt actually die when God, or the gods, killed them? How was he able to kill them the second and the third time, all of them, and still leave at least 600 horses for Pharaoh to pursue the Israelites in their flight to the terrible desert of Sin?

No real God could be so stupid, impotent, cruel and mean. As for the inspired men of God who acted as secretaries to the Lord and who could not commit any error, according to the first Vatican Council and pope Leo the XIII, that is another hoax that no pope should ever try to pass to the faithful, in as much as a glance at a few pages of the BOOK suffice to show how unblashingly false the assumption is.

I have no apologies to make for disclosing what any christian who esteems the true knowledge of his FAITH should know by now or at least acquire at this late hour with practically no difficulty at all.

D. da Cruz.

## II

PITHECANTHROPUS ABANDONS THE TREE TOPS

When Nature, through Evolution, endowed Pithecanthropus with the most essential characteristics of MAN, our successful ancestors felt that the time had arrived for them to take a more active part in the work of their own organic development.

What they decided to do at this point was to abandon the forests, their ancestral home for countless generations, and settle on the plains to the north from which they could easily spread in due time to all corners of the Earth and make, perhaps, very important discoveries, both material and cultural, that might result in unexpected benefits to the community.

For many generations they had lived a very comfortable and peaceful life in the dense forests of the Atlas range of mountains in North Africa, from which they had glimpses of a green and luxuriant valley which extended to the most distant horizons and where they suspected that the abundance of the products of the soil must be so great that no one would need to quarrel for the sake of food, as it happened so often to all of them among the trees of the Atlas.

This paradisiacal valley they could see sometimes from the tree tops was not a mirage, as some of them thought, but a real flat land of immense vastness, of loamy soil, and so rich in such a variety of subtropical fruits that they began to call it "the land that flows milk and honey". Its climate was perfect



during all seasons of the year, and it was completely sheltered against the strong winds both from the north and the south.

At that time, during the last interglacial period of the Glacial Age, that is, between the Quaternary and the Tertiary, the Mediterranean basin was not yet a sea, but a huge expanse of flat land extending for over a million square miles to east and west, exceedingly fertile with a climate so mild and equable that it constituted the most valuable piece of real estate on the whole surface of our microcosmos.

It had been assumed as a matter of fact, even in the scientific world, that the human race had had its cradle somewhere in Asia, possibly because it was there that great invasions of peoples to the West had originated in prehistoric times, which fact may have given to the West, the idea that the invaders were the surplus inhabitants of the cradle of mankind. But all these surmises lost much of their appearances with the great progresses made by Geology and Anthropology, which led the experts in those fields to look again for an answer in more agreement with the findings of science.

It has been quite well established that modern man made his appearance about 30, 40, or even more, thousands of years ago, in the last interglacial period of the last Glacial Age, between the end of the Tertiary and the beginning of the Quaternary. But where? And under what circumstances?

East Africa, Gondwanaland, Lemuria, even America, have

been in turn considered candidates for the prize of the cradle of mankind.

Speaking more concretely of the foci of our western civilization, we are naturally led to think of Rome, Greece, Crete, Egypt, and Mesopotamia, as the cradle of civilization, but all these centers of progress on all fields, weren't they the offspring and the later development of the Iberian stock which originated and evolved in, and radiated from, the Mediterranean basin? This is hardly a simple conjecture, being, as it is, the accepted thesis of a whole school of eminent Geologists and Paleontologists.

In view of this it seems pertinent to inquire in more detail into the beginnings and fortunes of this later specimen of *HOMO RAPIDUS* from which most western peoples proceed, and by whom the foundations of the western civilization were laid down.

In his book Races and Peoples (Philadelphia, 1901), Brinton says:

Beginning our search for the birth place of the species, we may consider that it will be indicated by the cumulative evidence of three conditions. We may look for it:

1. Where the oldest relics of man or his industries have been found.
2. Where the remains of the highest of the lower animals, especially the manlike ones, have been exhumed, as it is assumed that man himself descends from some such form.
3. Where we know, from paleontologic evidence, a



climate prevailed suited to man's unprotected early condition.

A more accurate test of an hypothesis regarding man's place of origin would be hard to devise. Now, according to the Geologic and Paleontologic record, nowhere on the face of the globe are these conditions so thoroughly met in their entirety at the time of man's appearance, nor did they ever appear simultaneously, or in their proper order in any sufficiently large region as in Eurafria, that is the Mediterranean basin and a fair portion of the northern shores of Africa and the southern shores of Europe.

Certainly, it is this region, more than any other anywhere in the world, that has yielded the most abundant, the most continuous record of the history of man, thoroughly representative of all the phases of his evolutionary life. His oldest and most authentic remains have been ascribed to the epoch between the Tertiary and the Quaternary, and exhumed almost exclusively in the Iberian peninsula, in southern France, in England, in north Africa, and in a few other localities within the compass of what Geologists and Paleontologists term Eurafria.

The megalithic monuments, recognized as the peculiar artifacts of the Iberians, are found almost exclusively in the same region and dating from the same Interglacial period of the Glacial Age.

According to the opinion of Von Humboldt, one of the keenest and most constructive minds in all fields of science, the builders of the megalithic monuments are the direct descendants of the Cro-Magnon men, those remarkable artists who, in the caves of Altamira and in various localities of southern France, left the famous paintings which, for their realism and force of expression, have never been surpassed by later artists of any land.

Most of the best qualified students of this fascinating subject share the opinion that not only the Iberians of the Spanish peninsula, but also the Berbers and the Lybians of north Africa, the Celts, Gauls and Pits, of France, and Great Britain, the Ligurs, Egyptians and Samaritans of antiquity, are or were, all members of the same family--the Homo-homogenious of the post-glacial Age, the builders of the megalithic monuments, our direct ancestors, descendants of the previous species, the Cro-Magnon men.

In his classic book--"The Mediterranean Race"--Sergi, one of the major authorities on the Eurafrian paleontology, accepts the conclusions of the famous German savant and classifies all these post-glacial peoples as the "Mediterranean Race", as all the evidence tends to prove that they originated and developed in Eurafria from where they scattered to all parts of the world, and peopled all continents, differentiating, as they went along, into all races that still people the four corners of our planet.



Let us follow them from the moment they descended from the Atlas forests and observe all the vicissitudes they had to undergo before they were ready to graduate from the difficult but most effective "School of Hard Knocks", without which they would scarcely ever reach man's size.

In their blissful innocence and utter lack of experience they surmised that, from the verdant aspect of the valley, this must be a land flowing with milk and honey, but they had not the slightest idea of the hazards, the terrors and the insuperable difficulties they would encounter in their rash determination to conquer a whole unknown world.

The Earth was still very young and all the elements in and around it were in a state of chaos, turmoil, and confusion, while all their experience did not go beyond the art of leaping from branch to branch of the trees which furnished them the scant portions of fruit and insects which the uneven climate of the Atlas allowed to grow in that semi-desolate region. Their whole life had been one of sterile and forced leisure and that was anything but conducive to the acquisition of experience or the development of skills, all so necessary to cope with the adverse conditions that would soon meet them at every turn.

The Mediterranean Basin was not yet a sea, but a valley of delights, both for its balmy and equable climate and the luxuriant vegetation that covered the vast plain, not only of

its velvety carpet of green grass, but of a great wealth of semitropical trees and shrubs in which an immense variety of exotic fruit could be perceived at no great distance.

At the sight of such a promising feast that would make the mouth of Pantagruel himself water, the horde of those children of Nature, tired and famished as they were, not waiting for any orders from their leader, rushed pell-mell towards the verdant meadow and the innumerable clumps of the fruit trees without any preoccupations of any impending danger.

Before they reached their Golconda, however, a tremendously rumbling roar, apparently coming from under their own feet, almost froze their blood in their veins, and seemed to turn them into statues of granite. But not for long. With the volubility of children they soon regained their composure and continued their hasty march towards their center of attraction, but now more deliberately, for they had begun to realize that there must be something ominous in that sudden warning. Some of them ventured to comment on the frightful phenomenon, but their complete lack of experience cut off entirely any further debate.

Another moment brought them to the middle of their heart's desire and everything else was entirely forgotten. In perfect unison they attacked the rich provisions that Nature so graciously put at their disposal. They gorged themselves with the fat of the land, as they had never done before.

Their happiness had no bounds.

Feeling more drowsy than ever, and still very tired from their unusual journey, they sprawled on the tufts of velvety grass, in the shadow of bushes and trees and enjoyed such a memorable siesta, that that afternoon nap became an everlasting tradition to be observed in the Mediterranean region to this very day.

No more delightful sight nor rich harvest had the newcomers ever enjoyed, or hoped to enjoy, anywhere else. So, they vowed not to take another step away from the beautiful valley, but to settle there permanently, since its climate could not be improved, the food was all that any gourmand could desire, predator beasts conspicuous for their absence, and the largest families could easily be raised in all security and comfort.

In such conditions of life they prospered exceedingly, and multiplied in such great numbers that in less than in half a dozen centuries no one among the inhabitants of the loosely organized Edenic republic had any idea of the numbers that composed it.

The largest portion of the population had settled around the Balearic Lake of abundant and sweet waters. Comparatively few had gone as far as the Aegean Lake, somewhere northwest of Crete, just as desirable, but a little too far from the center of population and, in some respects less attractive.



The rest of the Mediterranean valley continued to be dry land, where the climate continued to be as ideal as ever, and the semitropical products of the soil seemed to grow each year in more abundance and better quality.

However, things were not as good as they appeared to the Edenic republic. Had they a keener sense of hearing, or more experience, they would have heard the ominous subterranean rumblings which for a number of weeks had occurred, as though warning them of some impending terrible disaster.

It happened at last, wiping out the entire beauty of this Garden of Eden, drowning more than half the population and chasing the rest out of Paradise to be ruthlessly scattered throughout a heartless and hostile world outside, leaving only to future generations the hoary tradition that their forefathers had been expelled from Eden, by the gods they themselves had made of their imaginings, for having disregarded some regulations of their king relative to the moderate use they were to make of the bounties of Nature.

"In the mid-morning of a very beautiful day," so related one of their oldest traditions, "after a debauching banquet of the best that the land could provide, including great quantities of a fermented beverage some of them had just invented, the most frightening rumble of a super-huge earthquake rolled over the whole peaceful valley, stopping the heartbeat of all its inhabitants, freezing their blood in their veins, and killing many artisans and workers of the fields, of pure fright....."

What on earth could have been the agent of such a sudden and colossal roar, followed by the powerful shaking of the entire valley, the magic vanishing of a thousand peaks and

some large mountains, the gigantic Atlantic tides that covered the huge valley, converting it into a new sea and reducing its thriving population by half?

Many centuries had to pass before science was able to solve what for its contemporaries was an unsolvable mystery. The ceaseless impact of the mighty Atlantic had, for countless ages, undermined the isthmus that united Spain to Morocco, thus converting the Mediterranean basin into a sea, the Mare Nostrum of the Romans, digging in this way the mighty strait of Gibraltar, erecting at the same time the famous columns of Hercules as fit monuments to the memory of half of mankind which perished in the greatest catastrophe the world had ever experienced, thus causing the universal dispersion of the human species from the first Eden on Earth to the last confines of all continents and islands of the oceans.

From the point of view of mankind's evolution, the tremendous cataclysm that plunged Eden into darkest oblivion, should, perhaps, be considered humanities greatest blessing in disguise, since without it mankind would always be a spoiled child, for it was their forced pilgrimage throughout the entire surface of the Earth to its last boundaries, that provided them with the great and true School of Hard Knocks, that gave mankind the tools, the skills, the experience and wisdom that made it the master of its own destiny, the tamer of the forces of Nature itself.

All the contacts made in their painful wanderings, and the wisdom that resulted therefrom, soon began to grow and multiply, increasing at least tenfold with the new turn man's fortunes was going to indicate.

His arrival at the end of all continents was also the end of his freshman year in the School of Hard Knocks.

As restless as ever, and full of an insatiable thirst for new experiences and more and more knowledge, our essentially peripatetic Scholars reversed the direction of their wanderings and started moving towards the opposite side of the globe. It was not an empty world they were crossing now. Families, groups, and whole nations of strange peoples greeted them everywhere, especially in the fertile valleys, in the margins of the rivers, around the lakes or any body of fresh water, from all the shores where the Sun rises to the shores where it sets; from the last sand dunes of the Gobi desert or the lofty peaks of the Himalayas, to the vast grass lands of Russia, or the graceful natural gardens of the lower Tagus, or of the meandering Guadalquivir. It was a meeting of long-lost brothers, some arrived at a later date from Eden, others turning back towards it before reaching the confines of the World.

And everywhere they found new ethnic groups, races of men never seen before, while they themselves had also ceased to be the Homo Homogenious of the Garden of Eden.



Everywhere they came in contact with startling new ideas and ideals, with new inventions and new tools, with different processes of raising crops and building houses and villages, with new means of communication, even with the amazing manner of translating ideas into symbols on slabs of stone, or baked clay they themselves had invented and executed with masterly skill.

The progress of the new invaders on their road back was exceedingly slow, and wherever they stopped for any length of time they considered a center of higher learning, and made it a point to assimilate all the new data, methods of research in the discovery of the secrets of Nature, and even how to duplicate and use the great variety of tools they had never seen before, repaying their hosts with much information about the world they were leaving now, information that their hosts valued above any material reward they could think of.

Naturally, there was a great deal of mixing between hosts and guests, absorption of families and whole tribes by other families or tribes, all of which concurred to give a new complexion to the population of the world, to differentiate group from group, family from family, and individual from all the other individuals, whatever else each one borrowed from the other: material, cultural, intellectual, or spiritual, together with the new blood that began to course in their veins, gave a tremendous impetus to the evolutionary development of all, thus preparing the ground for the immense progress which would follow in the ages to come.

MAN CREATES HIS GODS

In their endless geographic explorations men encountered dangers and difficulties they could never have dreamed of owing to their utter lack of experience. At the beginning the whole thing was very puzzling, but it soon became quite frightening. Even the thought of it began to disturb the slumbers of a class of young men who were especially attracted to the solution of certain problems of Nature that the great majority of their fellow men considered too abstruse for them to deal with. The eternal quest for food and mates seemed to them more than enough to occupy profitably every moment of their lives.

It was after long and almost superhuman efforts to understand, that one of their brightest Einsteins came upon what he considered a significant observation: an observation, he thought, which might turn out to be the key to the solution to the problem that confronted both him and that class of young incipient philosophers who were always looking for the cause of whatever happened to and around them.

He had been thinking very hard for several days of the subject that preoccupied all minds, when, suddenly, a thought crossed his own like a flash of lightning; the thought that man himself quite often caused certain phenomena to happen, which phenomena, except for their microscopic size and intensity, were not essentially different from the natural phenomena which used to terrify them at every turn.



And he went on to make clear to his audience what he meant:

Cataclysmic earthquakes like those that opened the flood gates of the great sea to wipe out our Garden of Eden, a catastrophe whose horrors still lingered in the memory of the Ancients of the tribe; the fearfully huge volcanoes which in a second can level whole mountains and bury in rivers of molten lava a dozen villages with all their inhabitants and domestic animals; the floods of water that wash away everything alive to the depths of the sea, like the deluge that buried Mesopotamia under mountains of muck; droughts so pernicious and destructive as those responsible for Gobi desert; these and such gigantic phenomena of Nature no man of our species can duplicate in all their horror and grandeur. But in an infinitely small scale he can produce them whenever he wants, as we have ascertained many times in the compass of our own experience.

My conclusion, therefore, is that the cause of those huge phenomena that terrify us for their magnitude and destructive power, is an unknown or hidden manlike being of unlimited power, unlimited wisdom and unlimited malice (or goodness, as the case may be, for his accomplishments are sometimes mischievous, at other times beneficent, or of both kinds at the same time).

Coming from a human being scarcely beginning to use his REASON, his argument and conclusion caused wonder and great excitement among the incipient philosophers who had less than a millennium of varied experiences, and had had yet no time for high thinking and serious reflection. So, in a kind of apart, his gifted companions made some comments and agreed to meet that same night, together with the genial dialectician, under the venerable chestnut tree which had witnessed the passing of countless generations and had often given inspiring and peaceful moments to the thinking luminars of the peripatetic tribes that used to tarry in those parts for a few seasons.

It was one of the moonlight nights of August when the leader arrived under the friendly shadow of the chestnut tree.

Without any preamble, several of the incipient philosophers addressed Alqaid (the Leader in the language of Eden) and said that they also had noticed the fact that man can imitate Nature in its gigantic manifestations, but confessed that they had not arrived at any conclusion that man performed on very small scale phenomena similar to those they feared so much for the terrible effects they produced, but no one had shown the necessary acumen to reach the conclusion he had arrived at, a conclusion that was bound to change entirely the course of their whole lives. As to the surmise regarding the agent of the mysterious phenomena they all wanted to understand, they thought it was so logical that no future Aristotle or Plato could possibly find fault with it.

And now that we came into possession of such a great and far-reaching Truth, what are we going to do with it? That is, what should be our attitude towards the all powerful and wise Being who performs such unheard of wonders? Should we have any special rites or ceremonies to give him due honor, to please him and merit his favor?

"We know that he is," answered Alqaid, "and that is all we can ever know of him. Everything else will always be a sealed book to us. We can in no wise ever add the least bit to his glory or happiness. He may be manlike, but most certainly is not a man like us, limited in the extreme, of the stature of a rabbit besides that of a lion of the Atlas mountains. Whatever we may think or speculate about him we may be absolutely sure that there would not be any truth in it, for it all had to be concocted in our puny minds without any possible relation to reality. Till now we have not known him nor anything about him, and he has likewise left us to our own devices. Our safest and most reasonable policy is to leave him alone, and pray he may continue to do the same he has done so far. We will get used to the frightful things he sometimes likes to indulge in."

After many generations of a policy of live and let live, of unbroken peace and effective brotherhood, accepting and enjoying life as it presented itself to them, without attempting to bribe or cajole the Being they themselves had placed



on a throne apart, and given him the honorific title of God, indifferent to their petty affairs, a race of small souls with entaracts in their eyes and darkness in their minds, arose and, by deceit and black mail, contrived to usurp the power that had been vested on the people, and began a reform so drastic that in a very short time subverted the order of things that had kept the people happy and in perfect harmony with each other. It was the reign of priest craft, from under whose yoke there was no hope of ever liberating themselves.

Out of an insignificant Semitic idol called Yahveh they created a new God, volatile, unpredictable, jealous, vindictive, bad tempered and extremely cruel, who delighted in tormenting and slaughtering those whom, with cruel sarcasm, he used to call his Chosen People.

The main clause of the contract between the new God and the Blue Hoses of the descendants of Eden that Yahveh would so arrange the affairs of his new charges that every one of them would never deviate from the straight road to Heaven, for which he was given absolute power, infinite wisdom and all the infinite attributes of any major God. But apparently he did not grasp the true significance of this mandate, for whatever the people did Yahveh adjudged it mortally wrong and, finally, after several centuries of impatient waiting he decided to drown the whole of mankind and all animals, for good measure, although the latter were as innocent as a newly

born baby. Such was the extent of his discretion and sense of Justice.

However, he spared a single family of the humans and a pair (male and female) of all the animals, which he kept as the seed of another crop of living being for him to exercise his sadistic proclivities against them here on Earth and plunge them later on into the pits of hell, not for one day, or year, or a millenium, but for a whole eternity, the meaning of which escaped his understanding entirely.

Anyway, mankind was now, more than ever before, like a herd of sheep raised and fattened for the sole purpose of being at last slaughtered and served to Yahweh and his minions--the Devils--always thirsty, like starving vampires, for the blood of the innocent.

With such an unexpected result of the mutual pledges between the pseudo representatives of the people and their man-made god--the heathen Yahweh--, these representatives remonstrated and threatened to demote him and place in his stead a god more amenable to their will and good intentions

It was at this point that the Hebrews, who had been for a long time looking for a god of their own and who was well acquainted with their own psychology and view of life, also adopted the idol Yahweh as their sole god and taskmaster.

Having been a practical rural slave owner and, in his

own opinion, an exceptionally good organizer of hordes and hordes of slaves, he dragged the multitudes entrusted to him to the desert of Sinai, the shrine of the goddess SIN, and there he gave them a Law written on slabs of stone, since their hearts, no softer than obsidian, would not yield to the hammer blows of the present skillful Lawgiver.

Then, during about forty days, and for centuries afterwards, he added to the basic Law a lengthy and cumbersome commentary of over a thousand pages in length, all in very small type, which contained thousands of new injunctions, and precepts, and threats, and curses, and the most bizarre amalgam of extraneous matter that it seemed copied almost verbatim from Boccaccio, Casa Nova, the Memories of the Gestapo, the private Diary of Stalin, the historical deeds of Genghis Khan and Tamerlane, much of the Arabian , and all the objectional passages found here and there in the universal literature.

It is easy to see what the final results would be. Yahweh himself was appalled at them and, before the Holy congregation of the Blue Noses might dismiss him for his inefficient handling of a business that required the power and wisdom of an alert God, he decided to take the most drastic measures that any god had ever dreamed of. Nothing less than to send his FIRST BORN SON down to Earth to undertake a superlative revival a la Billy Graham, which revival would turn the heart of every sinner to Jesus Christ (Yahweh's Son), and make their salvation as certain as that of the great revivalist

himself who confidently stated in one of his God inspired sermons that his heavenly niche had long ago been readied for him, because of his unshaken Faith in his Lord Jesus Christ. Who assured him of this he didn't say.

So, Jesus came down to Earth to live in extreme poverty, to preach a doctrine of love and tolerance, to suffer humiliation and opprobrium at the hands of the Pharisees and all kinds of archhypocrites, and finally, the shameful death of a common criminal shedding every drop of his divine blood to wash away the sins of mankind which henceforward would be a pure offering to the heavenly Father by the sacrifice of his Son, Jesus.

But the particular item I want to point out to you in the Greatest Book ever written--GOD'S WORD--is too startling, too revealing, and I want to use it was a golden key to lock the most amazing Book ever written, for ever, and even forget it as the most extraordinary and unexpected Nightmare any seeker after truth could look for. I shall see you again somewhere on one of the last pages of this report.



## IV

FACT AND FANCY (BELIEF)

The discovery made by our promising "Philosopher", as most of his fellow men preferred to call him, was quite remarkable for one who had just made his debut into the ranks of Homo Sapiens. But it must be clearly understood from the start, that all in all, it suffered from a bit of faulty logic which, however, did not detract a great deal from its intrinsic value as a spur and incentive to further thinking and lively debate among the intellectual elite of the descendants of the Edenic pioneers.

Rigorously speaking, the conclusion arrived at by "The Philosopher", was not a real Fact, for it lacked the proof which was necessary to establish it as such. But as a Belief it was of such a kind that there seemed to be the strongest likelihood that the proof would soon be found that would change it to a real Fact.

Naturally, both he and the brightest portion of the community had never frequented the disputations of Aristotle, John Duns Scott or Thomas Aquinas and, therefore, they were not at all acquainted with the hair splitting distinctions used by the philosophers, for which reason it would not behoove us to be too demanding of the incipient philosophers on this point.

Thus arose the universal practice among their successors

of considering as real facts the opinions and beliefs they most earnestly wished to be Facts, especially those related to the supernatural and eternal, as if a strong wish on such matters could change a belief into a real fact, a delusion which we, who happen to know better, still hold and cherish as the acme of the highest concept of TRUTH.

This is an error of the greatest magnitude which inevitably leads mankind to the illusory conclusion that the existence of God, of angels and demons, of heaven and hell, etc., etc., are real Facts, when they are nothing more than figments of the imagination, which is equivalent to saying that the christian world has lived the last two millenia in the darkest error imaginable, with great hopes of eternal rewards which can never materialize, for they are also figments of men's minds.

According to the "AMERICAN COLLEGE DICTIONARY" (RANDOM House, 1964), these terms are thus defined:

FACT is something that really exists, as, for instance, the Sun, and the MOON, and the Stars, the denizens of the sea and air, the trees in the fields, the chemical elements that compose the Earth, or whatever any one can see or touch, or observe and examine by means of the five senses.

BELIEF, on the other hand, is the conviction of the truth of something on grounds insufficient to afford positive knowledge, as, for instance, the existence of God, the virgin birth or the resurrection of Jesus, his ascent to heaven, the assumption of Mary, the existence of witches, of talking serpents and asses.... all of them simple dreams, or nightmares; existing only in the disturbed minds of their creators or of those who accept them without proof.

FAITH, for its part, somewhat associated with Belief, may be defined as the TRUST ONE PLACES IN THE AGENT OF ANY REVELATION OR INFORMATION. For instance, I am convinced that I am the son of my parents, through faith, because I trust my parents who so informed me.

Now, all the concepts I have of anything whatever, may be properly classified as facts or beliefs, beliefs never becoming facts until they are proved to be so. You may have the strongest belief in God, but that does not give you the certainty that he really exists until his existence is unequivocally proved which, by the way, can never happen.

The notions or concepts that express facts are the result of man's experience verifiable by Man's reasoning power on the impressions of the things in question on the five man's senses.

Beliefs, on the other hand, opinions, hypotheses, guesses, dreams, etc., are the analogical product of man's fantasy, have no proper existence except in certain abnormal minds.

All notions of things supernatural and their characteristic qualities, operations and activities attributed to them, as also the multifarious aspects of any kind of superstition, all belong to the same category of idle dreams, can never be proved as facts, can never yield any positive knowledge.

Only God himself, if he really existed, could apprise

us of his mysterious arcana, but being unknowable, as Herbert Spencer and common sense have it, only fallible man has presumed to do so. It is as if a bacterium presumed to give us full and accurate information of the whole Solar System and of the starry radiations throughout the life of the Cosmos.

Does any person know with absolute certainty of a single instance, present or past, of a communication between God and any man? Of course, I am not referring to hysterical, unbalanced, superstitious, visionary or superstitious persons, crackpots in the popular jargon, often subject to hallucinations, or under the influence of alcohol or drugs, like Paul of Tarsus, or the dreamer of Patmos; but to normal persons, fairly intelligent, physically and psychologically normal, devoted to truth and a foe to all sham and every kind of deception.

Has such a person ever testified seriously to a communication with God, or that God had spoken to him or been spoken to by him? As far as I have been able to deduce from any sacred or profane source whatever, such a person is yet to be born, and I challenge any one to give me valid proofs to the contrary.

The idea of God or gods, and his or their attributes, operations and activities, was not one of divine revelation, but it sprang from FEAR and IGNORANCE of cause and effect, together with man's inclination and aptness to anthropomorphize



and reduce everything to human terms.

On witnessing the fearful manifestations of a volcanic eruption, of the tremendous destructive action of an earthquake, of the ominous voice of the thunder and the menacing tongues of fire or lightning, men cannot forget the fact that he himself is capable of producing the same kind of phenomena, though microscopically reduced in size and intensity, which leads him to imagine the existence of a manlike gigantic Being, hidden somewhere among the clouds, as the cause of such phenomena. This Being he calls God and around him he soon built a pantheon out of his imaginings.

But it was not all horrors and terrors that impressed him in his daily life. Often the Sun would shine bright and warm, calm would prevail all around him, the animals in the fields would gambol and rejoice, the bounties of the land would grow and multiply amazingly, and the whole world would present the aspect of a terrestrial paradise.

Thus the Sun would be their first God, and innumerable other gods would follow in the order of their importance until each pantheon was filled to the satisfaction of their devotees, or in the measure of the interests of the orders of priests who were not slow in recognizing the economical value of such vineyards.

Once in the saddle the holy drones would never again

relinquish the power they had usurped, but would rather weave tighter the mesh that enclosed the faithful as the uncautious insect caught in a spider's web. Their fertile imagination was ceaselessly occupied in the fabrication of new devices to tighten more and more the chains of their complaisant slaves, and invent every conceivable dogma which the herd was supposed to believe, or accept without proof, under the pain of eternal damnation. To believe every absurd thing, every fragment of the priests' minds became their true religion and the fat and certain reward of the Holy drones.

Why did religion become the worst plague that afflicted humanity for twenty or thirty thousand years, more grievously than all the plagues of Asia, Africa, and America put together, and accounted for more victims than all the wars that have raged throughout the world during the whole span of its history of hate and senseless strife? Because in making their gods men were unable to impart to them the most essential of their attributes, the ability of disposing everything so that men would naturally abhor any kind of wrong doing. But how could men impart to the gods something that they themselves did not possess?

It all happened like in the disappearance of a queen bee from a prosperous and well-tended hive. The orphan bees choose one of their class to be the new queen. They prepare for her a suitable cell, serve her with only royal food, appoint for her a body guard and the ladies in waiting to take care of her.

In due time the new queen begins to lay eggs...but...ha! ha! Her children are all drones with not a single worker among them, and without workers there won't be any honey, and without honey every member of the family will die. This queen was not a true queen, but only a make-believe queen, an old maid that had missed her nuptial flight, during which all the virgin queens are fertilized for life. So, the climax of this most interesting story is not a hive replete with new queens, workers, and some drones, followed by honeycombs bursting with the nectar of the Gods, but rather a dirge of doom and infinite sadness.

Just as the one started by men when they decided to create their gods, they themselves not being gods but men, fallible, weak, helpless, and infinitely limited.

V  
REASON: PARAMOUNT CRITERION OF TRUTH

According to the definition given above, the FAITH OF OUR FATHERS, as well as our own, has never been the faith in God which is supposed to be necessary to man's salvation, but faith in man who has no claims at all on our trust.

It was he who made us to accept as a fact (believe) that the words of the Bible were God's Word when, as a matter of fact, they were his words, not God's. Has he, then, any right to our trust?

It is faith in Jesus who himself, by implication, denied his divinity, as we shall see later, that keeps alive the HOPE of eternal salvation of the Christian world. With a single exception as far as I know. This notable exception is the famed evangelist Bill Graham. He does not hope, he knows for certain that his place of honor at the right hand side of Jesus has been ready for him since the foundations of Christianity were laid down by Paul of Tarsus. Fortunate Bill who does know, while everybody else only hopes, and to hope is just wishful thinking, the stuff dreams are made of. Dreams as sterile as the sands of the Gobi desert, or the verborrhea of the eloquent and clever man of the world.

Almost everybody believes in God. But who knows what God is, or whether he is (exists) or not? Herbert Spencer echoed the universal feeling in regard to this matter when



he said: "GOD is unknowable", a concept germane to that of the dreamer of Patmos when he declared that "Deum nemo vidit unquam," No man saw God at any time, that is, perceived God by means of his senses.

SO, whatever man thinks he knows about God is just what other men, fallible and deceitful, told them. Men have only imagined God, and imaginings have no proper substance, do not exist in themselves. It is as if a bacterium tried to give us the factual description of the Universe! We might possibly believe, that is, accept as a fact, the pronouncement of the microscopic creature, but its reality would necessarily be as far from the fact as the bacterium was from the last limits of the Universe.

Now, everything we actually know, or think we know, about God, or in any way related to God--the Unknowable-- are imaginings, hypotheses, beliefs, and no force of will, or the consensus of any number of other believers, can ever turn a single belief into fact.

For the Christian, whose salvation depends essentially on his faith, all the dogmas, tenets, precepts, etc., which he must believe as real and true, are contained in the Bible, GOD'S WORD. It follows, therefore, that the statements of the Bible can never admit of an error, a contradiction, a lie, an immorality, etc. In such a case the responsibility would be God's, which, in its turn, would be equivalent to a denial of God.

However, such errors, contradictions, lies, promises never fulfilled, crimes unimaginable, fill up a good part of the sacred record, as will be seen in the following chapter.

Now, the general concept of God for both the Christians and any true religious person, is that of a Supreme Being, Omnipotent, Omniscient, unchangeable, infinitely Good and Infinite in all his Divine attributes. If this concept is ever contradicted by his own utterances, by his own WORD, that is infallible proof that he is no God, and that he deceived us most shamefully.

How can one find out concerning this matter? Not by the slick explanations or interpretations of priests, prophets, or raving manner of any strife, not by quoting other texts of the revered book, not by the theological subtleties of theologians or of the Fathers of the Church, but by one's own REASON which was given us, no matter by whom, nor in what form, for no other purpose than to distinguish the truth from falsehood.

This is not to say that man is always able to discover the truth of things, but it most emphatically means that, for the individual, the only truth is that which is revealed to him by the agency of his own reason. To let others do the reasoning for him, by abdicating our own reason in favor of the reason of others, is tantamount to lowering himself to the level of the brutes which he considers entirely devoid of that faculty.

Moses was not certain, and so did not believe that Yahweh had given him a real mandate for him to fulfill until Yahweh himself gave him the sign he had asked in confirmation thereof, saying: "I am that I am" sent me to you to deliver you from the slavery of Egypt.

Doubting Thomas also reasoned that he could not accept as real fact the resurrection of the Master, until he was allowed to find out by himself that Jesus had really been crucified and dead. Jesus understood, and consented.

Jesus himself advised his disciples not to believe the hordes of prophets and Christe who in his time roamed the streets, roads and byways of Israel and Judah like stray dogs, proclaiming their messianic missions. He, therefore, cautioned his disciples, saying: "Take heed that no man deceives you....for there shall arise Christe, and shall make great signs and wonders in so much that, if it were possible, they shall deceive the very elect. Behold! I told you before. Believe it not." Matt., XXIV, 25, 26.

In this warning he made his disciples to understand that no revelation, his own included, should be accepted as true until verified and sanctioned by the agency of one's own reason.

His warning is just as valid today since every word in the Bible is men's and not GOD'S WORD. And all men are fallible, deceitful, and liars: "Omnia homo mendax" All men

are liars, it is said in Ps. 110:11, and, therefore, no man deserves to be trusted blindly, but every word of his should be analyzed by one's reason and only accepted if it agrees with the dictates of one's reason.

Even supposing that it was God who dictated or inspired the contents of the Bible, how did we come to know of that fact? Yet by the word of men: the prophets and priests, of whom God is reported to have said, Jer., XXX, 31: "Prophets prophesy falsely, and the priests bear rule by their means." And although Yahweh declared that he himself was the inspirer of the false prophecies, he still seems unsympathetic towards both the prophets and the priests who bear rule by means of the prophets.

All which they and our parents and friends told us about God, or about anything supernatural, had not the least semblance with reality, could give to no one any idea whatever of any hypothetic Supreme Being. All which they said and proclaimed during the entire span of the History, were only hypotheses, dreams, guesses, unverifiable imaginings, that can never be turned into facts or realities.

Of course, not everything in the Bible is false, vile, wicked, corrupt, and unworthy the sight and consideration of men. Although its shortcomings are a scandal to the pious who may happen to read the whole of it (a very rare occurrence), it is undeniable that there are in it a few jewels of great



piety, many edifying passages of loftiest ideals.

But isn't this just as true of the sacred books of the false religions and of all the profane literature?

Here are a few quotations from heathen sources to prove this point.

"Treat no one with disdain. With patience bear reviling language. With an angry man be never angry. Blessings give for curses." Manu.

"Love your neighbor as yourself. Do to another what you would he should do unto you; and do not unto another that you would he should not do unto you; and do not unto another that you would he should not do unto you. Thou only needest this law; it is the foundation and principle of all the rest. Acknowledge thy benefits by the return of other benefits, but never revenge injustices." Confucius.

"The evil-minded man is quick to see his neighbor's faults though small as mustard seed, but he turns his eyes toward his own though as large as bilva fruit he none deserves." Mahabharata of the Ramayana.

"Do not to others which if done to thee would cause thee pain; This is the sum of duty." Idem.

"To feed the hungry, to give drink to the thirsty, to clothe the naked, to bury the dead, loyally to serve the king, form the first duty of a pious man and faithful subject." The Book of the Dead. (Ancient Egypt).

"To injure no one by thought, or word, or deed, to give to others and be kind to all--this is the constant duty of the good. High-minded men delight in doing good without a thought of their own interest; when they confer a benefice on others, they reckon not in favors in return." The Mahabharata.

"In granting or refusing a request, a man obtains a proper rule of action by looking on his neighbor as himself." Idem.

We read in the Scriptures: "I, the Lord, am a jealous God, visiting the iniquities of the fathers upon the children into the third and fourth generation of them that hate me." Ex., II, 5.

Confucius, on the other hand, maintained that the vices of parents are no disgrace to their sons.

Plato said that the dishonor and punishment inflicted on parents should not be attributed to their children.

For Seneca there was nothing more unjust than to hold the children responsible for the sins of their parents.

Socrates advised us not to pay with evil for the evil they did to us.

Such precepts of right conduct, antedating Jesus by many centuries, and often attributed to him, could be multiplied ad infinitum, and could serve as object lesson to many of the so-called sacred writers who might learn a few good things from the pagan legislators and philosophers.

The views of the church, on the other hand, in regard to the Bible, is not appreciably different from that followed by the so-called FATHERS and DOCTORS of the Church before and during the Middle Ages. The most glaring errors, contradictions and other shortcomings, that the most ignorant person can detect at a glance in the biblical text, are not noticed at all by the ecclesiastic authorities or are passed over as if they did not exist, just as they were treated by the FATHERS and DOCTORS of the Church during all the centuries of the dark ages and of the hottest theological debates.

I could never understand this attitude. It appears to me as exceedingly dishonest and even dangerous to the interests of the Church.

Everything the Bible says, true, false erroneous, contradictory, obscene or indifferent, is still accepted blindly by the good Christian, and be all considered the WORD OF GOD. Here is a solemn declaration of the first Council of the Vatican:

"These books (which compose the Bible) are sacred and canonical because they contain revelation without error, and because, written by inspiration of the Holy Ghost, they have God for their author."

To which Leo XIII adds:

"It will never be permitted...to suppose that the sacred writers could commit any error...They give in exact language with infallible truth, that which God had commanded them and nothing else.... Without that God would not be the author of the sacred Scriptures in their integrity."

These are indeed brave words! But I shall leave my readers by themselves to verify their accuracy vis-a-vis the quotations from the Bible itself which will follow forthwith.

The Bible alleges, and so do those who profess to be its guardians and faithful interpreters, that every word it contains is God's word, therefore infallible and not subject to any possible error. Of course, this would be true if the Bible were the word of God, but as it in fact contains innumerable errors and matter that is not consonant with the idea of a PERFECT supreme being, it proves that it is not the WORD OF GOD.

As far as we know, God never deigned to reveal himself or his divine arcana to you or to me, or to any one else, nor do the lies the writers of the Bible indulged in so frequently give them the right to be trusted at all. It behooves us, therefore, to consult our reason, the only arbiter of all our beliefs and convictions, and see what may be wrong, or right in the statements of the sacred writers, for our reason is the light that preceded all other lights, that is, the voices

of the gods or of other men, or of dreams, or of mere hallucinations, or of the whispers of too eager and enthusiastic propagandists, and even of the bable induced by alcohol and drugs. Thus we find that our paramount criterion of truth is our REASON.

## VI

BIBLE QUOTATIONS DESIGNED TO PROVE  
THAT THE REVERED BOOK IS NOT THE WORD OF GOD

THE CREATION OF THE UNIVERSE

The essentials of this story are not original with the Bible. They were borrowed from the Gilgamesh of the clay tablets of Babylon, now the possession of the British museum. In copying the plot of the Babylonian epic they made all the necessary changes of names and places so as to have it look like a piece of Jewish history which, quite naturally, was placed at the beginning of what we might call the Jewish saga, as the first book of the Pentateuch.

Two divine Beings are here introduced as the Makers of the Universe: Elohim (literally--the Gods) and YAHWEH (Jehovah), a primitive Semitic idol which became the favorite god of the tribe of Judah and other peoples south of this kingdom. With the development of the religious beliefs among the Jews, the gods (Elohim), became GOD, simply, to give to their religion the tone of monotheism, while in practice all the Jews continued to worship indifferently all the Semitic gods, probably over a dozen of them. The devotees of the somber and easily irritable Yahweh called him the Lord, or the Lord God, for the same reason.

Elohim appears to have been the main and loftier agent in the creation and government of the Universe. Yahweh, on

the other hand, more earthy and closer to the barbaric ways of the Judeans, seemed to act more as a plagiarist of the works of Elohim, his more brilliant and inventive rival. Naturally enough, he was often at odds with his colleagues, as we shall see in some of these quotations.

This is made quite evident in the following two versions of Creation as rendered by the Eloists and the Javists, the first expressed in the first chapter of Genesis plus three paragraphs of the second chapter; the second version as it appears beginning in the fourth paragraph of the second chapter and continuing through the next chapters. The result of the double authorship is as follows:

ELOHIM (the gods, but always referred to in this first version of Creation as God).

Is the author of everything.

Created everything in 6 days.

On the 3d day he made grass, fruit trees, and man two days later.

Made the man by the word of his mouth.

On the 4th day he formed all animals, male and female made he them.

On the 1st day he sitted upon the circle of the Earth (Isa., XL. 42) and spoke and everything was made by the word of his mouth.

YAHWEH (the Lord or the Lord God in the second version).

Is also the author of everything.

Created everything in one day.

Made the man first and only afterwards did he plant the Garden of Eden.

Made the man of clay.

Made the man alone and only later on did he carve Eve out of one of Adam's ribs.

Descended to the Earth, moulded the clay with his own hands in order to make the man and all animals, but not the birds; planted trees, spoke to the man and the serpent, carved Eve out of Adam's rib, all Creation being the work of his hands. Ps., 119, v. 73.



Two disparate stories about the same event cannot be both true. And as we ignore which is the true one, if any, the only alternative is to reject both of them. And, of course, neither two nor more Gods would be likely to become as mixed up as the text indicates.

Remark. That the Jews were polytheists, at least until the great Babylonian Exile, is a recurrent theme of the great prophets of Israel. One of the major prophets, Ezekiel, gives a complete account of their continuous idolatry, from their sojourn in Egypt up to his own time that, if we add the time they lived in Palestine prior their migration to Egypt. It may be said that they were idolaters and false worshipers during all their history, with the exception of part of the time between the end of the great Exile to their dispersion effected by the Romans. And, of course, they had always at least two Gods: Elohim who, in the beginning, was rather a congregation of gods, and Jehovah, both of whom the christian sect inherited and still worships.

#### THE DRAMA OF THE GARDEN OF EDEN

On placing Adam in the Garden of Eden, Yahweh told Adam: "Of every tree in the Garden thou may freely eat, but of the tree of knowledge of good and evil thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." Gen., II, 16,17.

But in chapter V, v. 5, the same inspired writer says: "All the days that Adam lived were 930 years and he died." The contradiction couldn't be more glaring. But since the sacred writer thought it proper to put this piece of information in the Lord's mouth it is hoped that the contradiction is only apparent.

Then, according to the same writer who could not commit any error, as stated by Leo XIII, the Lord began to punish the culprits, as they deserved. To the woman he said: "For your transgression, in sorrow thou shalt bring forth children." Gen., III, 16. Now, the anatomy of the woman being what it is could she bring forth children in any other way? All the other mammals are subject to pain under similar circumstances. Did they also eat of the forbidden fruit?

To the serpent he said: "Because thou hast done this... upon thy belly shalt thou go and dust shalt thou eat all the days of thy life." Gen. III, 14. Again, how could the snake go in any other way without legs? And has anyone ever seen an ophidian eat dust as its ordinary fare? A god of the fields and open spaces, Yahweh, would not make such a blunder.

#### NOAH'S ARK AND HIS MENAGERIE

To save the seed of the animal world, just before the cataracts of heaven were to be opened, God (Elohim) said to Noah: "For every living thing, two of all flesh shalt thou bring into the ark to keep them alive with thee, they shall be male and female." And Noah did as ordered.

Then Yahweh, the Lord God, rushed to Noah and said to him: "Come thou and all thy house into the Ark...Of every clean beast, thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male

and his female." And Noah did as commanded.

The orders are contradictory, but there is no real contradiction here because these orders were given by two different Gods, each of whom had a perfect right to his own opinion. My objection consists in the fact of two independent gods, when the Jews were supposed to be monotheists.

#### OF PROPHECY AND PROPHETS

"A wonderful and horrible thing is committed in the land: prophets prophesy falsely, and the priests bear rule by their means; and the people love to have it so." Jer. XXX, 31. But should the priests and the people be blamed, when the Lord himself said: "If the prophet be deceived when he has spoken a thing, I, the Lord, have deceived that prophet." Ez., XIV, 9. However, what prophecy and prophets are, may be better illustrated a propos the flight of David from the wrath of Saul?

"David fled and escaped, and came to Samuel to Ramah and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth. And it was told to Saul saying: Behold, David is at Naioth in Ramah. And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul and they also prophesied. And when it was told to Saul, he sent other messengers, and they prophesied likewise. And Saul sent other messengers again the third time and they prophesied also.

Then went he (Saul) also to Ramah: and the spirit of God was upon him also, and he went on and prophesied until he came to Naioth in Ramah, and he stripped off his clothes also and prophesied before Samuel in like manner, and lay down naked all that day and all that night." I. Sam., XIX, 18, 24.

Can you appreciate this very edifying manner of prophesying?

#### FROM A FALSE PROPHECY A DOGMA IS BORN

Most gods and many famous men of antiquity were believed to have been conceived by virgins and fathered by other gods. This belief was as tenaciously held by the whole pagan world as the most venerable dogmas are held today by the Christian world. The Jews of the time of Christ were steeped in the superstitions of Greeks, Romans and of Asia Minor and beyond, and many shared much of their cultures. The authors of the Gospels themselves were so tainted with the pagan mythologies that the historiographers of Jesus could not ignore that most important requisite of a great man. Matthews did just that in the Gospel attributed to him. After diligent search he found in Isaiah a bit of false prophecy which, with a few modifications, he adjudged a clear argument in favor of the little myth with which he intended to enrich the biography of Jesus.

The famous prophecy as Matthew rearranged it, says:

Behold, a virgin shall be with child, and shall bring forth a son, they shall call him Emmanuel.  
Matt., I, 25.

Now this prophecy, which was actually false as you will see, uses the Hebrew harah for the phrase shall be with child.

But harah, being a form of the preterit, means conceived, or did conceive, which makes a lot of difference.

Remark. The word virgin used by Matthew was simply one of those pious frauds which are not infrequent in the Bible. The word used in the original prophecy is almah, a marriageable young woman, who may or may not be a virgin in the true sense of the term. Whenever the Hebrew texts refer to a de facto virgin, they always employ the word Bethulah whenever the fact of their virginity is to be established. Some examples:

"The damsel (Rebekah) was a virgin (bethulah), neither had any man known her." Gen. XXIV, 16.

"He shall take a wife in her virginity." (bethulah)". Lev. XXI, 13,14.

"If a damsel (naarah) that is a virgin (bethulah)", be betrothed unto a husband...." Deu., XXII, 23.

"If any man take a wife...and say...when I came to her, I found her not a maid (bethulah)...Deu., XXII, 13,14,etc.

Besides being false and fraudulent the interpretation of the word almah, the whole prophecy is unblushingly false, for it was not fulfilled in any of its parts. Let us see what the prophecy says and the outcome of the ravings of the so-called prophet.

Ahas, the King of Judah, having received the intelligence that the kings of Syria and Israel were marching against him was, naturally quaking in his boots. But Isaiah assured him that hewould be victorious, in proof of which the Lord gave him a sign by the mouth of the prophet, saying: "Behold, a virgin (almah) shall conceive (harah) and bear a son, and shall call him Emmanuel." Isa., VII, 11,14.

The result of the battle is given in another sacred book (2 Chr.) of the Bible, since Isaiah thought it wise not to say another word on this ticklish subject. Here is that bit of history of the Jews:

"Ahaz...reigned sixteen years in Jerusalem; but he did not that which was right in the sight of the Lord...Wherefore the Lord his God delivered him into the hand of the King of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was

also delivered into the hand of the King of Israel, who smoted them with a great slaughter. For Pekah...slew in Judah an hundred and twenty thousand in one day...and the children of Israel carried away captives of their brothers two hundred thousand, women, sons and daughters, and took away also much spoil from them, and brought the spoil to Sararia." 2 Chron., XXVIII, 1,5,6,8.

Such was Ahaz's resounding victory, as fallacious and false as the virginity of the damsel who had already conceived a son who would be called Emmanuel.

I know quite well that the virgin birth of Christ is one of the most revered beliefs of countless Christians, and that I will be damned by every one of them for disclosing this great secret. But I did not invent this story. It is in the Bible for anyone to see and if some of my readers missed it, it's because the WORD OF GOD is sometimes very uninteresting reading for those who prefer to believe blindly any pious fairy tale, rather than search for the truth themselves by the agency of their reason.

#### THE GENEALOGY OF JESUS

Various prophets, including David himself, predicted that the Messiah would be of the lineage of David according to the flesh, and as his disciples believed Jesus to be the Messiah, Matthew and Luke, two of his biographers, in order to show that the prophecies had been fulfilled in him, traced his genealogy in the following manner:

#### D A V I D

	SOLOMON	NATHAN	
M			L
a			
t			u
t	JACOB	HELI	
h			k
e			
w			e
	JOSEPH		
	JESUS		



Thus, according to Matthew, Jesus descended from David by the way of Solomon, down to Joseph, who was the father of Jesus.

But according to Luke, Jesus descended from David by the way of Nathan, down to Joseph who, he says, was the father of Jesus.

Thus, Jesus is the son of two men, descended from two sons of David, ancestors of Joseph who was not the father of Jesus.

After establishing to their complete satisfaction the filiation of Jesus according to the flesh, the two chroniclers proceed to deny what they have just said, contradicting themselves in these words.

"Now, the birth of Jesus Christ was in this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Matt., I, 18.

In the version of Luke the angel says to Mary: "Behold, thou shalt conceive in thy womb, and bring forth a son... Then said Mary to the angel, How shall it be, seeing that I have no man? And the angels said to her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: Therefore, also that Holy thing which shall be born of thee shall be called the son of God." Luke I, 31,36.

Any comment on such naive and childish absurdity is altogether superfluous.

#### DAVID AND BATHSHEBA

"It came to pass on an evening tide, that David arose from off his bed, and walked upon the roof of the King's house, and from the roof he saw a woman washing herself; and the woman was very beautiful to looke upon. And David sent and inquired after the woman. And one said: is not this Bathsheba...the wife of Uriah the Hittite? And David sent messengers, and took her...and she returned unto her house; and the woman conceived, and sent and told David, and said: "I am with child." 2 Sam., II,5.

Then David ordered Joab to send him Uriah, and the King feasted him for three days, and on the fourth the King sent him back again with a letter to Joab on which the King said: "Set Uriah in the forefront of the hottest battle, and retire ye from him that he may be smitten and die. Joab did as the King commanded and reported the death of Uriah to the King. And David took Bathsheba for a wife. 2 Sam., XI, 19,20. For his sin he only said: "Pecavi" and continued to be the man according to the HEART of Yahweh!!! Is this also God's Word?

## VII

TYPICAL BIBLE MIRACLES

Since Yahweh seems to have proposed to argue with Pharaoh the case of the exit of the Israelites from Egypt, it is reasonable to think that, being God, infinite in power and wisdom, he would not indulge in mere sleight of hands, or in magic, or in jugglers' hocus-pocus, but such was not the case.

When the king refused for the first time to let his slaves leave Egypt, by order of Jehovah:

"Aaron cast down his rod before Pharaoh.... and it became a serpent." However the sorcerers of Egypt also "cast down every man his rod, and they became serpents."  
(Ex. VII, 10-12).

Abashed and disconcerted by his failure to even suspect that the magicians of Egypt would be able to worst him at his first show of strength, he tried another trick, convinced that no heathen priestling could this time duplicate it. So, he said to his vicar:

"Take thy rod, and stretch out thine hand upon the waters of Egypt...that they may become blood...and Moses and Aaron did so..."and all the waters of Egypt were turned to blood." Then the text adds: "And the magicians of Egypt did so with their enchantments." (Id., id. 19-22).

When such tremendous miracles failed to convince Pharaoh, Jehovah came up with a new idea and:

"Aaron stretch out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt." And the text adds: "And the magicians did so with their enchantments."  
(Id., VIII, 6,7).

Now the magicians of Egypt were able to change to blood the waters that were already blood and bring forth frogs to cover the land of Egypt that was already filled to the brim with them, is something that the sacred text does not elucidate and, so, we remain just as puzzled as the wise monarch appeared to be. But Jehovah meant to convince and humiliate his adversary and, so, he said to Pharaoh by the mouth of Moses:

"Behold, the hand of the Lord is upon thy cattle, upon thy horses, upon the asses, upon the camels, upon the oxen and upon the sheep: there shall be a very grievous murrain...and ALL the cattle of Egypt died." (Ex. IX, 3, 6).

Can there be any doubt that, after these words of the Lord, not a single animal was left alive in the land of Egypt? And still, the very next day Jehovah decided to kill the poor beast once more, for, by his order:

Moses and Aaron "took ashes of the furnace...and Moses sprinkled it up towards heaven; and it became a boil breaking forth with blains upon man and upon beast." (Ex. IX, 10).

Apparently this new plague did not succeed in killing the already dead animals for the following day the Lord tried to finish the gory business with hail and fire which

"smote throughout all the land of Egypt all that was in the field, both man and beast." (Ex. IX, 25).

Was the triple massacre of the innocent beasts something real or a simple nightmare of the author of this

divinely inspired book? Or it may be that the Egyptian magicians who could bring forth frogs from the bloody waters of the Nile could produce any number of new horses as fast as the old ones were slaughtered by the mighty hand of the Lord for, as soon as the Israelites started their march towards the Sinai peninsula, Pharaoh:

"Made ready his chariot...and he took six hundred chosen chariots, and all the chariots of Egypt...and the children of Israel went out with an high hand. But the Egyptians pursued after them, all the horses and chariots of Pharaoh." (Ex.XIV,6-9).

These quotations would suffice to show the quality of the Biblical miracles, but I cannot refrain from adding one more from another page of the divine revelation.

It happened on the occasion of the sickness of King Hezekiah. This monarch hated to relinquish the blessing to which all the oriental satrapas were entitled to and, being as superstitious as the humblest of his people, he called the prophet Isaiah and asked him to give him a sign from the Lord as to whether and when he would be cured.

"And Isaiah said, This sign shalt thou have from the Lord, that the Lord will do the thing that he had spoken: shall the shadow (of the sun dial) go forward ten degrees, or go back ten degrees? And Hezekiah answered, it is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the prophet cried unto the Lord: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz." (2Kings,XX,8-11).

Shades of Joshua when he made the sun stay still  
upon Gibeon and the moon in the valley of Ajalon! (Jos.X,12).



WONDERFUL OMNIPRESENCE OF THE  
CHILDREN OF ISRAEL

Leaving for the moment the unparalleled cold war that took place between Moses and Pharaoh previous to the exit of the Children of Israel from Egypt, I shall mention here only the things that happened within the last 24 hours of their sojourn in the cursed dominions of Pharaoh.

1. Jehovah ordered Moses to contact all the Israelites and instruct them on what they should do to celebrate the passover, that is, their exit from Egypt.
2. Moses calls all the elders of Israel from all parts of Egypt in order to pass to them the orders and instructions of Jehovah.
3. The elders come and are told what to do that night concerning the lambs and the spoils of gold and other precious things the Jews were to borrow from the Egyptians before the massacre of the firstborn of their houses.
4. The elders return to the farthest parts of the kingdom, assemble all the people of their jurisdiction, transmit to them the orders of Moses and wait for further developments.
5. The 500,000 odd lambs are picked from their numerous flocks, killed, dressed, roasted and eaten that night, because it is the Lord's passover, "for I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast," (Ex. XII, 12).
6. The holy slaughter followed and Pharaoh got up from bed and called Moses and Aaron.
7. The two brothers go to the palace and negotiate with Pharaoh for the departure of Israel who, meanwhile, waited at home throughout the whole of Egypt according to the orders they had received from Moses.

8. Then, in virtue of previous orders given by Jehovah, the Israelites, who suddenly won the love and confidence of the Egyptians, borrowed (that is, stole) from them all the gold and silver they possessed "and spoiled the Egyptians." (Ex. XII, 35).
9. After this divinely sanctioned robbery, the people--men, women and children, the old and the infirm, the invalid and parturient women--all, without exception, together with all their sheep, and cattle, and horses, departed for Ramesses and therein they arrived that same day, "and a mixed multitude went also with them; and flocks, and herds, even much cattle." (Ex. XII, 38). All of which took place early in the morning of that same day.
10. After all the people, cattle and sheep arrived in Ramesses, "even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt."

Thus everything that happened from the time the Lord called Moses and ordered him to instruct the people on what they should do to celebrate the passover to their departure from Egypt took exactly 24 hours without the benefit of telephone or telegraph, automobile, omnibus, railroad or airplane, things which today, in spite of our fast means of communication, would take months to accomplish. If they were to march in columns of, say, five abreast the first column would have ample time to reach half way to Mount Sinai weeks before the last column had a chance to start moving. But since miracles were the order of the day and nothing happened without the intervention of Jehovah's infinite power, the whole performance is not at all to be wondered at. For your edification read carefully and critically the first twelve or fifteen chapters of the Exodus, or all of it, for the unheard of prodigies will go on multiplying at a very accelerated rate.

## VIII.

LOOSE MORALS OF THE PATRIARCHS

Such crude, vulgar and disgusting stories of lewdness as those found throughout the Bible could scarcely be compiled from the vilest of novels. I shall here mention only a few typical cases which will give an idea of the tone of the rest.

As the result of one of the frequent famines that afflicted the land that flowed milk and honey, Abraham migrated to Egypt. But, before venturing too far into the accursed land, he addressed his octogenarian wife, saying:

"Behold now, I know that thou art a fair woman to look upon; therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, this is his wife, and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister: that it may be well with me for thy sake."  
(Gen. XII, 10-13).

The wife had no choice. Her duty was to obey the orders of her lord and master. Both knew what the result of the patriarch's lie would be. But was not his and his wife's honor a small price to pay for the wretch's miserable and useless life, and for the reward he would receive at the hands of Pharaoh? And so:

"the woman was taken into Pharaoh's house...And he (Abraham) had sheep, and oxen, and he asses, and manservants, and maidservants, and she asses, and camels." (Gen. XII, 14-16).

That Abraham was a smart business man, and that Sarah played well the roll her vile master assigned her, was amply proved by the mooing of the cattle, the bleeting of the sheep and the braying of the asses which followed him back to Canaan. And this craven and vile man and husband is given as a paragon of virtue to future generations.

The text adds:

"The Lord plagued Pharaoh and his house with great plagues because of Sarai Abraham's wife." (Gen., XII, 17).

That was just like Jehovah. Didn't he know that it was perfectly lawful for the kings of those good old times to take as wives any unmarried women they might take a fancy to, even if they were as old and decrepit as Sarah? How could Pharaoh guess the lie Abraham had put into her mouth? Therefore, when the king discovered the patriarch's deception, he said to the contemptible husband:

"What is this that thou has done unto me? Why didst thou not tell that she was thy wife? Why saidst thou, she is my sister? So I might take her to my wife?" (Gen. XII, 18, 19).

In this whole transaction it was Pharaoh that played the noble gentleman and deserves our respect and admiration. Abraham, on the other hand, as the vile, mercenary and contemptible husband, only merits our most emphatic scorn and reprobation. As for Jehovah, it can only be said that he was true to form and tradition.

Since errare humanum est, one might be inclined to forgive him if he had repented and mended his ways. But, then, how would his flocks multiply so prodigiously?

Soon after he returned to Canaan, the land again stopped flowing milk and honey, and he and his wife migrated to the kingdom of Abimelech, where the good Patriarch proposed to duplicate his wealth by duplicating his past villainy, and everything happened according to his base and covetous calculations. And again it was the king who played the gentleman and the man of honor, instead of the father of believers and model of all virtues. (See Gen., XX).

Isaac, who was a true chip of the old block, how could he fail to learn the practices that proved so beneficial to the inveterate rake of his father? So, as soon as another of the frequent famines descended upon the land that flowed milk and honey, a land that two centuries later his descendants were to prefer to the rich meadows of Goshen, Isaac, remembering the clever ways of his father, also migrated to the kingdom of Abimelech, enjoining his wife to swear that she was his sister, for, being as beautiful as all patriarchs' wives, they knew that the king would be unable to resist her charms and that, by that innocent ruse, their wealth in oxen, and asses, and sheep, and camels, and manservants and maidservants would be vastly increased, just as it had happened to old father Abraham.

But Abimelech, whose honor and sense of fair play were

on a higher plane than those of these patriarchs, suspected that "such father such son". So, he watched them by night and what he saw convinced him that Isaac was as shameless a liar as his old man and, being a gentleman, which Isaac was not, after scolding the contemptible wretch for his vile action, sent him his despicable way though not empty handed, for he felt sorry for his defection and extreme poverty. (For particulars consult Genesis, XXVI,7...).

Lot and his daughters, also the kin of Abraham, knew how to uphold the great patriarch's tradition. Since in this instance the Sacred Book is beyond quoting, I refer the reader to Gen.,XIX,8; and XIX, 30ff.

One thing, however, that has always puzzled me was the extreme ignorance of these bright girls regarding the inhabitants of those parts. They pretended to think that Sodoma was the whole world while, in fact, they must have known of the existence of Abraham, who lived nearby, and of his doughty army that not long before had routed the armies of other five kings. Is it likely that they would fail to find husbands among them, especially as they must have been as beautiful as Sarah and other patriarch's wives and daughters?

The episode of Judah, the great grandson of Abraham and Tamar, is another jewel in the escutcheon of this biblical holy family. Look it up in your Bible (Gen.,XXXVIII).

Another no less edifying, with overtones of unparalleled brutality, occurs in Judges XIX.



The House of David, the man according to the heart of Jehovah, was just as notorious for its lecherousness and immorality as that of the first chosen of the Lord to be a salutary example to all mankind. Of David I shall quote only one of his many edifying stories:

"It came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said, Is not this Bathsheba...the wife of Uriah the hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her...and she returned unto her house. And the woman conceived, and sent and told David, and said: I am with child." (2 Sam. II, 2-5).

If Bathsheba were single, the action of David would be perfectly lawful according to the ethic notions of these times. It was in virtue of such privilege that Pharaoh and Abimelech appropriated the sisters of Abraham and Isaac respectively. But David was no gentleman. He knew that the woman was the wife of one of his officers who, at that very moment, was exposing his life for the honor of his dishonorable master.

However, for the crowned libertine, the simple act of adultery was a thing of little moment. Bathsheba pleased him and, in order to keep her for good, the confirmed rouse and unconscionable tyrant had Uriah come to him and by this faithful officer he sent this letter to Joab, the general of his army:

"Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die."

And the Sacred text adds:

"And the men of the city (of the enemy) went out and fought with Joab; and there fell some of the people...and Uriah the Hittite died also." (2 Sam., XI, 15, 17).

The terrible Jehovah who punished with death the two sons of Aaron for using the wrong kind of fire in their incensers, by mistake, presumably, decided that the great misdeed of the man according to his own heart should not go unpunished, and so:

"the Lord struck the child that Uriah's wife bare unto David...and it came to pass on the seventh day that the child died." (2Sam., XII, 18).

David, however, always the man according to the heart of Jehovah, continued in the best of health and in the enjoyment of the daughters of Israel like the unrepentant Casa Nova he was.

Prince Amon, another chip of the old block, not satisfied with the pick of the easy-to-get damsels of Israel, conceived an insane passion for his sister Tamar and tried to seduce her by any means at his disposal. Thwarted by her refusal he asked the advice of his uncle Jonadab who said to him:

"Lay thee down on thy bed, and make thyself sick; and when thy father cometh to see thee, say unto him; let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see it, and eat it at her hand."  
(2 Sam. XIII, 5).

Tamar came, prepared his meal and took it to his room:

"and when she had brought it unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister. And she answered him, Nay, my brother, do not force me...but, being stronger than she, forced her, and lay with her." (Id., 11-14).

In the book of Esther we find a story as spicy as any which the Bible offers us as profitable for doctrine, for reproof, for correction, for instruction in righteousness, as St. Paul has it.

Ahasuerus had a tiff with his wife Vasti, and his satraps, probably guessing what his pleasure was, counseled him to banish the queen from the court and give her exalted position to a more worthy one. The tyrant was delighted and immediately ordered all the most beautiful virgins of the empire to be brought to the quarters reserved to the women under the care of the eunuch Hage. Esther, whom her uncle Mordecai considered the greatest beauty of all Persia, joined them and, with them, began the elaborate preparations which would give to each one the privilege of sleeping one night with the king until, in his great wisdom, he should decide

which one of them (over a thousand beauties) pleased him most and deserved, therefore, the crown of the opinionated Vasti.

Esther, who was not overbashful, was elated at her singular fortune of becoming one night's bride of a king, and, with her Circe's charms, felt quite sure that she would supplant the other 999 other virgins and thus purchase the crown of the 127 satrapies that composed the vast Persian empire. So, one can imagine how sedulously she employed the six months allotted to the art of beautifying herself.

"Now when every maid's turn was come to go in to King Ahasuerus...thus came every maiden unto the King...In the evening she went, and on the morrow she returned into the second house of the women...She came in unto the King no more, except the King delighted in her, and that she were called by name."  
(Esther, II, 12-14).

The Sacred text does not give the number of virgins that were to submit to the royal experiment but, since it began on the third year of Ahasuerus' reign and ended four years later with our heroine's victory, it is reasonable to believe that no less than a thousand virgins were violated and debauched on the altar of the unlimited lascivia of the royal monster to be forthwith rejected and thrown to the dung-hill as a dirty rag, and substituted by the next ones who might expect the same enviable distinction.

Imagine what fits of jealousy and impatience must

have assailed the demore Esther during those four years of waiting for the greatest thrill of her life. But her turn arrived at last and, without benefit of previous matrimonial ceremony, the modest and bashful maiden:

"was taken unto King Ahasuerus into his house royal in the tenth month...and the King loved Esther above all the women, and she obtained grace and favor in his sight more than all the virgins; so that he set the royal crown upon her head and made her queen instead of Vasti."  
(Esther, II,16,17).

That rounding up of a thousand young virgins, as the cowboys round up cattle in the ranches of America, to look them up in royal corrals, to fatten them, depilate them, perfume them, beautify them for months and years for a night of grand orgy in the arms of an unspeakable despot, and forthwith throw them in the scrap heap as rotten fruit, is something that only could be contrived by either the Devil himself or by Jehovah.

And Esther! isn't she the prototype of the pure and immaculate virgin of Israel? What were her thoughts and longings during that endless waiting of four years? Isn't she the noble model of biblical virtues to be imitated by the Christian and Jewish virgins the world over? Shouldn't she be, instead, the patron saint of the Victory girls of the second world war?

YAHWEH'S HOLY MURDERS, THEFTS, AND RAPE

One of the most frequent occurrences in the relations between Yahweh and his Chosen People was the insane fury the former visited upon the latter, generally on the most trifling provocation or on no provocation at all. I have a suspicion that the butcher of Lidice must have been a devout reader of the Old Testament.

Two of the four sons of Aaron, who were consecrated priests of the Lord, having put the wrong kind of fire in their incensers, either through ignorance or mild negligence:

"There went out a fire from the Lord,  
and devoured them." (Lev., X, 2).

And, perhaps to gloat more fully over the dastardly deed, the Lord gave this warning to Aaron:

"Uncover not your head, neither rent  
your clothes (as a sign of mourning);  
lest ye die, and lest wrath come  
upon all the people." (Lev., X, 6).

Thus Jehovah even denied the wretched octogenarian the sad consolation of a few tears fro the untimely demise of his sons.

When after an exhausting march through the forbidding desert the Israelites complained of fatigue.

"the Lord heard it; and his anger was kindled; and the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp." (Num.,XI,1).

Suffering from the pangs of hunger the people of the Lord moaned and said:

"who shall give us flesh to eat?...and the anger of the Lord was kindled greatly." (Num.,XI,4,10). And the Lord sent them a flood of quails of which they would eat so much meat "until it come out of your nostrils, and it be loathsome unto you," (Num.,XI,20).

And while the miserable lot was enjoying for the first time a food more substantial than the manna of the previous dispensation, the Lord sent against them a deadly plague that deprived a great number of his children of their appetite for quail forever.

Korah, Dathan and Abiram, and about 250 other princes of the Synagogue, having been informed by the Lord himself that Israel was "a nation of priests", resented the monopoly of the priestly offices held by the brother and nephews of Moses, and said so. This sounded so exceedingly revolutionary that Moses appealed immediately to the Lord, and the Lord, who simply delighted in such things, ordered at once the earth to open under the feet of the conspirators and swallow them all, together with their wives and children.

And when on the following day the people complained to Moses, saying: "Ye have killed the people of the Lord." (Num.XVI,41),



the fury of Jehovah rose to white heat, and he sent against the people a plague that exterminated another 14,700. (Id. id., 49).

Weary again of the unappetizing diet of manna, for they had not tasted any more meat after that flood of quail, and longing for some beefsteak from the fat herds that incumbered the vicinity of their camp, the people murmured in the hearing of Jehovah:

"and the Lord sent fiery serpents among the people; and much people of Israel died."  
(Num., XXI, 6).

It was on this occasion that the Lord, having apparently forgotten the law he had enacted before against making images of anything in, above and below the earth, ordered Moses to make a brazen serpent and put it upon a pole, so that whoever looked at it after being bitten by the snakes might be cured.

It may be remarked, in passing, that the erection of this idol was the occasion of much rejoicing, so much so that it continued to be a very important object of worship among the Israelites, especially of the Danites, for the next thousand years till the religious reforms of King Ezekiah.

Shortly before their entry in the Promised land the hosts of the Lord, no different from any others, made all kinds of misalliances with the daughters of Moab as they had done before with many others. For some occult reason the Lord did

not approve of it this time, and ordered Moses, saying:

"Take all the heads of the people and hang them up before the Lord against the sun, that the fierce anger of the Lord be turned away from Israel: slay ye every one his man that were joined unto Baalpeor." (Num., XXV,4,5).

The toll this time was only of 24,000 victims to the wrath of fierce Jehovah. Compare this with what was related in page 59 regarding the Midianite virgins.

Almost with one foot in the land of Promise and speaking in the name of Jehovah, Moses says to the whole congregation of Israel:

"Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land...And the Lord our God delivered him before us: and we smote him, and his sons, and all his people. And we took his cities at that time, and utterly destroyed the men, and the women and the little ones, of every city, we left none to remain; only the cattle we took for prey unto ourselves... From Aroer...even unto Gilead, where was not a city too strong for us. The Lord our God delivered all unto us." (Deu.,II,31-36).

And further on:

"The Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time...three score cities...and we utterly destroyed the men, women and children of every city. But all the cattle, and the spoil of the cities, we took for our prey unto ourselves." Deu.,III, 3-7).

Such is the pattern set by Jehovah for the rape of Palestine, Ruthless slaughter of every human being--men, women, and children--innocent or guilty, who may occupy a foot of land Jehovah had arbitrarily promised to the ancestors of the Egyptian fugitives, is to be carried on literally, but the cattle and other spoil the marauders may keep by the will of the Lord. Massacre, rape, rapine, libertinism, were never to equal those of the hosts of Jehovah. Genghis Khan, Tamerlane, Attila, and Hitler, could learn one thing or two from the ravagers of Palestine.

I shall close this section with a case of divinely sanctioned rape reported in the Greatest Book Ever Written. It happened just before the passing out of Moses and the entry of the Israelites into the Promised Land. For some unknown reason:

"The Lord spake to Moses, saying: Avenge the children of Israel of the Midianites: afterwards shalt thou be gathered unto thy people." (Num.,XXXI,1,2).

Twelve thousand warriors were sent 300 miles across the desert, "where there was no water," reached the doomed oasis and proceeded to kill every man, including their five kings, and the prophet Balaam who, at that hour, was several hundred miles away. Then the army of the Lord made captive all the women and children, took all the sheep and cattle, put fire to their cities and castles and returned with the spoils across the same desert without losing a single man,

and presented everything to Moses. (Num., XXXI).

The booty they gathered in the little tribe of desert equators consisted of:

"675,000 sheep, 72,000 oxen, 61,000 asses,  
32,000 persons in all of whom that had not  
known man by lying with him." (Num., XXXI, 33-35).

Together with the captive men (who had been killed in the battle), women and children, the number of both humans and animals was close to one million, of which none was lost in the march of three hundred miles through a desert where there was no water, according to the divinely inspired Book.

Such regal spoils which did not cost as much as a single soldier of the Lord should surely gladden the heart of Moses. However, when on closer inspection he saw so many captive women, he exclaimed in exceedingly jehovistic indignation:

"Have you saved all the women alive?  
...Now, therefore, kill every male among  
the little ones, and kill every woman  
that hath known man by lying with him.  
But all the women children that have  
not known a man by lying with him,  
keep alive for yourselves." (Num., XXXI,  
15-18).

Thus 63,000 women who had known a man by lying with him were jehovistically slaughtered in honor of the divine Moloch, while 32,000 virgins of all ages were handed over to the brutal lust of a fiendish horde of Hitlerian savages. You cannot find anything so abhorrent in the annals of any scourge of God since Genghis Khan and Attila, to Hitler and Stalin.

### THE CHRISTIAN HELL

Many peoples of antiquity had their Hells which were not necessarily places of punishment, but rather of peaceful and even of unconscious oblivion or forgetfulness.

Quite often such places were dismal caves in the bowels of the Earth, dark and cheerless, very much like the christian Limbo reserved for unbaptized children as the christians believe. Sheol, Hades, Tartarus, Avernus, Gehenna, are a few of many such places.

Gehenna, the valley of Hinnom, near Jerusalem, where the Hierosolimites kept burning day and night the refuse of the metropolis: and there, in the valley of Hinnom, they occasionally sacrificed by fire to Moloch, some of their children in imitation of the Phoenicians.

These two characteristics, the perpetual fire, accompanied by a horrible stench that chased away all animal life, together with the heathenish practice of the human sacrifices, gave the primitive christians a first glimpse of hell, and was used by them as a blueprint of the one they were building for the black sheep of their own fraternity and, for good measure, for the whole heathen world whom they considered just as bad and unworthy of a better fate in heaven.

The Jews themselves were completely jejune of the idea

of Hell, except the kind which Moses left them in the Chapter XXVIII of the Deuteronomy. The hair-raising curses and imprecations of this truly great classic of its kind, was in itself a fearful hell to be avoided by all means, which the Jews scarcely ever did because it very seldom fell to their lot, was absolutely nothing compared to the christian hell. It had no fire and was out of the jurisdiction of the Devils, and lasted only the lifetime of the miscreants, while ours is all fire infinitely hotter than that which Nebuchadnezzar prepared for the companions of Daniel, for refusing to adore his golden statue; it does not last just one year, or one hundred years, or a billion billion years, but a whole ETERNITY which is something that not even a billion Einstein's could ever comprehend. And in addition it is managed by legion upon legion of Devils who, having been archangels, almost gods themselves, who prevaricated against God, were ipso facto the greatest sinners, but even so, through some kind of heavenly politics, got the commission of tormenting for all eternity the almost innocent sinners, who had been redeemed by the blood of God Jesus.

I said almost innocent sinners advisedly because who gave them the means of sinning and the innumerable temptation and urges to sin? Let us consider the commonest and at the same time the most grievous sin, at least in the Catholic church, the one against the sixth commandment. In the opinion of its ministers this sin alone must account for at least half of the downpour of reprobates that fall every day in the pits of hell.

But can man be so perverse and ungrateful to his Maker? Well, it is not ingratitude towards his Maker that leads man to commit sins of the flesh, but the way God himself made him, strong and full of red blood in his arteries, like any healthy animal, endowed with irresistible desires and urges which God gave him, and compelled by his command to grow and multiply and replenish the Earth. (See Gen., I, 28). What, then, can one expect him to do but to comply with the orders and intentions of his Maker? If the congregation of the Bluenoses have ideas opposed to those of the Maker let them observe them themselves and leave the rest to the good care of the one who decreed otherwise.

Of course, I am not oblivious of a thousand and one objections that occur immediately to those who are steeped in the traditions of the age of intolerance and puritanism and never used their reason to solve problems other than those of growing potatoes or pumpkins. I think, however, that it is safe to say that even without matrimony a la 20th century, which is only (a license given by an officer of the church or the state to two persons of opposite sex to sleep together in the same bed) the relation between the sexes would be as properly adjusted among the humans as it is among the wild animals, a relation more harmonious and just than man has ever enjoyed in matrimony or outside of it.

Of course, some form of matrimony is a necessity as



civilization progresses, both to safeguard the rights of the wife, and even more, those of the children, especially in relation to their education both scholar and social.

Here I am tempted to ask: Was God right in the way he solved the knotty problem the way he did, when he made the man, especially regarding that command that said: Crescite, et multiplicamini, et replete terram? "Most emphatically not!!! decided the reverend Bluenoses when they assembled to revise and approve, or not, the decrees of the Almighty. That injunction was a breach of the most elementary decency, thought possibly an interpolation of some early Casanova. It should be expunged from the sacred text." And they proceeded to compose a kind of Magna Charta for God's guidance with all the necessary DON'TS which were to do away with all indeencies implied in the God's command according to their own interpretation.

These covered a very wide field. To look at a girl covetously, especially if she was beautiful and desirable, was a thing of such great wickedness that made poor old Job exclaim: "Pepigi foedus cum oculis meis, ne cogitare quidem de virgins." (Job XXXI, 1). I made a covenant with my eyes, not even to think of a girl. To dream, only, of such a girl was enough to call for confession and absolution, under the threat of damnation.

With the irresistible affinity and attraction of the sexes toward each other, who could possibly be indifferent, in

practice to his or her opposite? Only if he or she were not a normal human being, or had long passed his or her reproductive stage. Read the chronicles of the monasticism, and, better still, those of the anchorites of Thebes in Egypt. Hell and the wrath of God stared them, day and night, in the eyes, and only by the most drastic devices were many of them able to neutralize, in part, the carnal fires that night and day burned them to a crisp.

This fantastic creation of the intolerance characteristic of the Middle Ages, that inspired Dante to write his immortal *Inferno*, couldn't possibly be ascribed to God, for a good number of reasons: First, because it clashed with the notion of his infinite goodness, his infinite wisdom and his infinite sense of justice. Man's greatest goodness disappears in the sight of God's goodness, and still you could not find one among the most cruel tyrants of this world who would have the heart or the courage of punishing so fiendishly a son or a daughter, I shall not say for all eternity, but not even for a whole year, no matter what his crime might be.

In the second place, it would mock the infinite wisdom of God who would know with divine prescience how to shape everything so as to have them all concur with his first thought and intention of saving man for eternal bliss.

In the third place, it would contradict God's sense of justice, for man's inclination to deviate from the right path

is part of his own nature, the only nature God endowed him with.

Religious intolerance justified the infinite character of eternal damnation with the subterfuge of the infinitude of God who, accordingly, demands infinite punishment for the sinner, they averred an intolerable fallacy, for the extent and grievousness of one's sin cannot be measured by the exalted position of the subject sinned against, but rather by the knowledge and sinning capacity of the sinner himself.

A fair illustration of the impossibility (yes, impossibility) of a God's made hell for the legions of those whom he redeems with the blood of his only Son, might be the consideration of what a flesh and blood father of this world would do to a son or daughter who had sinned most grievously against him, and what God is believed to do under equal circumstances, in conformity with the rulings of the nefarious fraternity we referred to above.

For a fit example of what each father would do in such eventuality, please open your Bible to 2 Samuel, Chapter XVI, verse 22, and read about the revolt of Absalon against his father David, till the tragic ending of the despicable upstart. Here is the substance of the dastardly episode:

Absalon, a prince of the realm and most beloved son of David, respected and feared by all the citizens of Israel,

loved and cherished by all the daughters of Zion, was unhappy because the crown of the kingdom was not on his own head but in that of his father, David. He assembled a band of ruffians of his own stripe and revolted against his father. Not wishing to hurt the blackguard of his son, David took to flight to the desolate wildernesses of Israel. There were skirmishes, and finally a pitched battle in which the miscreant was routed, and took to flight and hid in Jerusalem among his ruffianish friends, and while his father and king was still wandering in the wilderness he settled in the king's palace and, being the kind of scoundrel for whom revenge had a special kind of sweetness, he exercised it on his father's friends with the ferocity of a mad man.

Then to cap all his crimes in a manner adequate to the venom of his heart, by the advice of a wicked servant, Absalom assembled all David's concubines in the roof of the King's palace and there, in the sight of all Jerusalem, he violated every one of them, for the greatest shame and humiliation of the greatest King of the Chosen People, the favorite of the mighty God of Israel, the man according to the heart of Yahweh. (2 Sam., XVI, 21, 22).

David prevailed, finally, over his scoundrelly son and returned to his capital in triumph. Now, what do you think he did to his unnatural and wickedest of sons? Did he have him quartered as he most surely deserved? Or did he relegate him to the perpetual oblivion of a dark and foul dungeon? Or

buried him in a big hole full of red ants, and rats, and scorpions? He could have done all of this and a great deal more. But he was his father full of mercy and forgiveness. He pardoned him and restored him to all his good will and pristine love.

But all this was of no avail. The blackguard revolted again, vowing this time to destroy his father and all that was dear to him. Once again he assembled the scum of the capital, mounted his mule, and again pursued him through the desolate places of Israel, with hatred and murder in his flinty heart. Now, however, even his mule seemed to be against him, for, on passing under an oak tree, she left him suspended in its branches by his proud golden locks, and his heart was pierced three times by the spear of Joab, the captain of the king's troops.

Did David rejoice at the tragic ending of his mortal enemy? On the contrary, Absalon was still his beloved son, and no one lamented him more than his old father, who even in his restless dreams, would moan and exclaim again and again in the most heartfelt anguish: "Absalon, my son Absalon! Would God I died for thee, O Absalon, my Son Absalon, my son, my son." (2 Sam., XVIII, 25).

And now what do you think God Almighty would do if Absalon were his own son, if he were to adhere to the regulations composed and codified for him by his vicars on Earth?

In the first place, being a prophet, and presumably knowing what happened to Aaron when his two sons were slain by Yahweh for using, by mistake, the wrong kind of incense in their censers, David would keep his mouth shut and his mortal grief well hidden within his heart, as did Aaron by direct command of the Lord God. Then, of course, the Psalmist, would take his place in the observation gallery of Heaven, for such was the will of Yahweh, in order to see and rejoice by the same will, the riotous fun that all the billions of angelic reprobates were having in hell, by inflicting unimaginable torments on the son of the man according to the heart of Yahweh, as they were doing every day to the children of God whose Son Jesus is supposed to have redeemed by his own precious blood.

THE CRUMBLING WALLS OF JERICO

Besides being the repository of many hymns, psalms, poems on various subjects, some pious others decidedly profane, proverbs, prophecies, genealogies and bad history, the Bible is especially the codification of the law of the Jews and of a thousand and one precepts, admonitions and practices which they honored, generally, by default. It was written or inspired not by God, but by about 70 authors, all men all fallible men, often men that used that medium to enhance their own reputation and prestige, most of them, if not all, with some ax of their own to grind.

All of them made lavish use of a very convenient trick to convince the public that their writings were of supreme importance, and ought to be observed scrupulously if they were to enjoy long life and the fattest fruits of their fields and their herds, and avoid the terrible plagues Moses had cursed them with in case they disobeyed his (that is, their) commands. This most effective trick consisted in declaring most solemnly what they wrote was not of their own invention, but transmitted to them by God's word of mouth, or through God's inspiration, generally in the form of dreams. And, of course, the people BELIEVED, that is, accepted everything they were told without any proof at all. And the practice became so natural that the writers themselves thought and felt they were no more



than a kind of automaton or tools in the hands of a superior force which they could not resist.

But it was prophecy that carried the greatest honors in the sacred book by the simple reason that, especially in later times, it dealt with questions of patriotism, wove dire diatribes against the other nations, and made the most flattering predictions connected with the Messiah and the glorious future of the Jewish people. The dervishes called prophets after Samuel, were called Seers before, that is, those who see, which generally happened as a result of hallucinations, of mental aberrations, of alcoholic beverages, autosuggestion, etc. The following is a perfect example of what prophecy and prophets were at the height of the great prophetic period just before the dispersion of that most stubborn and stiffnecked people, although it took place long before the dispersion.

After David fell from the graces of Saul who sought to kill him, he David:

"Fled, and escaped, and came to Samuel to Ramah.... and he and Samuel went and dwelt in Beith....and Saul sent messengers to take David. And when they saw the company of the prophets prophesying....the spirit of God was upon the messengers of Saul, and they also prophesied. And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul sent messengers again the third time, and they prophesied also. Then went he also to Ramah....and the spirit of God was upon him also, and he went on, and prophesied....and he stripped off his clothes also, and prophesied....and lay down naked all that day and all that night." (1 Sam., XIX, 18-23).

This was a typical conventicle of prophets of great

repute, all seized by a spell of mass hysteria, all shamelessly disrebed, all babbling incoherently, all performing the same kind of dance measure in the fashion of raving seniles or drunkards, until sheer exhaustion overcame them and they fell to the ground where they lay down all that day and all the night, naked and out of their wits.

Here is a curious confession of Yahweh regarding the prophets as reported by Ezekiel, one of the four major prophets of the Old Testament:

"If the prophet be deceived when he has spoken a thing, I, the Lord, have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel." Eze., XIV, 9).

Notice Yahweh's irresistible compulsion to punish, to inflict pain, to destroy, to take dire vengeance against anyone who did something wrong, or apparently wrong, even if it was not his, but Yahweh's himself fault.

From this statement it appears that Yahweh not only fails to give mankind the means to distinguish between the truth and falsehood proclaimed by a prophet, false or genuine, if any, but assures us that he himself is responsible for the utterances of both, making it quite clear that both the one and the other are nothing more than the pawns in his cat-and-mouse play with his wretched and dumb children.

But, alas!! all this was just the innocent, though irresponsible, play of an Allpowerful, Allwise and, supposedly,

Infinitely Good old God, bored to tears with the government of a planet not yet divorced from a few notions of fairplay, good will and a grain or two of reasonableness.

It was in the final prophecy he inspired his grossly abused Son with, that he manifested all his Jehovistic attributes, none very lovely as God's Word will tell you.

It had developed among Jesus and his disciples the Belief that after the Master's resurrection and ascent to heaven, Jesus would return to found a Kingdom on Earth where he would be King and his disciples his ministers and other functionaries.

In the last hours of Jesus sojourn on Earth, they were speaking of this topic, very close to the disciples' hearts, when one more impatient than the others for the fulfillment of this hope of being more than a humble fisherman, asked point blank of Jesus: "and when exactly will that happen?"

And Jesus answered:

"Verily I say unto you, that there be some of them (the Disciples) standing here which shall not taste of death until they see the Son of God come in his kingdom." (Matt., X, 23; Mark IX, 1; Luke, IX, 27.

Now, these statements of Jesus, GOD IN HIS OWN RIGHT, were perfectly clear, unequivocal, emphatic, easy to be understood by the most ignorant of men, not spoken in parables as Jesus was wont to do with all but his own disciples, whenever

~~he wanted the profane to hear but not to understand, (a rather novel way to convert sinners) but clearly and to the point.~~

In such a revelation, or prophecy, Jesus could not have had ONE of two things in mind.

HE EITHER WANTED TO DECEIVE HIS DISCIPLES, which is incredible and absurd in the face of it, or

HE DID NOT KNOW AT ALL WHAT HE WAS TALKING ABOUT, which, in either case, was equivalent to a denial on the part of Jesus himself of his own divinity, thus proving that the FAITH OF OUR FATHER, as well as our own, has never been other than a colossal HOAX, a congeries of unmitigated lies, a most cruel deception inflicted on innocent and guileless mankind, since the prophecy of Jesus was never fulfilled in the next two thousand years, nobody expecting that some of his disciples are yet waiting in Jerusalem for the return of their Master, unless one of them is now the famous Errant Jew of the legend. No other interpretation of this prophecy could be entertained by any rational being.

### SKETCH OF A PHILOSOPHY OF LIFE

When one considers the multifarious religious systems that have burdened and brutalized mankind since Anthropopitheous descended from the trees and undertook to explore the wide world beset with dangers and perils unimaginable, he cannot fail to deduce that it was FEAR and IGNORANCE that instilled in him the first germs of religion and that its development has been due to the same causes and to the vested interests of the priestly class.

The first man were children abandoned in an environment so cruel and hostile that they could not but quake at the spectacle that surrounded them.

The huge storms and downpours, the inundations and droughts, the ominous volcanoes and earthquakes, the terrific spectacle of thunder and lightning, the ever present threat of fierce enemies, the covers cold they could not overcome and the fearful darkness of night... These and many other contingencies of their miserable life kept them in a continuous trembling and the gnashing of their teeth. Their ignorance of cause and effect kept them in a perpetual state of heart-breaking anxiety.

As soon, therefore, as the first gleams of reason began to dawn upon them they started asking questions,

observing and comparing. They were aware that they themselves were the cause, in a very small scale, of effects similar to those that besieged them. Therefore, he mused, some invisible agent hidden behind the clouds or in the impenetrable forests, similar to himself although infinitely more powerful, must be responsible for all the phenomena that terrified him. These were the evil spirits that it was necessary to propitiate lest their wrath be discharged against them.

But, by contrast, they soon discovered that it was not all evil that surrounded them. There were countless blessings which they could not but be thankful for. The Sun, especially, appeared to them as the paramount of their benefactors. It gave them heat and the light that chased away the fears of the night and together with the gentle rains, provided for them sustenance and wellbeing. They soon came to the conclusion that the Sun was the main source of all life and fell on their knees in humble adoration and thanksgiving. The Sun became their first God, to whom they soon added the Moon and the Stars, thus erecting their first pantheon. Under it they built another to the evil agencies which, strangely enough, became the greatest concern of their life. Such was the first religion, the germ of all religions that have afflicted mankind for the last 50,000 years. All the rest were elaborations of artful exploiters of the credulity and ignorance of the masses.

As the inquisitive mind of man grew it began to ask more and more questions, it wanted an explanation of the

surrounding Universe. Who made it? They could not conceive of all this not having an author, since they themselves caused innumerable things to be. The priests themselves could not explain the Universe, but explain it they must or they would lose face (and their perquisites) before the ignorant and brutish masses that had the nerve to ask such questions.

So, they invented a supernatural being by means of which they professed to explain the unexplainable. This being was conceived as infinitely superior to man, in fact Omnipotent, Omniscient, infinitely Good, infinite in all his attributes, which were, of course, all the attributes of man himself carried to the highest conceivable degree. This Being, unknowable and unverifiable, was supposed to have created everything out of nothing and thus gave to the priestly class ready answers to all mysteries of Nature that would be otherwise inexplicable.

But skeptics have at all times insisted in asking all sorts of embarrassing questions. If, for instance, everything that is presupposes a creator who created God? If in order to explain the unexplainable, we have to create a being more unexplainable still, why not create another to explain the latter? That was embarrassing and to put an end to their embarrassment the priests thought of another device--that of divine inspiration. The gods had revealed all the dogmas and, therefore, whether we understood them or not, no more questions were to



be asked. But revealed to whom? To the priests and the prophets who had not to prove their dreams and ravings to any one.

These mythologies were embodied and fixed in books and traditions, each one different from all the others, each one purporting to be the only true inspired word of whatever god they had in mind, and all the others false.

For the Christians it is the Bible that gives to the humanity the true revelation of God, the only true manifestation of his infinite attributes, the exclusive responsibility for all that is, and finally for man's destinies both in this life and in a life to be lived somewhere throughout eternity.

These revelations, being (as the priestly class wants us to believe) made by God himself, are incontrovertible, final and definitive, cannot contain any error, can never contradict each other in the smallest degree. From which follows that, if a single contradiction, error or immoral hint on the part of such inspired utterances are incontrovertibly verified, the whole fabric of the biblical lore, as a divine rule of faith and conduct, fall to the ground and must be relegated to the realm of myths and fairy tales.

That such contradictions exist throughout the Bible is easy for anyone to verify. The descent of Jesus from David according to the flesh and his being fathered by the Holy Ghost, is a case in point. The prediction of Isaiah concerning the

outcome of the war between Ahaz and the kings of Syria and Israel, is another. And Jehovah's false prophecies can be counted in the hundreds.

Such being the case the Bible, as a divinely inspired rule of faith and conduct, must be rejected as contrary to reason, to morals, to the ultimate welfare of mankind.

"If the Bible, some will say, is to be rejected as a guide to beliefs and deeds that assure us of eternal bliss, what use is there, then, of striving to be honest and fair to others, and to our own selves? Would not be better to commit harakiri and end forever an inevitable gnawing anxiety that might lead a former believer to raving insanity? I hasten to say: "NO!", before trying to prove my contention point by point as we proceed.

How often, in our pilgrimage through life, have we not deviated from the path we thought would lead us to a definite goal we proposed to attain? What did we do, then? If we acted like rational human beings we simply retraced our steps back to the cross roads that threw us into confusion, reexamined the causes of our mistake, drew new plans in conformity with the conclusions we had arrived at, and followed serenely in the direction of our new goal without fear, without preconceived ideas, in peace with our conscience and with the world at large.

We saw elsewhere that the first light that was given us (it does not matter by whom nor in what degree) to discover truth, to distinguish the true from the false, in other words, the supreme arbiter of the validity of whatever message we receive from outside, is no other than our own REASON. Not the reason of somebody else, but our own reason, the only legitimate judge of the genuineness of whatever the outside offers to our consideration for our acceptance or rejection. How we acquired it or where it came from is immaterial. We have IT, by IT we live or ought to live, and it was IT that first guided our steps in the acquisition of truth before it was befogged by the superstitions and preconceived ideas of our ages-old environment. And only TRUTH can satisfy the unquenchable thirst of our soul.

Do I want to imply that the individual reason is capable in all cases of discovering the objective truth? Not in the least. What I wish to imply is that, for the individual, there is no other truth than that which is revealed to him by the operations of his own reason. To accept any message from the outside without first verifying its rationality by the operations of one's own reason, would be tantamount to ranking oneself with the brutes which are supposed to lack this discriminating faculty. Ours was not given us to abdicate in favor of that of somebody else's, but to use in all cases in pursuit of all truth. No other individual can ever assume a responsibility which is only ours and can never be of anybody else's.

Let us, then, use our reason in the solution of any problem whatever that may confront us, whether it has to do with the external world or with any other world that was engendered within ourselves by the agency of our environment, for truth only, and not puerile fantasies or ravings of maniacs can wholly satisfy the thirst of our spiritual faculties.

Since the Bible cannot be a sure guide to one's beliefs and conduct, one has to look for that guide elsewhere, and only reason can show us the right way. Formulated in their simplest terms, the questions I propose to discuss here very briefly, are:

Does there exist a supernatural being, omnipotent, omniscient, eternal, infinite in all his attributes, creator of all that is, in other words, GOD? And if he does not exist, or his existence cannot be proved, does that fact invalidate the moral principles that should regulate our acts in relation to the external world and with our own selves?

As to the first question, what evidence is there that an Infinite Being exists apart, and distinct from, the wide Universe of which we are a part?

All kinds of arguments have been adduced to prove the existence of this Being. The most cogent of all, it seems to me, is the argument of causality, and as any valid argument is sufficient to prove any thesis in question I shall confine myself to that only, and as briefly as possible.

Some time ago, in a family reunion, a lady asked me if I believed in reincarnation. I answered:

--Lady, since to believe is to accept as fact some thing that is not proved, I must say that I don't believe anything at all. I only accept what to my reason appears as a fact.

--But God, does he not appear to your reason as a proved fact?

--No, he does not.

--But Creation...--continued the lady--Doesn't Creation prove the existence of God, since Creation presupposes a Creator?

--And was the Universe created? Who or what authorizes us to assume that it was created? Because we are unable to explain its existence are we justified in creating ourselves a second Being more unexplainable than the thing we propose to explain, so that it may explain what we cannot comprehend? And since it is more difficult to explain the second Being than the first, why not assume the existence of a third being to explain the second, and so on ad infinitum? Would not be more rational to say in all humility: I do not know:

A Divinity Doctor who was listening to our conversation took a watch from his pocket and said:

--This was created. It had a creator.

--The watchmaker did not create the watch, I said. He simply put together in a certain order certain materials that already existed. There is no parallel at all between

the two objects under consideration. How the Universe came about is, and will always be an unsolvable mystery to us and it is futile to try to explain it by architects of our own making, and always and everywhere made in our own image and similitude.

Millions of volumes have been written to answer these questions and the different, divergent and contradictory answers contained therein are the best proof that the subject continues to be ignis fatuus, whose substance no one had yet been able to capture or identify. The only tangible result of these imaginings of the feverish human mind, regarding the Unknowable, has been the colossal hecatomb of hundreds of millions of victims of the fanaticism of each faction throughout the whole world, since the first apelike pontiff proclaimed the existence of an invisible, all powerful and malignant supra apeman.

And after the most heated arguments about a figment of credulous and unbalanced minds; after the most cruel and diabolical persecutions of individuals, families and whole societies; after the most colossal destruction of lives and property, are we any wiser than before? The answer, of course, is an emphatic NO! Why? Because instead of our reason we have used that of others to solve our most pressing problems, as if others could assume the responsibility of our acts.

The notion of an unknown (and unknowable) Being has no

philosophical basis whatever. It is an abortion of the rudimentary mentality of the most ignorant and primitive peoples. It is an exclusive phenomenon of the religious cosmologies that originated in the infancy of mankind when it was just emerging from the anthropoid stage, was unable to think clearly and precisely, for its only guide was fear and stark ignorance. Their conclusions were the result of certain analogies borrowed from their own rudimentary experience acquired in contact with the outside world. "This arrow, or axe, or fire had a maker"--the first High priest would say-- therefore the Universe had a maker and this I shall call God, and whoever dares say the contrary, to the bonfire with him." And that was that. And we have been repeating the same thing for ages, since we sucked it from our mothers' breasts, without caring to find out for ourselves whether Pithecanthropus was right in his deductions.

Of course, what we wanted to find was an answer to, or explanation of, the great enigma of the outside world. Things and phenomena appeared and disappeared, and succeeded each other, very much like those which resulted from the activities of men and, consequently, they must be, in their way of thinking, the result of an agency analogous to himself, although in a degree, as superior as that of the outside world was superior to his own artifacts. It never dawned in his mind how absurd it was to assume the existence of a more mysterious being in order to explain the one he was unable to explain,

to start with. Because he could not explain the Nature around him, was he justified in assuming another more mysterious than the one he tried to explain thereby. Didn't he find the necessity of a third agency to explain the second, and so on ad infinitum?

No. Nobody found, nor will ever find, the answer to whether or not there exists a Being above and outside of the Universe, for the simple reason that, by the very nature of things, such a being is unknowable. Based on that first dream of Pithecanthropus almost everybody has been speculating on that insoluble enigma with the result that there are as many notions of the Divinity as there are, and have been, individuals bent on finding out an answer to the origin of things. But no answer is possible, and whatever may look like answers are nothing more than figments of the imagination, the result of wishful thinking, different for each individual although fundamentally similar, as similar are the faculties and aspirations of the different groups of mankind.

Every one of these faiths claims to be the true one, but as none of them has any rational support they are all false and harmful to the advancement of mankind.

If beyond the boundaries of the already known and yet expanding Universe (over four to six billion light years away) there is a Being who, in the middle of his eternal existence made his essence and substance manifest in the myriad



constellations, galaxies and supergalaxies that people the Universe, the authentic notice of that most stupendous of all events had not reached us yet, and is as unknown to us as the explosion of a supernova that took place yesterday in the most distant galaxy never, perhaps, to be observed by the eye of any mortal.

Here a question arises, a question that is very close to our limited egoism, the child of our niggardly and ultra-microscopic worldly experiences and aspirations. It may be expressed in these words: "What, then, is his destiny after death?" I do not know! I do not know it any better than I know of the existence of a Being they call God. And no one is any wiser in this regard. The trouble is that very few people have the power of their own convictions and resign themselves to the game of lying to each other even when they realize that they are all in the same boat. They are afraid of showing their ignorance on a point on which everybody seems to be in agreement against him even more than they fear the inevitable night which will overtake him tomorrow.

There is, however, something I know without the least shadow of a doubt: What I am today is not the same thing that went by my name yesterday or any day of my past life; nor a thousand or ten billion years ago; nor what I will be in the eons of the half eternity that awaits me after death. All the elements, bricks, I am, or have been composed of, existed

always in the past and will always exist in the future, always in different combinations, always playing roles the nature of which I cannot possibly imagine but which are, were and will be, of the highest importance in the economy of the Universe.

During this briefest of all phases we call life I play a role whose significance is known only to Nature herself. Of this phase I seem to be aware.

Of the roles I played, in eons past, in the galaxy where we belong or in the wide fields of the Cosmos, I have no recollection at all although I undoubtedly did play some or many. And if my past existence as an individual, or as an aggregation of atoms, did not give me any cause for regrets, why should my future existence in some other form, during the next half of our eternity be a cause of anxiety and idle apprehension?

Every atom that made, make and will constitute part of my being and is responsible for the activities of my soul, has played and will play its assigned role in the colossal drama of the Cosmos in the same way that it played its particular role in the micro-cosmos of my person, roles all impossible to foresee and which it is absolutely idle to speculate upon. Our only preoccupation in the present condition of our being should be to enjoy life in the fullest sense of the term while it lasts, without anxieties regarding a future

that is not in our power to modify, waiting meanwhile with calm our integration in another aspect of the Universe, with the same equanimity with which we waited during several billion years for the state we are in at the present.

Some one will say: "If our privilege, and duty, is to live and enjoy life in its plenitude, without regard to any one but ourselves, what will prevent us from committing murder, and rape, and theft, and every crime imaginable, if such be the ideal of the good life?

Certainly, if such is your ideal of the good life, and represents the highest interests it has to offer to you. Is it not exactly what you have done, or abstained from doing, depending on what at the moment you considered your best interests? When did you do anything whatever that, in the light of your faculties, was not in accord with your best interests?

Think of it for another minute. On doing anything at all did you not decide always in favor of what you thought would bring you the greatest profit? Was there ever an exception to this rule? Why did you give of your money to a poor derelict, a piece of good advice to an unknown tramp, offered your arm to a blind man who wanted to cross the street, went to church instead of the theater, or abstained from this or that pleasure whether lawful or unlawful? Because by doing what you did instead of something else you thought at the moment that your reward would be greater, a reward in the form

of the peace of your mind, or in the praise and admiration of your fellow men, or in the greater glory in heaven, or what not. Why does a sister of charity sacrifice herself to perpetual virginity, or to the repulsive tasks of a hospital, but because by doing so she expects to earn one hundredfold within a few brief years?

It is said of Lincoln that, on a certain occasion that he was going to a meeting he found a little bird that had fallen from its nest. He stopped, picked it up and restored it to its little home. On being asked why he did it he answered: "Well, if I did not do it, I would not be able to sleep tonight."

And let no one think of invalidating the argument by saying that the doers of these actions are not thinking at all of such rewards. Consciously or unconsciously no one ever chooses between two alternatives without seeing in his mind the advantages of the one over the other. I will go even further. No one does, or can do, but what at the time of doing it it appears to his mind's eye as the best in his own interest of two or more alternatives.

Consequently, if to do whatever may be hurtful and prejudicial to others or to oneself seems the best of a number of alternatives, then it is one's duty to do it, and it is what will be done fatally without any one being able to do otherwise. It is not in any one's power to do differently.

"Oh no," you may say, "I am free and can do the opposite of what seems to favor my highest interest any time I want."

Pure illusion, I say. Suppose that a hungry fellow man approaches you for a few pennies for a cup of coffee. Immediately, or after much deliberation, you make a decision. You give him two bits or you send him away empty handed. Why? In the first case you value more the peace of your conscience or the inner joy of true brotherhood than the possession of that miserable coin. In the second case your values are reversed, but in both instances it is a greater compulsion that determines your act. Whether one is aware of it or not, it is always the consideration of one's greater interest that compels one to decide in favor of one of any number of alternatives. We always follow by necessity the line of least resistance. It is as if two men pulled us by the arms to opposite sides. It is not in our power to decide the issue. To whom will you yield? Necessarily and fatally to the strongest.

You may retort: "That argument proves nothing, for I can choose the alternative less favorable to my interests," and proceed to do so. Your victory was pure illusion for to the motive that first did not seem strong enough to choose the other alternative a new one is added, viz., that of proving to me that you are free. Thus the motive to do the opposite of what at first seemed to favor your highest interests

became more compulsive and you act accordingly.

Only reason can tell us (sometimes in a flash, at other times after much searching of the pros and cons) what for us individually is right or wrong, what is true or false (again relatively speaking). And man never does but what to him at the moment appears as right and true. Objectively he may be wrong, but subjectively he is always right. Now, REASON, acting on a thousand daily experiences, both personal and collective, shows us, in a general way, what our greatest interests are, or otherwise, and its findings are to the effect that those interests, that is, to enjoy life to the fullest, can never be done with the detriment of any one else.

This last proviso has nothing to do with the so-called altruism per se. It is simply the recognition that whatever wrong we do to others will in the long run affect our welfare, and that whatever good we dispense to others will come back one hundredfold by increasing to that extent the sum total of the world's welfare. It is not, therefore, because we are concerned with others that we play fair and square with them according to our lights, but because experience, acted upon by our inner lights: that is, REASON, tells us that it pays manifold to do so.

For good or evil, it is our fate to live with and depend on every member of the human race without whose cooperation in myriad subtle ways, not only we could not live

but, as a matter of fact, would be annihilated even before we were born. Everybody is dependent on the cooperation of everybody else, whether we are aware of it or not. The chinaman that cultivates the plant ephedra in order to sell it to augment his income is benefitting me by my use of ephedrine to assuage my spasms of asthma. It is like the case of the semi-symbiosis between the ants and the aphids. The interest the ants have in the aphids is not altruistic. It is purely an economic arrangement by which the ants give them more fertile pastures or shelter them in their own dwellings in exchange for the sweet secretions the aphids willingly offer them. Although by the ordinary laws of nature they might be hostile to each other, the recognition of the advantages accruing to each other compels them to care for each other as a mother cares for her offspring.

The knowledge that our total welfare depends on the cooperation of every individual of the human race is not as clear as that of ants and aphids between themselves. In ants and aphids this knowledge has become an instinct acquired in millions of years. In us this kind of recognition takes place by means of our reason, but our reason is still in the infancy and does not show yet to us the advantages of the fullest cooperation among ourselves. When we fully realize this interdependence among all the members of the human family we will undoubtedly behave toward each other as we ourselves do toward our own cattle and our prize horses or dogs.

From these considerations it follows that the secret of a happy life, as happy as it can be in a world of clashing interests, consists in living harmoniously together among ourselves, not because I am or ought to be concerned with the interests of others (for I am not and cannot be), but because my own interests, my egoism, demand that I so behave if I am to profit to the highest degree by the bounties that humanity and Nature have to offer. For EGOISM, or love of oneself, is the only and exclusive motive of all my acts and, consequently, the greater our egoism the greater the realization of our interdependence and keener our sense of duty towards others, not for their sake but purely and exclusively for my own. It does not sound conventional, I know. But I believe in calling a spade a spade. From which I deduce that EGOISM in capital letters, an all-embracing Egoism (not the narrow kind we are all acquainted with), is the greatest and most fruitful virtue that any rational being may cultivate.

To base the Moral Code, that is, the rules of conduct among ourselves or, in other words, the art of living harmoniously together with everybody and everything, on arbitrary orders supposedly emanating from an unknowable Being whom we may accept today and reject tomorrow, but in reality from exploiters of the ignorance of the masses, cannot be but catastrophic because, with the rejection of that Being, or an increase on skepticism regarding the supernatural, inevitable in the age of science, the whole fabric of that code will fall



to the ground, for it had for its foundation the fear of eternal damnation or the expectation of eternal rewards both disproportionate to the merits or demerits of one's deeds and endeavors.

On the other hand, the conviction that what I do is done not because it was so dictated by somebody's caprice, but because it is demanded by my own interests, then it will be done, and no quibbling about it.

Which is equivalent to saying that, if we were taught from our earliest infancy the art of living harmoniously and equitably with all mankind, for from it depends all our welfare, the widest and most complete enjoyment of all my rights would of necessity follow. If such principles were instilled in us from the very beginning of our existence and continued both in theory and practice throughout our lives with the same emphasis with which we are indoctrinated in this or that brand of religious superstition which sooner or later reason will throw out wholly or in part, what immense gain that would be for the whole mankind! The motive of our always doing what is right--the promotion of our own welfare--would be clear and permanent, while the motives based on fear and false hopes soon dissipate from man's consciousness and are bound to disappear completely in the proportion that enlightenment grows and becomes more and more the inheritance of all.

This art of living harmoniously together presupposes,

naturally, the wholehearted recognition of the rights of others--our duties--as much as the duties of others towards us--our rights--for only in this manner is possible that degree of cooperation that knows no limits either in space or in time.

Within this norm, then, it is my right and privilege to extract from life all joys, all pleasures, all the benefits that it is possible to obtain from it, provided there is no infringement whatever of the rights of others to the same range of privileges. Not, I repeat, because I care in the least for the welfare of others, but because reason tells me that whatever benefits others enjoy enrich the common treasure of mankind from where I draw all that which my heart may desire.

I realize how utopic all this may seem. Their realization would require many millenia. But it is not too soon for us to recognize the feasibility of it and strive with all our might in that direction in the certainty that, even while doing it, we will be gathering the rich harvest of our endeavors.

## IN CONCLUSION:

1. Whether a Being that goes by the name of God does really exist or not we do not know any better than we know what lies beyond the boundaries of the Universe (about six billion light years away by our largest telescopes). We do not know nor can we ever know, for it is of the nature of such being to be unknowable. It would be much easier to pack all the waters of the ocean into the bucket of the child that plays in the sands of the sea shore.

2. The Universe presents us with an enigma that human reason will never be able to solve. But it would be the highest of folly to assume the existence, altogether gratuitous, of a being infinitely more mysterious and inexplicable in order to explain something that is in itself inexplicable.

3. Truth is, of course, not absolute but very much relative. But, whatever it may be, there is no class or degree of truth that is ever revealed to us except by the agency of our own reason, for anything transmitted to us from the outside, no matter what the source may be called, only becomes a truth for the individual after entering the edit of one's reason, which is both door and arbiter of what is acceptable to its critic sense and appreciation.

4. Every living being is spurred to action and governed by

inner urges that are of the very essence of that being. Therefore, whatever results from such actions are ethically right and good if they answer adequately the said urges. Now, to do anything that is detrimental to others in the least degree is, in the long run, detrimental to oneself and, therefore, contrary to the said urge and, in this sense, unethical.

5. It follows, therefore, that any action whatever that is pleasing to us is not only good in itself but profitable to all, provided, again, that it does not infringe the rights and interests of others. Not, I repeat once more, because I am concerned at all with the welfare of others, but because whatever I do against their interests is prejudicial to my own self, since we are all dependant on each other.

6. There is not, nor there can ever be, any action on our part that is not directed to secure some benefit to ourselves. This might be called Super-Egoism or Ego-Altruism, something very different from what we generally call egoism with a small e. This kind of egoism is narrow, proper of the small souls, incapable of deservying anything beyond a three foot circle around themselves. The other with a capital E is an enlightened sort of egoism, proper of the generous souls, one that sees beyond the reduced orbit of its own imperfect ego, that which understands clearly the relations of cause and effect as applied to the actions of all mankind in relation to its component parts.

In this sense the greatest virtue of any human being  
is that of an unbounded **EGOTISM**, of an all embracing Egoism  
that instinctively urges one to do the right thing in his own  
behalf by doing the right thing in behalf of all.

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