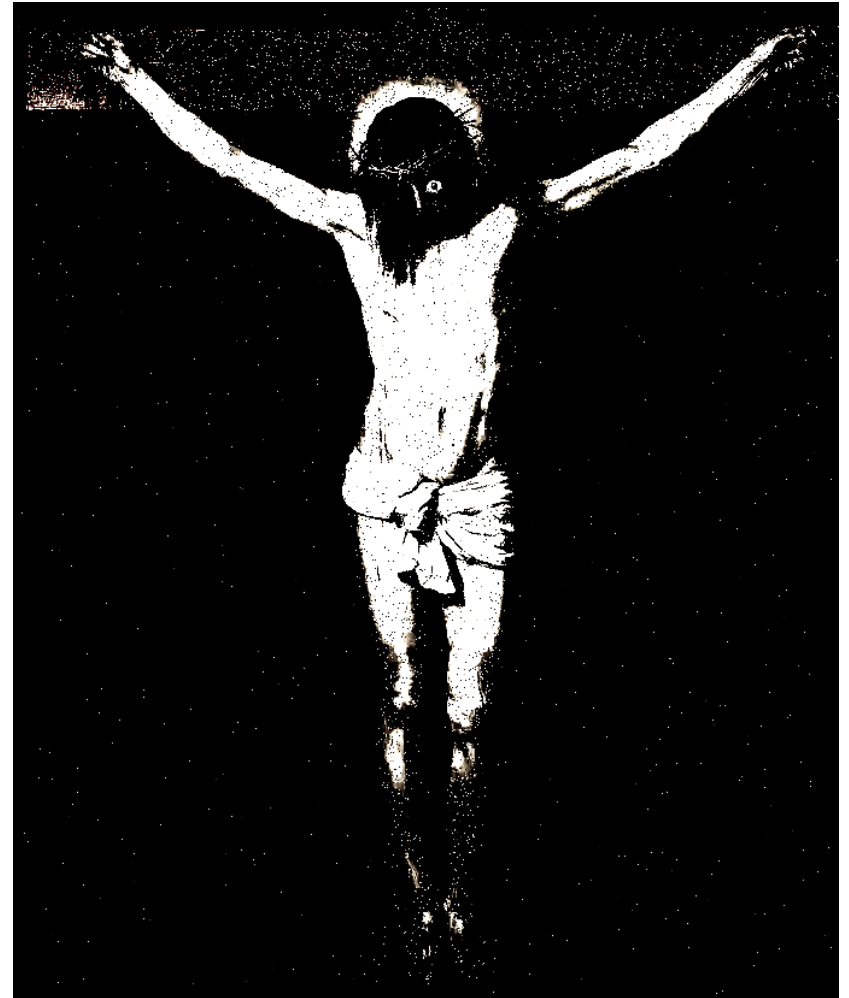


This is a collection of texts from a variety of thinkers displaying an approach to being “anti-God” from an anarchist perspective. Within the context of this zine, “God” pertains to not only organized religions but a critique of dogmatic atheism and an exploration of the role such ideas play in civilization’s oppressive nature.



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# Feeble Christ



An Anthology of Anti-God  
Thought



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# Introduction

Welcome to Anarchists Against God, a zine compiled by yours truly to address a debate I really do not see discussed within the wider anarchist milieu, especially in the contemporary age. I think that it is incredibly important as anarchists to approach those matters related to the structure of “religion,” that wretched thing that has compromised the spiritual essence of life.

Many fellow anarchists, especially those younger ones, that I have encountered have an incredibly hard time talking about religion and its role in oppression. I believe it is an important one that is commonly left out of discussion and consideration.

Religion as an institution plays an incredibly important role in the interconnected nature of civilization: it compromises the spirituality of the oppressed. It encourages those narrow worldviews that leave people ignorant of Life. It pushes the idea of human supremacy that fuels the civilized death machine. It encourages apologia for genocide, ecocide, imperialism, carcerality, so on and so forth. In many cases, **it is the direct justification for it.**

Due to being afraid of “saying the wrong thing,” I’ve heard some really stupid shit come out of people’s mouths. I’ve heard people become enraged at Indigenous peoples in the Americas firebombing Catholic cathedrals because “the Pope said sorry.” I’ve seen people stereotype entire ethnic groups due to being afraid of criticizing Islam.

But this zine isn’t just about the criticizing of what we call “religion.” There is another group of people that, as Max Stirner put it quite nicely, can be referred to as pious.

Atheism as we see it today is very commonly religious in nature and is simply Christianity in a different form. The totalizing rhetoric, the colonial logic, the dogmatic arguments that lead towards a black and white worldview. They bow before the altar of every other authority sans the one called officially “God” and they claim to be bastions of freedom. It does all the same things. These people are just as haunted by the spirits as the holy rollers they claim to be distinct from.

I am no feeble, Christ, not me  
He hangs in glib delight upon his cross, above my body  
Christ, forgive. Forgive?  
Shit, fuck, I vomit for you, Jesu  
Shit forgive  
Down now from your cross  
Down now from your papal heights  
From that churlish suicide petulant child  
Down from those pious heights, royal flag bearer, goat, billy  
I vomit for you

Forgive? Shit he forgives  
He hangs in crucified delight, nailed to the extent of his vision  
His cross, his manhood, violence, guilt, sin  
He would nail my body upon his cross, suicide visionary  
Death reveller, rake, rapist, life fucker  
Jesu, earthmover Christus, gravedigger

You dug the graves of Auschwitz  
The soil of Treblinka is your guilt, your sin  
Master, master of gore, enigma  
You carry the standard of our oppression  
Enola is your gaiety  
The bodies of Hiroshima are your delight

The nails are your only trinity, hold them in your corpsey  
gracelessness  
The image I have had to suffer  
The cross is the virgin body of womanhood that you defile  
You nail yourself to your own sin  
Lame arse Jesus calls me sister  
There are no words for my contempt

Every woman is a cross in his filthy theology  
In his arrogant delight, He turns his back upon me in his fear  
He dare not face me, fear fucker  
Share nothing, you Christ, sterile, impotent, fuck love prophet of  
death  
You are the ultimate pornography  
In your cunt fear, cock fear, man fear, women fear, unfair  
Warfare, warfare, warfare, warfare, warfare, warfare, warfare,  
warfare

Jesus died for his own sins, not mine      - Anarcho-punk band Crass

It's sad really, but that is why those afflicted with this are a part of this  
zine. They are equally religious, and bow before the altar of  
civilization.

I hope this zine I've compiled enriches some people, I hope it sparks  
some thoughts. I'm certain it will piss some people off, but I really  
don't give a fuck.

I hope one day the Barbarians will break through the gates of Heaven  
and liberate its pearls and gold bricks. I hope one day we will cleave  
the head of Christ apart and tear Christopher Hitchens to shreds. I  
hope one day we can spit in the face of Muhammad and treasure the  
gifts of the Zaqqum tree at the bottom of Hell. I hope one day we can  
live without having a book or some guy tell us how to live our lives  
"the right way." I don't know if this zine will help but if it doesn't, at  
least it's a banger.

As to those pondering my spiritual standing, go commune with a frog  
and he will give you my answer.

~ The Barbarian (but not the only one)

# Max Stirner on the Religiosity of Atheism

Why is an irrefutable mathematical truth, which might even be called eternal in the ordinary sense of the word, not—sacred? Because it is not revealed, or it is not the revelation of a higher essence. When one only understands so-called religious truths as revealed, one goes very wrong, and completely underestimates the breadth of the concept “higher essence.” The atheists carry on their mockery of the higher essence, which also gets worshiped under the name of the “highest” or *être suprême*, and trample one “proof of its existence” after another into the dust, without noticing that, out of a need for a higher essence, they only destroy the old one to make room for a new one. Isn’t “the human being” a higher essence than an individual human being, and aren’t the truths, rights, and ideas that arise from the concept of it supposed to be revered as revelations of this concept and—held as sacred? Because if one were to again abolish some truth that seemed to be manifested by this concept, this would only give evidence of a misunderstanding on our part, without in the least doing harm to the sacred concept itself or taking its sacredness from the truths that must rightly be seen as revelations of the same. *The* human being reaches beyond each individual human being, and though it is “his essence,” it is in fact not *his* essence, which would instead be as unique as he, the individual himself, but rather a universal and “higher,” indeed, for the atheists, “the highest essence.” And as divine revelations were not written down by God’s own hand, but were revealed through “the Lord’s tools,” so also the new highest essence doesn’t write out its revelations itself, but lets the news reach us through “true human beings.” Only the new essence in fact betrays itself as a more spiritual conception than the old God, because the latter was still pictured with a kind of full-bodiedness or form, whereas the new has retained an unclouded spirituality, and no special material body is attributed to it. Still, it does not lack embodiment, which even becomes still more seductive, because it looks more natural and worldly, and consists in nothing less than every bodily human being or simply in “humanity” or “all people.” Thus, the phantasmicality of the spirit in an apparent-body has become quite solid and popular once again.

So the highest essence is holy, along with everything in which this highest essence reveals or will reveal itself; but those who recognize

*To see.  
(The Thousand and One Nights)*

A critique of Islam is but a necessary contribution to a new world. with no commodity, no State and the rest that stands in our way. The tongue of the hidden has started to speak, the Pax Islamica is dissolving like a piece of ice in the midday Mecca sun! Islam is “the arbitrary having broken loose” as Hegel once pointed out. The second part of this document will follow shortly...

Down with the spectacular-commodity economy!

Down with Allah!

Down with the *Koran*!

Down with all the marxist-leninists who don’t criticize religion (Islam in particular)

Long live all those who fight tyrannies in Muslim countries!

Long live all those who are fighting the other ruling classes elsewhere!

~ Written in a still Muslim country on February 18<sup>th</sup>, 1989. By Al-Djouhall

*In the hour of adversity be not without hope  
For crystal rain falls from black clouds  
(Nizami)*

keep contradicting those who believe that “God is that which does not pass away”, that is to say traditions. The various ruling classes in Muslim countries are besieged on two fronts:

*The bourgeoisie (by the rapid improvements of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian nations into civilization. The cheap prices of its commodities are the heavy artillery with which it batters down all Chinese walls, with which it forces the barbarian's intensely obstinate hatred of foreigners to capitulate. It compels all nations, on pain of extinction to adopt the bourgeois mode of production; it compels them to introduce what it calls civilisation into their midst, i.e. to become bourgeois themselves. In other words, it creates a world after its own image”. (Communist Manifesto).*

No wonder some already speak of the petrobourgeoisie. So Ibn Saud, probably never realized what he was getting into when he boarded that US warship to meet the New Deal, i.e. Roosevelt wayback in 1945. Frank even allowed him to bring a few sheep for his meals! Roosevelt knew all the way what quagmire Ibn Saud was plunging into, i.e. the capitalist mode of production. The other front is proletarians who are fed up!

So Mohammed once said: “Whoever monopolizeth is a sinner”, it obviously did not apply to him, no more than it applies to all those who exploit us. Those who stole and who were caught had their hands cut off, and often their heads, Mohammed the Holy Profit ordered this. It went down in the *Koran* for future generations. After all Mohammed had God's word. I hear that the present Chancellor of the Exchequer in Britain is taxing those who live in sin. It is really disgusting.

*Speak not of fate: Ah! change the theme,  
And talk of odours, talk of wine,  
Talk of the flow'rs that round us bloom:  
'Tis a cloud, 'tis all a dream.  
(Hafiz)*

*Pour us wine to make us generous  
And carelessly happy in the old way  
(Ibn Kolthûm (6<sup>th</sup> century)*

*About this table  
Sat hawkeyed kings  
With many one eyed kings  
To bear them company;  
But now all sit in the dark and none are able*

this highest essence together with its own, i.e., with the revelations of itself, are sanctified. The sacred in turn sanctifies its worshiper, who through worship becomes a sacred being himself, as likewise what he does is sacred: a sacred transformation, sacred thoughts and actions, writings and aspirations, etc.

The conflict over what is worshiped as the highest essence can only be understood as meaningful, so long as the most embittered opponents concede to each other the main point, that there is a highest essence to which worship or service is due. If one smiles compassionately at the whole struggle over a highest essence, like a Christian, for example, at the war of words between a Shiite and a Sunni or a Brahman and a Buddhist, then the hypothesis of a highest essence is empty for him, and the conflict over it an idle game. So whether the one or the triune God, whether the Lutheran God or the *être suprême* or no God at all, but rather “the human being” may signify the highest essence, this makes no difference at all to the one who denies the highest essence itself, because in his eyes those servants of the highest essence are all together—pious people, the fiercest atheist no less than the most devout Christian.

- Excerpt from *The Unique and its Property*

# Anarchy & Religion

## zīq

For a long time, people have identified as "Christian-anarchists", "Jewish-anarchists", "Muslim-anarchists", and so on. This is accepted without question in most anarchist circles, where goals of inclusivity tend to supersede any misgivings people might have with the inherent top-down and patriarchal nature of most religious affiliations.

I don't think it makes any sense to try and merge anarchy with these explicit systems of authority, and much like "anarcho-capitalism", I think attempting to hitch anarchy's wagon to blatant forms of authority is a misguided impulse that comes about in people who have been thoroughly indoctrinated in authoritarian systems and are unwilling to fully part with forms of authority they have nostalgic attachment to. The feeling of comfort or security their religion provides them with leads to them trying to reform their religion into something more egalitarian when they decide they like the economic and societal ideas presented by anarchy, but don't wish to part with their long-held religious beliefs.

I feel I should be clear that anarchists have no right to force their views on people that subscribe to organized religion. I simply want to explore some of the inherently authority-based principles religious organizations hold as sacrosanct and try to understand why religious anarchists feel the need to essentially retcon their favored religion to force a tenuous compatibility with anarchy.

As usual, I should also be clear I don't ascribe to the concept of an "anarchist society", so this isn't an attempt to say religion should be "banned" in a non-existing "anarchist society". I don't think such a thing possible.

Anarchy is an anti-authoritarian mindset, an ongoing process we all go through to question and overcome authority. It is not a artificially constructed system, or a "society" to govern people by. It's not a permanent state of affairs where authority somehow ceases to exist. Authority will always exist, and will especially thrive within formal systems of power and control where conformity and obedience are

jump into L. Feuerbach's shoes. A few years ago I had the chance to read his *Essence of Christianity* when I was abroad. Among all the titles I literally devoured, since you could not find anything critical under Pahlavi, ironically you can find even less under the Khomeinists. Only the *Koran* seems to be allowed. It is like having an iron mask on one's head. It is truly barbarous. Therefore it is not Allah which knows and sees everything — that Cosmic Voyeur — since 'he' does not exist, but well and truly those eyes and ears of the police aided by their sordid informers who always want to know if anyone knows more than they do about the rule of their masters, that is to say the whole of the misery which rests on economic and religious alienation, in order to persecute those who fight back. All this reminds us of the Spanish Inquisition. The Islamic "revolutionary" guards and the different kinds of police in countries where Islam prevails are what George Orwell called the "thought police" in his *1984*.

The critique of Islam necessitates taking apart everything that this legislation stands for. And because: the signs of the decay of this religion are all but apparent. Islam offers nothing but the acceptance of the status quo, that "Heavenly Body" resembles a capsizing ship. Islam is archaic, reactionary in all aspects. The respect for those in power is enshrined in the *Koran*, as of property, as of the family, and the *Koran* is the infallible word of God. All this to ensure that "*the exploitation of one class by another is the basis of civilization*" as Engels remarked in *The Origin of the Family, Private Property and the State*. Indeed Mohammed himself must have been rich since he could afford more than one wife. Mohammed started with the idea of giving to the poor, but once in power — as did Luther and Lenin — quickly forgot to continue on this golden path. Later he reinforced his power and that of Islam by building mosques in towns "where the basis of Islamic communal prayer" could take place. The Bedouin tribes were truly dispersed and weakened by these new developments. Mohammed scorns the Bedouins in the *Koran*. The 10 commandments, the Talmud, the *Koran* are laws. The lawgivers are the ruling class.

Once this goddam pamphlet starts to circulate from dawn till dusk the wheel of change will never stop spinning, just as Khomeini's cassettes kept arriving from outside Paris when he was in exile on a main street, so other gestures of protest, critique and anger will



published in Paris, called *The Crude Lie*.

It is with sorrow and pleasure that we can remember the riots of Cairo (1st January 1977) or the ones in Tunis (26<sup>th</sup> January 1978), or the uprisings which made those in power tremble in Algeria (from the 10<sup>th</sup> March to the 24<sup>th</sup> April 1980), and more recently in that same poor country people took to the streets against the dreaded regime, more than five hundred people were killed by the Algerian army and police. There was widespread torture on those arrested. These uprisings are like a fire that will not go out, just as everywhere else since the conditions in which almost everyone is forced to live under, ensure that the flames of discontent will not die, proletarian revolution is like Mount Etna, it erupts, and Allah and those in power can do nothing to prevent it. No wonder Mohammed the Holy Prophet declared that anarchy, "fawda" that is to say sedition was even graver than assassination. This saying was quickly inscribed into the Koran in order to make sure that those who had power would retain it for ever. Many specialists of Islam cannot criticize this, maybe they are too hypnotized by it. The essence of Islam is resignation, submission to the order of things, and the will of God, the temporal and spiritual powers are one, as we said earlier there is a similarity between stalinism and Islam, no wonder there is trouble in the Eastern bloc countries. People have had enough of the Kremlin Big Brother telling them what to think and do. The Islamic religion is part and parcel of the State, and the same with stalinism. In Christian countries, the bourgeoisies which rose out of the feudal dark ages could not afford such luxuries such as an all powerful Church which went hand in glove with the State. From then on the bourgeois made sure only the commodity would rule and it would be the next God to be worshipped. What we have today proves it. Nothing is sacred, only things with price tags. In other words the society of the spectacle, having reached its integrated spectacular stage as Guy Debord recently wrote in his *Commentaries*.

I am certain that a wider critique will continue to move from country to country, because what is said here many feel deeply in their hearts and they whisper truths about the misery inflicted upon them by those who live well. As in the time of the Old Man of the Mountain, no one is safe in power. This is why I hasten to pen this little treatise on Islam. It has taken 148 years for an ex-Muslim to

held up as desirable. And if a group of people did somehow "achieve" anarchy, and then try to forbid people from having religious beliefs, that anarchy would of course immediately be lost in the attempt to assert authority over others.

You can certainly be religious ("spiritual") without supporting authority. You can believe in other-earthly beings or spirits or even gods without needing to build hierarchies and authoritarian rituals around them. But almost all "Big Religion" is absolutely authority-based and was designed that way from its inception.

Monotheism was created by civilized men to accustom the peasantry to being ruled by a great man in the sky, so they'd be equally as amenable to being ruled by a great man in a castle (or later: a presidential palace or a factory or an office).

The authority of monotheism was rapidly forced on the world at the point of the sword, replacing polytheism in the vast majority of cultures. Religious and civil leaders deemed polytheists to be "uncivilized heathens" and slaughtered them if they refused to fall in line with the new world order. It was no accident that monotheism and civilization evolved side by side. Diverse polycultures replaced by a rigid global monoculture that could be easily dominated by rulers.

Slavery was greatly assisted by several of these new monotheist religions that directly condoned the practice, providing easy moral justification for slave owners, and keeping slaves from resisting the system, lest they suffer eternal damnation. The Roman church loudly condemned slaves who escaped their masters, and refused them communion. It's not hard to understand why religious societies were so quick to prop up slavery when the holy books they live their lives by go out of their way to normalize the practice:

"Cursed be Canaan! The lowest of slaves will he be to his brothers" (Genesis 9:25)

This is a quote from the Old Testament, where Noah condemns Canaan (Son of Ham) to eternal slavery. Christians and some Muslims then identified Ham's descendants as black Africans, which allowed them to morally justify centuries of racialized slavery in their societies, constructing the idea that certain members of the human

race should live in perpetual servitude to them. This is a recurring theme with organized religion, as religious documents invariably build authority in the cultures that hold them up as sacred.

The New Testament continued the tradition of telling the faithful to accept bondage and goes further in telling slaves to accept their slave-masters like they would a God:

Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. Obey them not only to win their favor when their eye is on you, but as slaves of Christ, doing the will of God from your heart. Serve wholeheartedly, as if you were serving the Lord, not people. (Ephesians 6:5-7)

The Bible's legitimization of slavery was predictably taken to its natural conclusion by religious groups throughout history. In Barbados in 1710, the Society for the Propagation of the Gospel in Foreign Parts were granted plantations to fund their Codrington College. Several hundred slaves were forced to work the plantations and using a red-hot iron, their chests were branded with the word "Society", to signify their ownership by the church. To this day, religious people colonize other lands using their holy texts to justify every atrocity they commit. It's much easier to justify atrocities to yourself and others when you can point to a verse in a sacred text and say, "the one true God is okay with this." Religion has a way of absolving tyrants of guilt, shifting the blame to mystical authority figures who are beyond reproach.

But I tell you, do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. (Matthew 5:39)

Religions that involve forced body modification, indoctrination as an infant or child, require deference and reverence to godly beings, idols, texts, symbols, elders or church leaders, or simply instruct you to turn the other cheek when you're being exploited, can't honestly be described as being compatible with anarchy. To be an anarchist is to resist authority in every facet of life, not to close your eyes to authority when it's convenient to.

Circumcision is one example of a religious ceremony that has life-long implications. Forcing children to undergo non-essential surgery is not an anarchist action, so anyone doing it can't claim to be doing

simple critique cannot be allowed, because those who rule in the various feudo-bureaucratic dictatorships, use Islam to maintain their hideous grip on the wretched populations. Here we can see a similarity with Eastern bloc countries where truth and freedom of expression are muzzled, Stalinism and Islam have a lot in common. Recently the Salman Rushdie affair has brought up to the surface a wealth of materials for analysis. One minute the President of Iran, the Ayatollah Ali Khamenei declared that the death order would be rescinded if Mr. Rushdie apologized, a few hours later the Ayatollah-in-Chief Khomeini declared that even if Mr Rushdie repented it was the duty of every Muslim to put him to death. Iran today is a tweedeldum and tweedeldee country. The rulers of that devastated part of the world constantly need an external enemy in order to keep the minds of its people away from the mounting daily miseries at home. Mr Rushdie's book was a Godsend opportunity to unite the flocks. But for how long?

The Muslim world from Morocco to Indonesia passing through Algeria, Libya, Egypt, Syria, Iran, Irak, straight over to Pakistan and down to Nigeria etc... is a real cauldron of misery and possible change. Different forces are at work to make this world collapse. First, the dispossessed no longer want to suffer Allah's "Law" are those who squander the wealth which is the fruit of their exploitation and who are imposing harsher and harsher conditions.

The reason for this pamphlet is quite simple, to make sure that past<sup>[4]</sup> and present struggles against bloody rulers in Islamic countries are not forgotten. Often it is only in books, pamphlets, posters, newspapers or radio from abroad that we manage to know what goes on elsewhere, or when we meet someone who has been involved directly in some actions, because most often "our" press reports nothing but trivia. For example for the last five years or more they have been showing the same pictures of Allah's Deputy on Earth, the one and only Khomeini. If they announced that he had gone to meet his maker, things might take a different turn in Iran. I heard that a few people in London have been saying that he was dead for many years, but no one in the media has taken up this story. Journalists are a sorry lot, the more satellite dishes you have, the less news you get. Or you'll get news in the sky when you die. The decomposition of the Press in the completion of media alienation is in full swing, this being the sub-title of a book recently

# The Misery of Islam

## Al-Djouhall

*When I was lying in my warm, damp bed these questions did not interest me one jot and at such a time it did not matter to me whether God really existed or whether He was nothing but a personification of the mighty ones of this world, invented for the greater glory of spiritual values and the easier spoliation of the lower orders, the pattern of earthly things being transferred from the sky. All I wanted to know was whether or not I was going to live through to the morning. In face of death, I felt that religion, faith, belief were feeble, childish things of which the best that could be said was that they provided a kind of recreation for healthy, successful people...*

*(The Blind Owl. Sadegh Hedayat.)*

\* \* \*

*God gives nuts to the toothless.*  
*(Spanish proverb)*

\* \* \*

*Strange, is it not that of the myriads who  
Before us pass'd the door of Darkness through  
Not one returns to tell us of the Road,  
Which to discover we must travel too.*  
*(Rubáiyát. Omar Khayyám)*

\* \* \*

*Enter and learn the story of the rulers,  
They rested a little in the shadow of my towers  
And then they passed.  
They were dispersed like those shadows  
When the sun goes down;  
They were driven like straws  
Before the wind of death.*  
*(Inscription at the City of Brass)*

\* \* \*

*Go and tell my friends that I have set off for the high seas  
And that my boat is dashed to pieces;  
It is in the religion of the gibbet that I shall die; Mecca  
And Medina no longer mean anything to me.*  
*(Al-Halladj, 858–929 AD)*

\* \* \*

The challenge of our times — for us proletarians who live in countries where Islam is part and parcel of the status quo — is to criticize this “religion of the desert”, not for God’s sake but for our very own. So that we don’t have to worry anymore about anyone coming back from the dead to tell us if there is life after death. It seems more human to find out whether there is life before death.

The ruling classes in countries in which Islam still holds sway have enforced a silence on Islamic matters, to the extent that even a

anarchy while forcibly mutilating an infant. Forcibly invading a child's bodily autonomy means you're not practicing anarchy. There's no way to pretend that an infant can be a willing participant in such a thing.

Forcing children to participate in your religious practices before they're old enough to make an informed voluntary decision and forcing life-changing rituals on their bodies from infancy places authority on them. They're too young to volunteer to circumcision or baptism or female genital mutilation or even understand what is being done to them.

You can be a religious person and also an anarchist since most people are born into religions and the process of freeing your mind from authority is a lifelong pursuit with no real completion, but you can't claim that forcing unnecessary surgery on a baby is an anarchist action. It's just not. It's entirely anti-anarchy. The same goes for accepting subservience to a master and telling others to be okay with exploitation, to forgive their exploiters and to not fight back.

Organized religion is dictated from above by the church i.e. the authority on the religion. It's a system of rulers and obeyers and has been used to justify every atrocity under the sun. To attempt to redeem these bloody authoritarian institutions by associating them with anarchist ideals is to participate in a coercive and destructive lie. Pinning a black flag to institutions that have carved a path of unrelenting carnage across history: colonizing and slaughtering everything they touch, does no favors for anarchy, and only helps church authorities mask their blood-soaked robes for just long enough to grab their next victim by the neck.

Like all authority, the authority of religion will not stand still. In times of conflict, people who refuse to conform to the favored religion will be scapegoated, will be oppressed, will be murdered in the name of all that is holy and good and just.

A religion is as big an authority as any other and like all authority, its growth cannot be curtailed. Certainly not by a few advocates of more libertarian forms of the religion. The dominant strands will always be unapologetically authoritarian and become brutally oppressive in times of cultural strife and warfare. All the reform-minded offshoots will do is create justification for perpetuating the religion until the

mainline authoritarian strands can rain bloody murder down on the godless heathens that resist the authority of the church and its invisible almighty ruler that conveniently can never be held accountable for the atrocities committed in his name.

of being a King. The King of himself, understand!!

Who believes that Christ can be the sign and the symbol that man must wave in order to reach the libertarian synthesis of life, cannot they be a Socialist or a christian negator of anarchism.

When Socrates, who in spite of everything was without a doubt much superior to the bestiality of those his people who condemned him, accepted the hemlock that they imposed him to gulp down, he made one work of such cowardice and of devotion that anarchism pitilessly condemns.

\* \* \*

To escape, with whatever means, to the invincible bestiality of a people rendered ferocious and brutal from cannibal prejudices and frightful ignorance, or to sadistic deprivation of a putrefying society which is believed to have the right to judge and to condemn a single person because they have consummated a given action that the aforesaid society is not at the loftiness to ever understand; it is an act superbly rebellious and individualistic that only in anarchism can find its reason for being and its glorification.

\* \* \*

Alas! Even the conscience has been in the end a phantom atavistic and frightening. And it will only stop being so when man will have the knowledge to render it the image and the mirror of his own and only will.

\* \* \*

The first man who said: "There is not any God", was without a doubt an athlete of human thought. But the one who was limited to saying that: "The of God the priest is not", cheated in equivocally leaving sufficient comprise to being, him, a suspicious partisan that already premeditated to kill the humans perhaps with a new lie. Keep yourselves well guarded from those who are limited to the sole negation of God.

## Wild Flowers

Renzo Novatore

Premise. Even through the exterminated moor of the barren desert flowers germinate. Wild flowers that emanate sinful perfumes and that stick their thorns to bloody the same hands of those who collect them, but yet they that have their grandiose history of joy, of pain and of love. I repeat: they are flowers strange and savage that arose from the creative nothing, were fertilized by the sun and later slammed by the hurricane, cruelly so!

These flowers are thoughts germinating in the meditative solitude and deep in my spirit while towards the outside, in the world that no longer belongs to me the madness rages furiously furrowed from the electrifying fire of the lightning that breaks implacable. And I, impenitent vagabond, who loves to gallop in the joyous and frightening ways of this my solitary kingdom and desert, I feel sorry to periodically collect a bundle of these wild flowers to crown this rebel flag that once already cowardly and brutally demolished sings still for the joyful refrain of eternal return.

\* \* \*

The Anarchist is only one who after a long, gasping and desperate search has retrieved his own self and has placed it, haughty and proud “on the margins of the society”, denying anything the right to judge it. The one who knows not to recognize the loftiness of his own actions, him only judging himself, can even be believed anarchic but is not!

The force of will and potency (not to be confused with power) of the spirit of autoelevation and individualization are the first steps of a long and interminable ladder if the one knows that he wills to exceed even himself above all things.

Only the one who knows to prize with impetuous violence the rusty gates that close the house of the great lie where the lubricious thieves of I have given to convene, (God, state, societies, humanity) to retrieve from the viscid and rapacious hands adorning with the false gold of the love of piety and of civility, of the sinister predators, their most grand treasure, can feel boss and signore of himself, and be called anarchic.

\* \* \*

The anarchist, beyond being the most grand rebel also has the virtue

## Wolfi Landstreicher on “God”

*“Everything that is doddering, squint-eyed, infamous, sullyng and grotesque is contained for me in this single word: God.” ~ André Breton*

*“If god existed, it would be necessary to abolish him.” — Mikhael Bakunin*

God is a spook that has been haunting the human race for thousands of years. That such a petty, tyrannical non-being continues to haunt the human world raises serious question about the intelligence of this so-called intelligent species. But the continuing belief in such a (non)being is not the primary concern for anarchists or egoists. The statement of Bakunin, that hairy-faced lover of the wicked passions, reflects the anarchist concern. If I reject authority, then I also reject god, since god represents the most absolute form of authority.

As Bakunin’s declaration suggests, anarchist atheism is not some tolerant, condescendingly compassionate atheism that treats religion with “understanding.” Rather it is a fierce, blasphemous, contemptuous atheism that aims to destroy every last vestige of the phantom of god wherever it raises its mangy, flea-bitten head. Just as the individual who chooses to create her life on her own terms will have no tolerance for kings or presidents, cops and judges, capitalists or commissars,! masters and overseers of any sort, so also he will have no tolerance for god or its worshipers...

It is obvious to me that god does not exist as an actual being in itself. If the old pagan gods existed, you and I would have encountered them in a concrete flesh-and-blood form — talking bulls, swans that seduce us or our lovers, petty superbeings using us as pawns in their silly conflicts, dangerous giants casting thunderbolts or turning boats on the open sea into grape arbors... You know the stories. Certainly these gods provide us with amusing tall tales that are generally more literary and erotic than the tales of superheroes in our comic books. In addition, despite their pettiness, bad tempers and capriciousness, they are much more likable — and believable — than the tyrannical bully of the three major monotheistic religions.

This fellow is also petty and temperamental. But beyond this, perhaps

due to his lack of any erotic outlet, he is also quite vicious and lacking in self-esteem. If, in the oldest of these three religions, he limited himself to attacking the enemies of his chosen people or punishing these chosen ones for infidelity, in christianity and islam, he goes so far as to threaten those who don't believe in him with eternal torture. Obviously, he doesn't have any real faith in himself, or he wouldn't have such a desperate need for others to worship him, so if he wanted to be consistent, he would have to send himself into those eternal flames as well. This lack of confidence may also explain why this sorry excuse for a supreme being feels the need to meddle in the personal affairs of human beings — a supposedly intelligent? “species” (actually a large number of individuals of varying intelligence) on what this “supreme being” would have to perceive as an insignificant planet orbiting a minor star on the outskirts of one among innumerable galaxies — despite the claim that he also supposedly created and maintains a universe that appears to be infinite (or nearly so) to the individuals who make up this “species” of interest. This pathetic tyrant is a patent absurdity.

Unfortunately, though, there are ways in which god does exist. First of all, god exists as a phantom haunting the minds of believers. In this form, the spook produces guilt, shame, a myriad of irrational fears, crippling repression, and as a consequence of all this, an often vicious tendency to seek out “sin” in others in order to cast judgment upon them. This is god.

As a consequence of this mental haunting, the divine spook also haunts human beings socially, and this haunting affects non-believers as well as believers. It has manifested in religious wars, inquisitions, clitorectomies, blue laws, abortion clinic bombings, sharia, the special degradation of women, and so on and so on. This too is god.

A careful look at its social consequences show how this spook tends to repress rebelliousness, promote obedience and uphold authority. There are reasons why certain powerful people invented this concept and why every state, even those that are allegedly atheist,\* maintain it in some form.

Now I have heard the addle-brained new age arguments (if you can call them that) which try to separate god from its religious origins: “Well, don't you think that there must be some power that created all this and holds it together? Wouldn't that be god?” If some objective

unnumbered others, Christ cuts a poor figure indeed. Compared with the delicate, frail Spiridonova who underwent the most terrible tortures, the most horrible indignities, without losing faith in herself or her cause, Jesus is a veritable nonentity. They stood their ground and faced their executioners with unflinching determination, and though they, too, died for the people, they asked nothing in return for their great sacrifice.

Verily, we need redemption from the slavery, the deadening weakness, and humiliating dependency of Christian morality.

The teachings of Christ and of his followers have failed because they lacked the vitality to lift the burdens from the shoulders of the race; they have failed because the very essence of that doctrine is contrary to the spirit of life, exposed to the manifestations of nature, to the strength and beauty of passion.

Never can Christianity, under whatever mask it may appear — be it New Liberalism, Spiritualism, Christian Science, New Thought, or a thousand and one other forms of hysteria and neurasthenia — bring us relief from the terrible pressure of conditions, the weight of poverty, the horrors of our iniquitous system. Christianity is the conspiracy of ignorance against reason, of darkness against light, of submission and slavery against independence and freedom; of the denial of strength and beauty, against the affirmation of the joy and glory of life.

Proud and self-reliant characters prefer hatred to such sickening artificial love. Not because of any reward does a free spirit take his stand for a great truth, nor has such a one ever been deterred because of fear of punishment.

“Think not that I come to destroy the law or the prophets. I am not come to destroy, but to fulfill.”

Precisely. Christ was a reformer, ever ready to patch up, to fulfill, to carry on the old order of things; never to destroy and rebuild. That may account for the fellow-feeling all reformers have for him.

Indeed, the whole history of the State, Capitalism, and the Church proves that they have perpetuated themselves because of the idea “I come not to destroy the law.” This is the key to authority and oppression. Naturally so, for did not Christ praise poverty as a virtue; did he not propagate non-resistance to evil? Why should not poverty and evil continue to rule the world?

Much as I am opposed to every religion, much as I think them an imposition upon, and crime against, reason and progress, I yet feel that no other religion has done so much harm or has helped so much in the enslavement of man as the religion of Christ.

Witness Christ before his accusers. What lack of dignity, what lack of faith in himself and in his own ideas! So weak and helpless was this “Saviour of Men” that he must needs the whole human family to pay for him, unto all eternity, because he “hath died for them.” Redemption through the Cross is worse than damnation, because of the terrible burden it imposes upon humanity, because of the effect it has on the human soul, fettering and paralyzing it with the weight of the burden exacted through the death of Christ.

Thousands of martyrs have perished, yet few, if any, of them have proved so helpless as the great Christian God. Thousands have gone to their death with greater fortitude, with more courage, with deeper faith in their ideas than the Nazarene. Nor did they expect eternal gratitude from their fellow-men because of what they endured for them.

Compared with Socrates and Bruno, with the great martyrs of Russia, with the Chicago Anarchists, Francisco Ferrer, and

reality exists, I have no knowledge of it, and would see no need for it to have a creator or maintainer. Why add a further inexplicable layer to what is already inexplicable? And assuming for a moment that an objective reality exists with the vastness of what you and I call the universe, and that it requires a power to create and maintain it, that power would be too abstract and distant to qualify as a god in any humanly meaningful sense.

Those who developed the concept of god did so because of the effects it could have on individuals and on social relationships. Its use for explaining the alleged reality of the universe was, at best, a byproduct of its psychological and social utility - an aspect of the self-alienation and social alienation of creativity from individuals and the relationships they build. God's utility lies in it being conceived as a personal being who loves and hates, rewards, punishes and avenges. The abstract power put forward in these new age arguments is far too impersonal and remote to fulfill this essential aspect of the concept of god. It can provide no real comfort and provoke no real fear. And so it fails as a god.

But above all, it is utterly unnecessary. Objective reality is itself nothing more than a conception. No individual ever actually experiences it. I experience only the world that I perceive. (This is almost a tautology, yet it seems like someone needs to say it over and over again). In an important sense, this means the world I experience is one I create' and with this the problem of the creator disappears. But I experience my world as one of interactions and relationships, many of them with others who seem to be creating their worlds in ways that interweave with mine and affect it. To say that this creates an objective reality is to make a huge — and absurd — metaphysical leap. I instead find it useful to think of this in terms of an interindividual actuality. That is to say, an interweaving of individual worlds that in coming together and separating act upon each other. For this, there is no need of a god. ama creator of worlds and universes alongside other such creators. For myself, in my worlds, I am the supreme being. And therefore I laugh at all gods.

- *The Egoist Encyclopedia*

# The Failure Of Christianity

Emma Goldman

The counterfeiters and poisoners of ideas, in their attempt to obscure the line between truth and falsehood, find a valuable ally in the conservatism of language.

Conceptions and words that have long ago lost their original meaning continue through centuries to dominate mankind. Especially is this true if these conceptions have become a common-place, if they have been instilled in our beings from our infancy as great and irrefutable verities. The average mind is easily content with inherited and acquired things, or with the dicta of parents and teachers, because it is much easier to imitate than to create.

Our age has given birth to two intellectual giants, who have undertaken to transvalue the dead social and moral values of the past, especially those contained in Christianity. Friedrich Nietzsche and Max Stirner have hurled blow upon blow against the portals of Christianity, because they saw in it a pernicious slave morality, the denial of life, the destroyer of all the elements that make for strength and character. True, Nietzsche has opposed the slave-morality idea inherent in Christianity in behalf of a master morality for the privileged few. But I venture to suggest that his master idea had nothing to do with the vulgarity of station, caste, or wealth. Rather did it mean the masterful in human possibilities, the masterful in man that would help him to overcome old traditions and worn-out values, so that he may learn to become the creator of new and beautiful things.

Both Nietzsche and Stirner saw in Christianity the leveler of the human race, the breaker of man's will to dare and to do. They saw in every movement built on Christian morality and ethics attempts not at the emancipation from slavery, but for the perpetuation thereof. Hence they opposed these movements with might and main.

Whether I do or do not entirely agree with these iconoclasts, I believe, with them, that Christianity is most admirably adapted to

of the very people for whom Christ is supposed to have died. And when we are assured that "Blessed are they that hunger and thirst for righteousness, for they shall be filled," are we told the how? How? Christ never takes the trouble to explain that. Righteousness does not come from the stars, nor because Christ willed it so. Righteousness grows out of liberty, of social and economic opportunity and equality. But how can the meek, the poor in spirit, ever establish such a state of affairs?

"Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

The reward in heaven is the perpetual bait, a bait that has caught man in an iron net, a strait-jacket which does not let him expand or grow. All pioneers of truth have been, and still are, reviled; they have been, and still are, persecuted. But did they ask humanity to pay the price? Did they seek to bribe mankind to accept their ideas? They knew too well that he who accepts a truth because of the bribe, will soon barter it away to a higher bidder.

Good and bad, punishment and reward, sin and penance, heaven and hell, as the moving spirit of the Christ-gospel have been the stumbling-block in the world's work. It contains everything in the way of orders and commands, but entirely lacks the very things we need most.

The worker who knows the cause of his misery, who understands the make-up of our iniquitous social and industrial system can do more for himself and his kind than Christ and the followers of Christ have ever done for humanity; certainly more than meek patience, ignorance, and submission have done.

How much more ennobling, how much more beneficial is the extreme individualism of Stirner and Nietzsche than the sick-room atmosphere of the Christian faith. If they repudiate altruism as an evil, it is because of the example contained in Christianity, which set a premium on parasitism and inertia, gave birth to all manner of social disorders that are to be cured with the preachment of love and sympathy.



Heaven must be an awfully dull place if the poor in spirit live there. How can anything creative, anything vital, useful and beautiful come from the poor in spirit? The idea conveyed in the Sermon on the Mount is the greatest indictment against the teachings of Christ, because it sees in the poverty of mind and body a virtue, and because it seeks to maintain this virtue by reward and punishment. Every intelligent being realizes that our worst curse is the poverty of the spirit; that it is productive of all evil and misery, of all the injustice and crimes in the world. Everyone knows that nothing good ever came or can come of the poor in spirit; surely never liberty, justice, or equality.

“Blessed are the meek, for they shall inherit the earth.”

What a preposterous notion! What incentive to slavery, inactivity, and parasitism! Besides, it is not true that the meek can inherit anything. Just because humanity has been meek, the earth has been stolen from it.

Meekness has been the whip, which capitalism and governments have used to force man into dependency, into his slave position. The most faithful servants of the State, of wealth, of special privilege, could not preach a more convenient gospel than did Christ, the “redeemer” of the people.

“Blessed are they that hunger and thirst for righteousness, for they shall be filled.”

But did not Christ exclude the possibility of righteousness when he said, “The poor ye have always with you”? But, then, Christ was great on dicta, no matter if they were utterly opposed to each other. This is nowhere demonstrated so strikingly as in his command, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

The interpreters claim that Christ had to make these concessions to the powers of his time. If that be true, this single compromise was sufficient to prove, down to this very day, a most ruthless weapon in the hands of the oppressor, a fearful lash and relentless tax-gatherer, to the impoverishment, the enslavement, and degradation

the training of slaves, to the perpetuation of a slave society; in short, to the very conditions confronting us to-day. Indeed, never could society have degenerated to its present appalling stage, if not for the assistance of Christianity. The rulers of the earth have realized long ago what potent poison inheres in the Christian religion. That is the reason they foster it; that is why they leave nothing undone to instill it into the blood of the people. They know only too well that the subtleness of the Christian teachings is a more powerful protection against rebellion and discontent than the club or the gun.

No doubt I will be told that, though religion is a poison and institutionalized Christianity the greatest enemy of progress and freedom, there is some good in Christianity “itself.” What about the teachings of Christ and — early Christianity, I may be asked; do they not stand for the spirit of humanity, for right and justice?

It is precisely this oft-repeated contention that induced me to choose this subject, to enable me to demonstrate that the abuses of Christianity, like the abuses of government, are conditioned in the thing itself, and are not to be charged to the representatives of the creed. Christ and his teachings are the embodiment of submission, of inertia, of the denial of life; hence responsible for the things done in their name.

I am not interested in the theological Christ. Brilliant minds like Bauer, Strauss, Renan, Thomas Paine, and others refuted that myth long ago. I am even ready to admit that the theological Christ is not half so dangerous as the ethical and social Christ. In proportion as science takes the place of blind faith, theology loses its hold. But the ethical and poetical Christ-myth has so thoroughly saturated our lives that even some of the most advanced minds find it difficult to emancipate themselves from its yoke. They have rid themselves of the letter, but have retained the spirit; yet it is the spirit which is back of all the crimes and horrors committed by orthodox Christianity. The Fathers of the Church can well afford to preach the gospel of Christ. It contains nothing dangerous to the regime of authority and wealth; it stands for self-denial and self-abnegation, for penance and regret, and is absolutely inert in the face of every [in]dignity, every outrage imposed upon mankind.

Here I must revert to the counterfeiters of ideas and words. So

many otherwise earnest haters of slavery and injustice confuse, in a most distressing manner, the teachings of Christ with the great struggles for social and economic emancipation. The two are irrevocably and forever opposed to each other. The one necessitates courage, daring, defiance, and strength. The other preaches the gospel of non-resistance, of slavish acquiescence in the will of others; it is the complete disregard of character and self-reliance, and therefore destructive of liberty and well-being.

Whoever sincerely aims at a radical change in society, whoever strives to free humanity from the scourge of dependence and misery, must turn his back on Christianity, on the old as well as the present form of the same.

Everywhere and always, since its very inception, Christianity has turned the earth into a vale of tears; always it has made of life a weak, diseased thing, always it has instilled fear in man, turning him into a dual being, whose life energies are spent in *the struggle* between body and soul. In decrying the body as something evil, the flesh as the tempter to everything that is sinful, man has mutilated his being in the vain attempt to keep his soul pure, while his body rotted away from the injuries and tortures inflicted upon it.

The Christian religion and morality extols the glory of the Hereafter, and therefore remains indifferent to the horrors of the earth. Indeed, the idea of self-denial and of all that makes for pain and sorrow is its test of human worth, its passport to the entry into heaven.

The poor are to own heaven, and the rich will go to hell. That may account for the desperate efforts of the rich to make hay while the sun shines, to get as much out of the earth as they can: to wallow in wealth and superfluity, to tighten their iron hold on the blessed slaves, to rob them of their birthright, to degrade and outrage them every minute of the day. Who can blame the rich if they revenge themselves on the poor, for now is their time, and the merciful Christian God alone knows how ably and completely the rich are doing it.

And the poor? They cling to the promise of the Christian heaven, as the home for old age, the sanitarium for crippled bodies and weak

minds. They endure and submit, they suffer and wait, until every bit of self-respect has been knocked out of them, until their bodies become emaciated and withered, and their spirit broken from the wait, the weary endless wait for the Christian heaven.

Christ made his appearance as the leader of the people, the redeemer of the Jews from Roman dominion; but the moment he began his work, he proved that he had no interest in the earth, in the pressing immediate needs of the poor and the disinherited of his time. What he preached was a sentimental mysticism, obscure and confused ideas lacking originality and vigor.

When the Jews, according to the gospels, withdrew from Jesus, when they turned him over to the cross, they may have been bitterly disappointed in him who promised them so much and gave them so little. He promised joy and bliss in another world, while the people were starving, suffering, and enduring before his very eyes.

It may also be that the sympathy of the Romans, especially of Pilate, was given Christ because they regarded him as perfectly harmless to their power and sway. The philosopher Pilate may have considered Christ's "eternal truths" as pretty anaemic and lifeless, compared with the array of strength and force they attempted to combat. The Romans, strong and unflinching as they were, must have laughed in their sleeves over the man who talked repentance and patience, instead of calling to arms against the despoilers and oppressors of his people.

The public career of Christ begins with the edict, "Repent, for the Kingdom of Heaven is at hand."

Why repent, why regret, in the face of something that was supposed to bring deliverance? Had not the people suffered and endured enough; had they not earned their right to deliverance by their suffering? Take the Sermon on the Mount, for instance. What is it but a eulogy on submission to fate, to the inevitability of things?

"Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."