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Frontiersman

Facing the truth, however great the cost.

December 2009

Let No Man Put Asunder

Sam Aurelius Milam III

Then God said: "Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."

—Gen. 1:26

New American Bible

The creation legend presented in the *Holy Bible* isn't much different from a lot of other creation legends. It isn't necessarily the most authentic nor even the most entertaining of such legends. However, the *Holy Bible* is the document to which the Christians point as the source of their authority for imposing upon the rest of us their ugly doctrine of sin and punishment. So, I take particular notice of any scripture in the *Holy Bible* that I believe might be useful to me in the defense of liberty. When I quote such a scripture, it isn't necessarily an endorsement either of the scripture or of the source. I'm just using the Christians' own arsenal against them. They might discount my own writing as the ravings of an infidel. They can't discount the teachings of their own *Holy Bible*.

According to *The First Book of Moses*, commonly called *Genesis*, there was a statement of intentions during the preparations for the creation of man. As quoted in *Genesis*, the statement used the plural pronoun *us*. There are several possibilities. One is that the whole thing is a bunch of hoey. However, if the *Holy Bible* is authoritative, as the Christians insist, then the use of the plural pronoun necessarily means something. It means that the quoted statement is from a conversation and not from a monologue. Otherwise, we're dealing with either a God who talks to himself or maybe with a God who can't use proper grammar. Given only the information at Genesis 1:26, we can't be sure which of the possibilities is the most likely. However, further information is provided at Genesis 1:27.

God created man in his image; in the divine image he created him; male and female he created them.

—Gen. 1:27

New American Bible

That tells us several things. It tells us that the divine image is male and female. It tells us that the divine image is God's image. It tells us that mankind was created in God's image, as male and female. It's reasonable to presume that, as we are like the image, so the image is like us. We are male and female. So, then, are the Gods. There were two of them, male and female. The statement quoted at Genesis 1:26 was from a conversation, not from a monologue.

The conversation between the Gods prior to their act of creation will be familiar to any couple that has ever planned a family. The Gods discussed it and decided to have children. The consequences of their decision shouldn't be either surprising or controversial. They created a family, us, our spiritual selves. We're the offspring of the Gods, the children of the Gods. That isn't the only implication of gender among the Gods. For example, with things that produce offspring, there isn't any such thing as only one breeding pair. There's always a population. However, for the purposes of this article, it's sufficient to note the implications that are of relevance to the Christian advocates of the ugly doctrine of sin and punishment.

We are like the Gods. The Gods are like us. Our behavior is like their behavior. Their behavior is like our behavior. I expect that the similarities go further than procreation. As we engage in sexual relationships for more reasons than just procreation, so probably do the Gods. If the image is the same, then why shouldn't the pleasures and the motivations be the same? When the Christian advocates of sin and punishment declare human sexuality to be obscene, they're condemning not just people. They're condemning the Gods. Some believers might call that blasphemy. People have been burned at the stake for blasphemy. Maybe the Christians ought to be more tolerant in their judgments of the many different attitudes that people have toward their human sexuality.

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Digital Revolution, Analog Revelation

Sam Aurelius Milam III

I don't remember how long ago music CDs first became available. It must have been during the early 90s, I think. At the time, I was skeptical. I believed that the sound of an analog recording was better. Those of my friends who were technofreaks chided me as old-fashioned, a stick-in-the-mud. They told me that I was merely accustomed to the deficiencies of analog recordings. They said that after I'd listened to digital recordings for a while, and cleansed my hearing of the old analog cobwebs, then I'd realize the superiority of digital recordings.

One thing led to another and, for the next several years, I was pushed around a lot. I was forced to leave Mere Keep and move to the farm. I was forced to leave the farm and move to Arizona. I was forced to leave Arizona and move to Georgia. During all of the commotion, most of my possessions remained in boxes. For a lot of that time, I didn't even know which boxes contained my collection of audio cassettes. For most of those years, I listened almost exclusively to digital recordings. The main reason was that my various computers could play digital recordings. My need for the computers was more urgent than my need for my modest sound system, so the sound system remained packed in various boxes while I always put the computers into service as soon as I could manage to do so. Over the years, I listened to CDs, then to digital audio files in the computers, then to digital audio streams. I listened to a lot of music. I always have. From an early age, I've listened to music.

Recently, back in September I think it was, I was looking for my old life vest which, incidentally, still remains among the missing. During the search, however, I happened across one of my boxes of audio cassettes. I'd previously located my old Sony tape deck, a relic of the 80s. It was already connected to my old Sony receiver, a relic of the 70s. I'd been using the receiver but I hadn't yet used the tape deck, for lack of tapes. I put a tape into the tape deck, pressed the Play Button and, sadly, it wouldn't work. Sometime during the years of moving and storage, the drive belts had failed. I spent some time and some funds on eBay and bought some replacement drive belts. Sadly, the tape deck still wouldn't work. Something more seri-

ous, something beyond my limited ability to repair it, had failed. My previous efforts to get old things repaired suggested to me that people who repair old electronic equipment exist only in my dreams. So, my beloved old Sony tape deck took a trip to Hall County Recycling, bound for that big recording studio in the sky.

I went to Wal-Mart and asked the kid in the electronics department for an audio cassette player. He pointed to the only remaining videocassette player in his vast collection of DVD and Blu-Ray players. "No," I said, "an AUDIO cassette player." Starting to look puzzled, he pointed to his collection of iPods and other such technocrap. I shook my head. He seemed utterly baffled. He didn't have the remotest clue about audio cassette players.

I spent some time and some funds on eBay and, on Monday, October 26, 2009, my lovely new tape deck arrived. It's a JVC TD-W209 Double Cassette Deck. What a deal! I got it for a mere \$22, plus shipping. I connected it to my receiver, grabbed a couple of tapes from the box, inserted them into the drives, and pressed a Play button. Nothing happened. In my excitement, I'd forgotten to plug in the power cord. With that corrected, I began to test things. By chance, I'd grabbed recordings of Vivaldi and Mozart. Those are good recordings for a test. I hadn't intended to actually listen to the music but only to test the machine. However, as I wandered around the room engaged in other tasks, I gradually began to notice how good the music sounded. I stopped and listened. I thought that it must be a much better tape deck than I'd expected it to be. It sounds really full and rich, I thought in surprise. Then, suddenly, the truth hit me. My ears had noticed it right away but it had taken my conscious mind a little longer to figure it out. For the first time in about 15 years, I was listening to an analog recording. That was it! After all of those years of listening to nothing but digital recordings, I was finally accustomed to them. The technofreaks had been wrong. Digital recordings are not better.

Music is good, however it's recorded, but I believe that people have been unduly submissive to forced obsolescence. We should listen to what we like, not to what the advertisers want us to buy. I recommend analog recordings. After all, in spite of the technofreaks, sound remains inherently an analog phenomenon. 🐦

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Letter to the Editor

To: editor@frontiersman.my3website.net

I love reading letters to the *Frontiersman*, and your responses to them. By the way, I realize that I said something unclearly in my letter [[November 2009, page 2](#) – editor]. When I said that “libertarian” ideas had only been around since the 1600’s, I was thinking of the ideas on which the Libertarian party is based, which draw heavily (but indirectly) from the “Enlightenment” philosophers such as Descarte, Hobbes, Hume, Lock, etc. However, you are absolutely right that “libertarian” ideas (in the sense of a free or anarchist society) have been around forever! Ancient Greeks, ancient Chinese, medieval Englishman -- they all had the basic concept, although not the same name.... Also, I’m becoming somewhat more inclined to think that most people are inherently unwilling to be free, but I’m not sure that I would choose “stupidity” as the exact reason. It seems to me that some people are tend to be rather aggressive, and that even more people tend to be submissive. This may be something that can be affected by upbringing and environment -- I don’t know. If it’s a matter of emotional inclination, well, that obviously involves intelligence to some extent, but what do you think about the whole thing?

—Sir Donald the Elusive

I never could believe that Providence had sent a few men into the world, ready booted and spurred to ride, and millions ready saddled and bridled to be ridden.

—Richard Rumbold, 1685

Of course, he might have been wrong. —editor

Stray Thoughts

Sam Aurelius Milam III

Nazithink — In 1933, the Reichstag building was burned. Hitler’s people blamed it on the Communists. Hitler declared that anybody who wasn’t for him was against him. The Enabling Act of 1933 was passed, increasing the power of the government. We all know what happened after that. In 2001, the World Trade Center was destroyed. Bush’s people blamed it on the Muslims. Bush declared that anybody who wasn’t for him was against him. The Patriot Act was passed, increasing the power of the government. You don’t need a crystal ball to figure out what the future holds. If we sit and let it happen, is that stupidity? 🦅

Florist Friars

Original Source Unknown. Forwarded by Don G.

There was once a monastery where the friars wanted a new bell for the bell tower. To raise the money for the bell, the friars decided to start a flower shop.

Word got out that some friars were opening a flower shop and everyone wanted the friars’ flowers! So they got a lot of business and a lot of money! Sadly, the other florists in that area weren’t very happy because they were losing business. They sent a warning to the friars that if they didn’t stop selling flowers then they’d send someone over to rough ’em up!

The friars ignored the warning. Soon, however, the angry florists got together and hired a thug named Hugh. He was big and strong! Hugh went to the friars’ flower shop and beat up the friars and tore up their shop!

Moral:

Hugh, and only Hugh, can prevent florist friars! ∞

The Obstacles in Our Paths

Original Source Unknown. Forwarded by BLA, of Schertz, Texas.

In ancient times, a king had a boulder placed on a roadway. Then he hid and watched to see if anyone would remove it. Some of the king’s wealthiest merchants and courtiers came by and simply walked around it. Many loudly blamed the king for not keeping the roads clear, but none of them did anything about getting the boulder out of the way.

Then a peasant came along carrying a load of vegetables. On approaching the boulder, the peasant laid down his burden and tried to move the stone to the side of the road. After much pushing and straining, he finally succeeded.

As the peasant picked up his load of vegetables, he noticed a purse lying in the road where the boulder had been. The purse contained many gold coins and a note from the king indicating that the gold was for the person who removed the boulder from the roadway. The peasant learned what many others never understand. Every obstacle presents an opportunity. ∞

Kids Are Quick

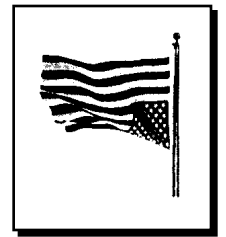
Original Source Unknown. Forwarded by Sir Donald the Elusive.

Teacher: Glen, why do you always get so dirty?

Glen: I’m a lot closer to the ground than you are. ∞

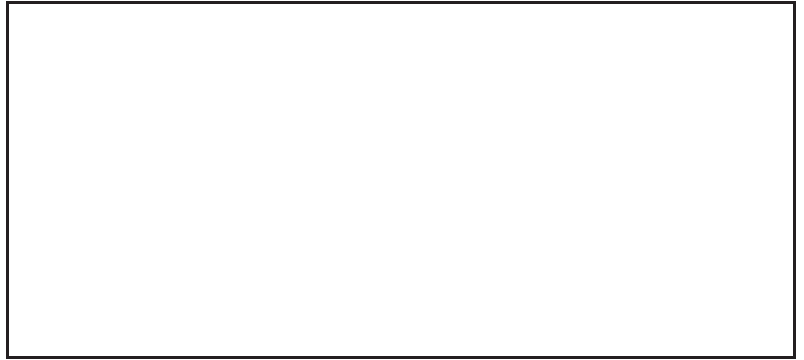
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Nation in Distress

If you think health care is expensive now,
wait until you see what it costs when it's
free!
—P. J. O'Rourke



Acknowledgments

My thanks to the following: SantaClara Bob;
Lady Jan the Voluptuous; my mother; Dewey
and Betty; Lady Nancy the Enchanting; Eric,
of Soledad, California; and FL, of Delano, Cali-
fornia. —editor

Court Quotes

From *Humor in the Court* and *More Humor in the Court*,
by Mary Louise Gilman, editor of the *National Shorthand Re-
porter*. Forwarded by Don G.

Q: And where was the location of the accident?

A: Approximately milepost 499.

Q: And where is milepost 499?

A: Probably between milepost 498 and 500. ∞

Funny One-Liner

Original Source Unknown. Forwarded by Don G.

A used car isn't always what it's jacked up to
be. ∞

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Funny Signs

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To expedite your visit, please back in.
- At a tire shop:
Invite us to your next blowout.
- On an electrician's truck:
Let us remove your shorts.
- On a plumber's truck:
We repair what your husband fixed.
- In a nonsmoking area:
If we see smoke, then we'll assume that
you're on fire and take the appropriate ac-
tion.
- At a towing company:
We don't charge an arm and a leg. We just
want tows. ∞

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—Sam Aurelius Milam III, editor

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