

REFLECTED RAYS.

Bright Things said by
Others.

The ignorant call him a heretic whom they cannot refute.—[Campanella.]

If to be ignorant were as safe as to be wise, no one would become wise. And all measures which tend to put ignorance on a par with wisdom inevitably check the growth of wisdom.—[Spencer.]

"Jesus-poison" is the name the best Chinamen give to the opium brought to their country by Christian merchants, and forced into its markets by Christian governments. That single phrase is a counterpoise to all the boasts of the missionary societies.—[Freethinker.]

With the Christians of America praying for the victory of the United States and the Christians in Spain praying for the destruction of America, the almighty must have a perplexing time of it—that is, if he owns the people of these belligerent nations as his children at all.—[Flaming Sword.]

Even if nothidg worse that wasted mental effort could be laid to the charge of theology, that alone ought to be sufficient to banish it from the earth as one of the worst enemies of mankind. What a vast amount of labor and learning has been expended as uselessly as emptying shallow puddles into seives.—[L. M. Child.]

Thirteen dollars a month for shooting and \$125 per month for praying, is the way Uncle Sam rewards his patriots. That is to say, a private soldier's pay is \$13, while that of a chaplain is \$125. What do you think of it? What do we think of it, did you say? It would not look well in print, so we will not say.—[Living Issues.]

Mr. Edward Reeves, who has just issued a notable book on the South Sea Islands, has no very high opinion of the missionaries. Take the following passage: "The truth is that nine-tenths of the foreign missions are not got up for the benefit of the heathen abroad, but for the good of the sect at home. . . . When one sect intrudes upon the field of another, the improvement of the native character comes to a standstill. . . . the temptation to run down each other's faith, works and power to the native is usually too strong for the priestly mind to resist. Tabiti, Samoa and New Zealand testify to this melancholly truth. Birds of a feather may flock together, but when they do they usually fight over the carcass. . . . If you want real mischief done, place your cause in the hands of a few 'earnest' and 'well-meaning' men." All the churches, Mr. Reeves says, hate each other bitterly, and "are

ready to use unscrupulously all the temporal and spiritual powers they can get hold of to damage and circumvent their competitors for island souls." They all grasp unceasingly at "ecclesiastical, temporal and political power," and "power with them means persecution".—[Freethinker.]

Jesus teaches that the poor, the hungry, the wretched shall be blessed. But blessing comes only when they cease to be poor, hungry and wretched. Contentment under poverty, hunger and misery is high treason, not to yourself alone, but to your fellows. Slavery spreads quickly wherever humanity is stagnant and content with wrong.—[Charles Bradlaugh.]

It is not God who hath made man, but man who hath made God after his own image; he hath given him his own mind, clothed him with his own propensities, ascribed to him his own judgments. And when in this medley he finds the contradiction of his own principles, affecting hypocritical humility, he imputes weakness to his reason, and names the absurdities of his own mind the mysteries of God.—[Volney.]

A pious Christian prayed for a blessing from heaven's infinite bounty, as he had been taught to do, but no blessing came. He wondered why his prayer was not answered. He related his disappointment to his priest, who after a series of inquiries learned that the trousers he wore when he knelt to ask his favor of heaven had been made by a Jew. The priest informed him that that was the reason his prayer had remained unanswered.—[Investigator.]

Safe Until Needed.

Here is a queer story from the wilds of Oklahoma about a Methodist preacher. While returning home one evening he had the misfortune to fall into an abandoned well. For some time his cries for assistance brought no response, but at length Alkali Ike chanced to pass by on his homeward way after an evening of pleasure at the Blue Ruin fortune parlors.

"Help! help!" cried the clergyman in a hollow voice.

"Who's that?" demanded Ike in return.

"It is I, Rea. Jenks."

"That so? Well, whur are you, anyhow, an' what's the trouble?"

"I am down in Bill Gaw's old well, and—"

"Any danger of drownin'?"

"No; the well is almost dry, but I—"

"Huh!" broke in Ike, who entertained a grudge against the minister. "Stay thar, then! We don't particularly need you till next Sunday."—[Cincinnati Commercial Tribune.]

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