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WOMEN DEGRADED BY THE BIBLE.

We have had female acrobats, female bicyclists and female ball players. That we now have a female atheist is what might have long ago demonstrated the success of his lectures that atheism may be made a profitable profession, and if people will flock to hear a man blaspheme his Maker they will flock with greater alacrity to hear a woman perform a similar feat. A female atheist, being more unusual than a male atheist, can hardly fail to be more attractive, and her blasphemies will have a piquancy peculiarly their own.

Women ought to be profoundly grateful to the female lecturer who, on Sunday last, denounced the Bible and the Christian religion as the enemies of woman. There has always been an impression that Christianity had elevated woman, but a few intelligent atheists have never failed to recognize the folly of this impression. The female lecturer fearlessly charged the Bible was insulting, enslaving and degrading woman. This charge is so true and forcibly expressed that it ought to win for the lecturer the enthusiastic gratitude of her sex.

The religion of the Bible teaches that woman has a soul. The lecturer evidently regards this as an atrocious calumny, and there can be no doubt that the belief that woman has a soul has done much to degrade her. It has made it seem necessary to her to secure the safety of her alleged soul by embracing the Christian religion, and that religion its votaries to obey the laws of morality. No unprejudiced person, therefore, will deny that religion enslaves woman. Nothing could be more conclusive than this argument.

The Bible has also degraded woman by teaching the revolting dogma that we should treat others as we desire to be treated. This dogma is perhaps unobjectionable when it governs the treatment of women by men, but it degrades women by curtailing their liberties. It requires a wife to treat her husband kindly, no matter what her natural impulses may be, and it forbids a woman to be selfish and unfeeling in her conduct towards others. Just so far as woman obeys these unjust demands she becomes a slave, and is consequently degraded. She can only become free by renouncing Christianity and treating its requirements with contempt.

Christianity, with its insulting assumption that a woman has a soul, and its tyrannical demand that she shall be unselfish and obedient to the laws of morality, is, as the lecturer showed on Sunday last, utterly beneath the notice of any true woman. If a woman is weak enough to want a religion, let her embrace Mohammedanism, which does not insult her by theories as to her pretended soul, and threatens her with no worse punishment than the whip or the bowstring of her husband. There, too, is Mormonism, which does not compel a wife to live in solitude with her husband, but gives her the company of other wives, and so elevates her mind and morals. It is astonishing that the world should so long have accepted the claim that Christianity elevates woman, and lovers of truth can not be too grateful to the noble female atheist who has exposed the falsity of the claim, exercised for herself her natural right to shriek "There ain't no God, and I wouldn't believe in Him if there was! Now there!"—N. Y. Times.

Coon-Catching Oysters.

"To show you that oysters have sense, I will tell you what I have seen a hundred times. I have stood behind a tree on Cat Island, in the Mississippi Sound, many a moonlight night, and watched the oysters when the tide was either up or entirely on land of water. The island is full of racoons, which skirmish around all night looking for soft-shell crabs, fish and oysters. The oyster opens his shell to air himself, or maybe to catch unwary mosquitoes, or sandflies, when the coon, who is on the lookout, sneaks up behind until he is near enough, and thrusts his paw into the shell. Very often the oyster is extracted, so quick is the coon's movement, but sometimes the coon gets the worst of it. If the oyster is any ways fly, and manages to hear the coon creeping up, he waits until the paw is thrust in, and then clamps down upon it. You know what a grip an oyster has. The coon of course, is fast caught in a steel-trap, you might say. But if it is a single oyster and not strongly imbedded in the bottom, the coon pulls it out and hops off to a tree, where he pounds the oyster until the shell is broken, and leisurely feasts upon it. His paw is sore, but he has been successful, and he is satisfied. If, however, the oyster happens to be one of the cluster fast in the bottom, the coon would be in a bad fix. I have seen at least fifty sick old coons caught in that way and have to spend the night in the oyster bed. When the tide began to rise and they saw that they had to get away or drown, they would gnaw off their imprisoned paws and hobble away on three legs. When the water got high the oyster would spit the paw out. I've picked up a thousand such paws."—Chicago Times.

The Mormon Church figures up quite a formidable array of dignitaries. It now includes a president, twelve apostles, fifty-eight patriarchs, three thousand eight hundred and eighty-five sentinels, three thousand one hundred and fifty-three high-priests, eleven thousand choirs, one thousand five hundred bishops, and four thousand four hundred deacons. In Arizona there is a membership of two thousand two hundred and sixty-two. In Idaho twice as many, and Mormon missionaries are at work all over Europe and the United States.

The New York Sun frankly admits: "Where is the American sailor? Don't know. If he will only wait patiently until next June we can give him a job piloting disappointed presidential candidates up Salt river."

How it Feels to be Scalped.

Marvin Holly, of Dearborn county, Ind., has a tender pink spot three inches wide on the top of his head where he was scalped in 1869. He has recently been in New York and told of his adventures. Holly was with Custer's command when the attack was made on Black Kettle's camp, in the Big Horn valley. After desperate fighting, he fell with a shattered arm. The rest of the story is in his own words: "Suddenly I heard a shot, and two squaws fell head in the snow by my side. One of our boys had discovered my situation. The papooses and squaws instantly scampered away, but the Indian was determined to run the risk of getting my scalp anyhow, and he bounced down on me with his knees on my chest, drew his knife and, the next second, although it seemed hours to me, the top of my head was in his hand, and he was gone. I imagine some one who hates you with the utmost intensity grabbing a handful of your hair while you are lying prostrate and helpless, and giving it a sudden jerk upward with force enough almost to loosen the scalp; then, while this painful tension is not relaxed, imagine the not particularly sharp blade of a knife being run quickly in a circle around your scalp with a saw-like motion. Then let your imagination grasp if it can the effect that a strong, quick jerk on the tuft of hair to release the scalp from any clinging parasites that may hold it in place would have on your nervous and physical systems, and you will have some idea how it feels to be scalped. When that Indian sawed his knife around the top of my head, I felt a sense of cold numbness pervaded my whole body. This was quickly followed by a flash of pain that started at my feet and ran like an electric shock to my brain. That was but momentary, but it was terrible. When the Indian tore my scalp from my head it seemed as if it must have been connected with cords to every part of my body. The pain that followed the cutting around the scalp had been frightful, but it was easily compared with the torture that followed the tearing of it from my head. Streaks of pain shot to every nerve. My knees were drawn up almost to my chin, and my fingers closed convulsively together in the snow, and that was all I remember. When I came to, I was in a tent. The cavalry had come up in the mean time, and the Indians were routed. Only a few escaped, but Black Kettle was among them. A comrade told me that he had shot and killed the Indian who had scalped me, but the scalp was not recovered at any rate. I, with the rest of the wounded, was sent to the nearest agency, and I lay helpless and suffering untold misery for weeks, and when I recovered I concluded that I had seen enough of Indian fighting, and asked for my discharge. The nature of my wound was such that I received my discharge at once. Gen. Custer joyfully remarked to me afterward that I made a mistake in leaving the service. 'Think,' said he, 'how surprised and disgusted some red devil of an Indian might be if you should stay with us and happen to fall into his hands when he went to raise your hair to find that some one had been there before him.'"

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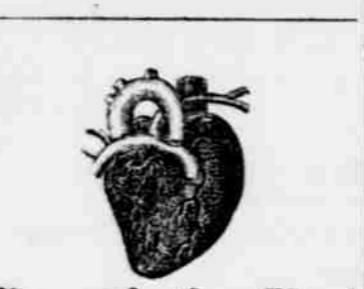
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