

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

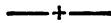
Google™ books

<https://books.google.com>





## CONTENTS.



					PAGE
Christianity	...	...	...	...	5
Deity	...	...	...	...	10
Jesus Magus	...	...	...	...	17
The Tudor Church	...	...	...	...	27
Prayer and Praise	...	...	...	...	31
Man	...	...	...	...	33
After Death	...	...	...	...	52
Hymns	...	...	...	...	58

..	..	...	...	
..	..	...	...	
...	...	...	...	
...	..	..		
..	...	..		
..	...	..	...	...
...	...	..	...	..
...	..	...	...	

# CHRISTIANITY.

---

—If the unlucky malefactor, who, in the mere brutality of ignorance, or narrowness of nature, or of culture, has wronged his neighbour, excite our anger, how much deeper should be our indignation when intellect and eloquence are abused to selfish purposes, when studious leisure, and learning, and thought turn traitors to the cause of human well-being, and the wells of a nation's moral life are poisoned.—*Ecce Homo.*

---

Q. What great reproach rests on the modern world ?

A. The continued acknowledgment of the Bible as a revelation from God.

Q. Why is this so disgraceful ?

A. Because there is no proof that it is so, but superabundant proof that it is not so.

Q. What makes the acceptance of the Christian faith without proof, and against proof, so very heinous ?

A. The fact that the Bible is to Christians the sole ground for their supposition, that most of their fellows—neighbours, relations, offspring—will be ineffably miserable for all eternity.

Q. What knowledge have we that proves that the Bible cannot come from a source of wisdom and truth ?

A. The knowledge that is covered by the words : geology, astronomy, natural history, zoology, physiology, anatomy, embryology, obstetrics, myology, osteology, psychology, botany, geography, ethnology, history, archæology, philology, meteorology, &c., &c.

Q. What does the Bible clash with besides science ?

A. With plain common sense. Every missionary report confesses that the hope of Christianizing the world (at any rate, the more intelligent races) lies in teaching the young.

Q. Why do adults in Christian countries continue to hold this childish faith ?

A. Because they are kidnapped by the Church and taught it, under horrid threats, at an age when their minds

are naïvely receptive and uncritical, and they afterwards cling through mere habit to a belief, at which they would scoff, if first heard of by them in middle life.

Because the Christian teacher keeps up the stale trick, common to all hierophants, of making faith—unquestioning faith—a very great, though cheap, merit in itself, and un-biassed investigation a very great wickedness.

Because Christians are guilty of passing through life without ever once asking themselves respecting their grim faith the simple question:—“Is it true?”

Because Christianity is in possession. The richer classes are, as a rule, timidly averse from change of any sort, and therefore patronise the professed Christian rather than the frank Infidel, so that a profession of Christianity hastens the filling of the till, and the building of the suburban villa.

Q. Do the Scriptures contain good ethics?\*

A. They do, but such doctrines

1. Are not peculiar to Christianity.
2. Form but a small part of the whole.
3. Are mixed up with much that is vile or absurd.

4. And may be retained after the Bible has been brought to its proper level.

Q. What device do the priests make use of to maintain Christianity?

A. They keep it as far as they can outside the domain of reason, and make it a matter of sensibility.

1. By pathetic stories—as that of a disinterested person, who suffered a cruel death for the general behoof.

2. By playing tricks with natural affections.

3. By working on the fears of their victims respecting the unknown.

4. By emotionalism, especially that induced by singing and music.

Q. Why does the abolition of Christianity press for settlement?

A. 1. Because Christianity is found to act as a disturber of society.†

\* Christian pleaders constantly contrast the *practices* of heathendom with the *precepts* of their faith, or rather with a few culled ones, which are dragged to the fore in every debate. If an infidel argues as fallaciously, they soon point it out.

† “See how these Christians love one another,” supposed to have been once said of some cluster of the early Christians, is never uttered now except as an ironical gibe.

2. Because it is most unhealthy to the mind (and likely to lead to an increase of insanity) if, instead of being allowed to make a steady search after truth, it is constantly checked, and forced to disregard clear evidence, and to assure itself that black is white, and white black.\*

3. Because those who chiefly have the education of the rising generation under their control are personally interested in filling the minds of the young with obsolete, useless, or erroneous instruction, in order that they may keep them as far as possible from all acquaintance with science, however useful it might be to them; science being the sworn enemy of Christianity, not only on account of the adverse facts which it brings to light, but also by training the mind in habits of suspicion of unsupported assertion.

4. Because the official teachers of religion, being seen to grow more and more unscrupulous in their prevarications to meet advancing knowledge, the telling of lies by one man to another comes to be more lightly thought of by those who sit at their feet.

5. Because of the origin of many of the principal Christian doctrines.

The day is past for exoteric and esoteric meanings of words, phrases, symbols, &c. The knowledge that the Hebrew worship was a Phallic worship† gets spread beyond the priestly caste. It is therefore very desirable that Christianity should now die by the hand of science, for if left to die by that of public decency, *it will go out with a great stink.*

Q. What symbol do Christians still use which is a relic of Phallic worship?

A. The sign of the Cross, which was a religious emblem a thousand years before Christ was born.

Q. Is the name *Christ* connected with Phallic worship?

\* What value would remain in a pack of hounds which was continually being drawn off by the huntsman from a valid scent, and put upon a false one?

† What are the new translators going to do with Genesis xxiv. 2, and similar passages? According to the original Hebrew the dirty old gentleman made his servant grasp his *membrum virile* when he extracted an oath from him. The Holy Spirit caused this to be written plainly, but the more decent authors of the Authorised Version set him right on this point, and substituted for the Divine Word, "Put thy hand under my thigh."

A. Yes. The meaning is "anointed." An unctuous application to the head of any object being a very natural part of a Phallic cult, not only were symbols so distinguished, as when Jacob anointed the top of an erected pillar (from which we learn unmistakably that the "God of Jacob" was a Phallic God.—Genesis xxviii. 18) but Kings, Messiahs, &c., as representatives of Deity, were also thus treated.

Q. What other survivals of this venerable worship have we in Christianity?

A. The doctrine of the Trinity, the *tria juncta in uno*; and amongst Catholics, in the worship of the Blessed Virgin Mary, a symbolic worship of the physical "*Mother of us all.*" The male organ is also represented by the church tower, and the church at foot, by the fleurs-de-lis scattered about the walls of the church, and by the bishop blessing with two fingers and one thumb extended towards the blessees.

On *Dies Veneris*—Friga's-day—we eat fish, an animal for ages sacred to the female goddess of fecundity, on account of general anatomical resemblances, especially that of the *os tinæ* to a fish's mouth. This physical formation is also recorded in the shape of the bishop's mitre.

On the festival of the female goddess Easter (or Ishtar) we eat buns, which until quite recent (and more decent) times bore a representation of the *puenda muliebria*.

Q. What horrible discovery greets the Infidel philosopher who reads Christian literature?

A. He turns sick at finding that there is an evident desire on the part of Christians to sustain the authority of their ghastly gospel;\* that they horribly hope that the Book of Revelation is really a divine revelation—even a true forecast of what will be done with vast crowds of men, women, and children—that they desire that it may be true, that such a segregation as that foretold by Matthew xxv. 31-46, shall be really made, being, as they suppose, *in their own interest* !!!

There is even an association called the "Christian Evidence Society," which exists for the express purpose of opposing the evidence against the Christian religion! It is amazing that anyone should be barefaced enough to avow himself a member of such a company, hunting about for evidence to uphold the

---

\* The word *Gospel* they tell us means "good news." Good News !! What appalling selfishness does not this word reveal ! Good News !!



notion that most of their fellows are chaff to be burnt in unquenchable fire ! What an infamy ! to desire that the Gospel, which is, as they think, a savour of life unto life to themselves, may be true, *notwithstanding its being a savour of death unto death to others ! ! !*

Q. Is this effort made by people who are drunk or sober ?

A. To the eternal disgrace of humanity, by sober people.

Q. What *new pleasure* appears to lie at the Christian's feet, if he would but stoop to pick it up ?

A. The discovery by honest inquiry that the Bible is false, and therefore that (if on that, and that alone he grounds his faith) there is not in the programme for eternity any hellfire for those whom he meets in his daily path neither for friend, nor yet for foe ; neither for master, nor yet for servant ; neither for rich, nor yet for poor ; neither for priest, nor yet for laic ; neither for white, nor yet for black ; neither for learned, nor yet for unlearned ; neither for baptised, nor yet for unbaptised—no ! not even for an unbaptised baby.

Q. Why has the Christian no appetite for this rich repast ?

A. Because he loves himself so *very, very, very* much better than he loves his fellow-man.

## DEITY.

---

Woe unto them that call evil good, and good evil ; that put darkness for light, and light for darkness ; that put bitter for sweet, and sweet for bitter.

---

Q. How many Gods be there ?

A. It is not known to man whether or no there are any.

Q. Why then does he hold the belief in one ?

A. Because man, like other animals, is endowed with the faculty of Curiosity,\* which is restless until satisfied.

In the higher human minds this faculty exercises itself about the cause of natural phenomena, and the origin of things. In default of a satisfactory solution of some matters, man adopts the idea of a *Personal* Great-First-Cause as a Provisional Hypothesis, doing without him little by little, as his knowledge accumulates.† Also, because man is kept alive in the midst of his misery by Hope, which tells the believer in Deity that God is always on his side in every contention;‡ that he will deliver him in time of trouble,§ and will set matters square in the long run between himself and his opponents, upon whom He will inflict a vengeance,

---

\* When disease causes this passion to be degraded into a sort of nervous anxiety about "things which are too high for us," its victims are styled, "deep, earnest, yearning souls," who long to see behind the veil, as they call it, and are for ever asking for "Light, more light," though, unfortunately for themselves, they too often seek it where it is least likely to be found, namely, in those written ravings of litigious lunatics, yclept the Scriptures.

† As education advances fewer and fewer people suppose thunder to be the voice of God talking to the angels overhead. The expression "Act of God," in a Bill of Lading or Railway Bill, still covers cases in which simple ignorance or want of discernment leaves us in the dark as to the cause of a misfortune. Likewise, when the cause of a man's death is not clear, a jury often calls the event "a visitation of God."

‡ As a dog would believe of his master.

§ As a horse turns to his keeper for relief when in pain.

which the believer does not expect to have it in his power to inflict with his own hands.

Q. Is the idea of God common to the whole human race ?

A. No. Some tribes have not mind enough to require or create a Divinity.

Q. Has no Deity ever revealed himself to mankind ?

A. There is no authentic history of any such revelation.

Q. What great obstacle would there exist to its publication ?

A. The liability of man to mental illusion, so that he could never know whether a visitor from another sphere is an objective reality, or a trick played upon him by his imagination, to be removed by purgative boluses, change of diet, and mental rest.

Q. What change in man would be necessary to enable a theologian to judge *from Nature* with some slight degree of certitude, whether his Provisional Hypothesis is a valid one ?

A. His knowledge must be increased a thousandfold ; his memory and grasp of facts must be infinitely more stable ; his reasoning faculties vastly developed. All foregone conclusions must be swept clean out of his mind. Fear of consequences, or of other men's rebukes, must be utterly absent. Man so changed might, perhaps, be better able to judge whether or no there is a God than he is now.\*

Q. Of what value is the claim of the Bible to be a revelation of Divinity.

A. None whatever. It is clearly the outcome not merely of human, but of lunatic, minds.

Q. Suppose a Divinity chose to reveal himself by sacred writings, what may we predicate of such a composition ?

A. 1. It would be given to mankind at large, and not to some obscure sect only.

2. In language adapted to each man's understanding.

3. In his own mother tongue.

4. Containing no high-flown poetry, or idiotisms of obsolete languages.

---

\* A great philosopher once said that in the contemplation of nature he felt like a child gathering shells on the shore, whilst an ocean of knowledge lay before him unexplored. But ignorant fools boast such an exhaustive knowledge of nature, that they can judge from it with certainty, whether the Universe could have existed without a Personal Creator, or not.

5. It would be well authenticated, so that a gang of writers on Biblical evidence would be quite superfluous.

6. It would not be (like the Bible) a one-sided, or frivolous selection from a mass of correspondence from unknown writers, by persons who had no right or authority whatever to impose this or that upon others as "God's Word."

7. It would be a consistent whole, and contain no contradictions, absurdities, indecencies, or sickening profanities.

Q. Why do men say that there is only one God?

A. The reason now commonly given is that there is a supposed "unity of design" in the so-called creation, the idea being that Divinities must be so like men that they, if numerous, would not agree as to how things should be done.\*

Q. What is the real origin of modern Monotheism?

A. It is an inheritance from the ancient worshippers of the Sun. It is because there is *one* object in the sky of surpassing brilliancy, and unrivalled essentiality.

Q. Under what names has the Sun been worshipped?

A. Baal, Tammuz, Jahveh, Adonis, Hercules, Osiris, Apollo, St. George, and the word God is supposed by some to mean "the Brilliant."

Q. What would have resulted in this respect if our Sun had been a double star?

A. If two suns had been beheld in the sky of equal power and benignity, it would now be horribly wicked to say that there were fewer than two Gods of equal power, and wisdom, and goodness.

Q. What other collateral source has Monotheism?

A. The unity of the mechanical giver of life in mammals.

Q. If it had been bifid, as in some vertebrates, what would have resulted?

A. A corresponding theology at the present day.

Q. Is there something of this sort in the modern Trinity?

---

\* Of all the assertions made by theologians without proof, there is none more groundless than that of the *Unity* of God. We have heard plausible arguments for the existence of Deity, but we never heard one of the smallest weight in proof that there cannot possibly be more than one. How very strange it would be if man, guessing how many Gods there are, hit upon the right number. But he *will* talk as though he knew.

A. Yes. Christians divide their one God into three parts. Mariolaters add a fourth.\*

Q. How came the Christian Church, whilst professing Monotheism, to drift into the practical worship of three Gods?

A. Because Christianity took its rise in nations in which to the worship of the sun was added the worship of the Phallus—the *tria juncta in uno*.

Q. Whence do Mariolaters get their fourth Deity?

A. This is a survival of the worship of the *Queen of Heaven*, commingled with the worship of the Easter (or Ishtar)—the mystic *Mother of us all*.

Q. Whence do we learn that these phases of faith sprang up as before stated?

A. From ancient history, sculptures, paintings, and the survival of various practices and words amongst ourselves.

Q. Is the idea of God limited to the giving and maintaining life?

A. No. He is also regarded as a king—both law-maker and judge—and, as our faith came from the East, these characters are of the terrible Eastern type.

Q. Is the orthodox God of one consistent stamp?

A. No. The Christian's God has the lowest attributes which the gross anthropomorphic art of the Hebrews gave him, and the highest, which they afterwards picked up from surrounding nations, added to which Christians now accept from time to time the revisions furnished to them by Theists, and run their Deity into a new mould.

Q. Were the authors of our religion *very* anthropomorphic in their ideas?

A. Yes. Jarveh selects the cool of the day for taking a walk, as though the temperature of his body stood like ours at about 98 Fah., so that the hotter hours would be oppressive to him.

He requires to rest himself.

Eats veal and cake.

Has to "come down" to the earth to see how things are going on.

Finds his match at a wrestling "event."

\* And Ultramontanes a fifth. At present the Ultramontanes place their deities in the following order:—Father, Pope, Mary, Jesus, Holy Ghost. But the Pope is a good second, and, judging from present signs, will soon be placed first.

Is supposed, even by one of the later prophets, to be only a local authority (Jonah i. 3).

To the filibustering Moses he was a "man of war."

To whom (Numbers xxxi. 18) as well as to the prophet Nathan (2 Samuel xii. 8) he is a pandar.

To the former he displays his b—k p—ts!! (Exodus xxxiii. 23).\*

Jehovah was partial, tetchy, unreasonable, liable to sudden fits of uncontrollable rage.

Broke his promises,† encouraged robbery, depraved people's minds, backed up cheats.

Of two brothers preferred the sneak to the man of generosity.

Was grieved at reaping what he had sowed.

Though a judge had a very perverted notion of justice.

And, strange to say, had a great relish for the smell of burning fat.

Q. Is the Christian's idea of Deity superior to the above?

A. In some respects better, and in some worse.

Some Christians believe in a God who has shifted the care of the world on to the shoulders of a senile dement at Rome.

Some believe that the English clergy are such by his selection, and that he would rather that we listened to the baby-talk of the pulpit, than searched after truth!

Some think that he delights to see faith in us rather than a critical mind!

Some think he consumed vast periods of time in creating the world, but tried to pass off a story about his having made it—eh presto!—in six days.

\* Surely this must be an interpolation from the pen of that comic man, whose hand is to be traced in so many parts of the Old Testament, but who has not, I believe, been identified yet by modern critics.

† In Genesis xvii. we have an account of an agreement which Jarveh made with Abraham, namely, that his descendants should have Palestine for an *everlasting* possession, provided they kept up circumcision. ("Sharpen your flints, and the land is your own.") The Jews have not failed on their side. It was an apostate from their faith who expressed a wish that those who kept the covenant made by God with their fathers should have their member cut off (Galatians v. 12). Why are they not then in the land? It is nonsense to talk of their rejection of Christ. The acceptance of Jesus as a Messiah was not one of the terms of the contract.

Some look upon him as a policeman to keep the "common people" in order.

Some suppose him to be so dull, that if a sinner be but piously posed at the last moment, and dies with the viaticum in his mouth, his judgment of the man's life will be warped by such a shift.\*

Some suppose him to be so like mortals that he is fond of being praised.

Some suppose that he is irritated at the persistency of instincts, which have been of use to man for countless ages.†

Some suppose that the sight of blood has a soothing effect upon his mind ; in fact, that it and the hocus-pocus of the priest are necessary to keep him from flying in a rage upon his helpless and bewildered creatures !

Some believe that he makes a machine, and is afterwards very angry because it acts according to the nature He gave it !

Some suppose that "the praise of the glory of his grace" is dependent upon an eternal holocaust of his tortured victims.

And some suppose that he will grill unbaptised babes for ever and ever.‡

Such are some of the abominations which go to make up "Divine Truth."

Q. Is it better to believe in the Christian's God, or not to believe in any God at all ?

A. It is better not to believe in any God at all.

\* People even ask God to deliver them from *sudden death*, which is much as if a clerk were to ask his employer to knock at his door before entering his room, in order that he might not be caught idling his time.

† Of course the great Creator cannot be expected to know that the passions, the exercise of which by us is to bring so much punishment, are impulses the ancestral possession of which in extra force decided in the struggles of the past that the sinners *in esse* should exist rather than the offspring *in posse* of others having them in less force.

‡ "O fairest flower, no sooner blown than *blasted*,"

"soft silken primrose, fading timelessly,"

O ! had'st thou to thy christening day but lasted,  
and the priest's fees been paid most scrupulously !

But now the rubric damns thee ruthlessly

Because one silly miss the fruit did eat,

babes unbaptised have endless woes to meet.

**Q.** Is it less repulsive to a healthy mind to think of the world as having been made deliberately by an Almighty Being who fully comprehended what sort of a world it would be, or as being all the work of blind chance?

**A.** It is less repulsive to a healthy mind to regard it as all the work of blind chance.

**Q.** Is it better to pretend that we know all about a Being, of whom, if he exist, we are completely ignorant, or is it better to acknowledge our ignorance?

**A.** It is better to acknowledge our ignorance.

**Q.** Is Jahveh as purely a creation of the human imagination as Jupiter?

**A.** Yes. He is equally a cerebral secretion. Man worships the work of his own head.

**Q.** Why did the Jews drop the use of his name?

**A.** Because it so closely resembled the names of the sun-gods of their two neighbours—Syrians and Tyrians—that its untabooed employment gave rise to unpleasant suspicions among the vulgar; so that the priests took care to let its use be dropped.\*

---

\* This is the probable explanation, though one is reminded that some Hindoo tribes, in terror of savage man-destroyers, do not speak of that feline animal by its proper name, but refer to it by some round-about euphemism.



## JESUS MAGUS.

---

As ye have heard that Antichrist shall come, even so now are there many Antichrists.

---

Q. Who was Jesus Christ?

A. A dervish, who lived 1800 years ago.

Q. Of whom was he the son?

A. Of one Mary, and of some man unknown.

Q. What was his zoological status?

A. Vertebrate subkingdom, class mammalia, placental, order bimana, genus homo, species homo-sapiens, variety probably Semitic.

Q. What was his occupation?

A. He is supposed to have begun life as a carpenter, but would, in this Christian land, have been accounted "a vagabond, without visible means of subsistence."

Q. What was his general character?

A. The memoirs which we have of him, and which were compiled by unknown persons many years after his death, are so very meagre and contradictory, that what he did, and what he did not do; what he actually said, and what was fathered upon him; what he originated, and what he merely repeated, are subjects giving endless entertainment to modern critics. Taking the biographies as they stand, he was a mixture of extremes, and it is as easy, by a selection of passages, to give him a good character as a bad one.

Q. Was he a man of first-class mind?

A. No. He was, however, a genius in his way, as bastards often are.

Q. How came he to be so great a power in many countries for eighteen centuries?

A. His place in Christendom—on an average, perhaps, second only to that of his mother—was a matter of accident, and chiefly effected by his martyrdom being on an implement having the form of a religious symbol which was venerated far and wide.

Q. How did he bring himself into notice ?

A. By teaching communism to the poor.

By throwing much mud at "Society."

By curing some diseases.

By shocking the pious feelings of the orthodox.

By his ill manners and eccentric behaviour.

By uttering, and perhaps inventing, many maxims of  
much beauty.

Q. Was the bulk of his teaching sense, or nonsense.

A. Nonsense.\*

Q. What were the good points of his doctrine ?

A. He rather pooh-poohed religious rites, told people to make no parade of their charitable deeds, and of their pious practices, not to be double-faced, to be peacable and merciful, to try and mend their own bad ways rather than those of others, not to play a game of tit-for-tat, to love their neighbours as themselves, and to forgive their enemies.

Q. Did he intend these last maxims to be applied to Gentiles as well as Jews ?

A. It is doubtful whether he did, as he supported them by a reference to the laws of the red-handed Moses and other prophets, which inculcated hatred towards all foreigners.

Q. Did Jesus practise these beautiful maxims as well as proclaim them ?

A. Unhappily, not much.

Q. Was he a peacemaker ?

\* What a comical piece of nonsense is that "parable" in Mark vii. 14—23, though Jesus evidently thought it a very fine moral lesson (being eager that everybody should hear and understand it, v. 14) and there are people who think so still !

True, he only followed other ignorant people in substituting the Heart for the Brain as the great *storehouse* of human passions, but then he professed to be a divine teacher, and the stuff about the harmless passage of the food into the draught is probably his own notion, as it puzzled his disciples..... It is true that the state of the heart may affect the mind, and so will the state of the skin, &c., but it is not such a creator of character as the stomach, that internal region, in which reigns gloomy Dys, surrounded by the furies. As to the statement that what he swallows cannot defile a man, what can defile his mind more than alcohol or indigestible food, and what can defile his body more than poisons, which will quickly make him a corpse, that has to be buried as soon as possible out of sight.

A. Alas, far otherwise. He rather prided himself on splitting households up into factions. (Matthew x. 34—36.) When the men, who, according to his own words, were the legal chiefs of the people, asked him the very natural question, by whose authority he acted, he not only gives them no courteous answer, but puts to them a question, the true answer to which would bring upon them a shower of stones. (Luke xx. 1—8.) Further, his idea of reforming an abuse was to cowhide the offenders, hobnailed boots not being in use (John ii. 15), an offence for which, in this Christian land, he would have got “forty shillings, or a month.”

Q. Did he love his enemies?

A. No. He told others to love their enemies, but cried havoc on his own. When the Pharisees refused to change that old faith in a Messiah as a national deliverer, which they had learned at their mothers' knee, for his unsupported claim, he deluged them with language suitable only to Billingsgate, or the Vatican, and sent them all to Hell without winking.

Q. Was the poor man ignorant?

A. Yes. He supposed that epileptic bodies were invaded by so-called unclean spirits. He thought that Satan had bent a poor woman's spinal column. He imagined the world to be flat, and so small that all the kingdoms of the earth could be seen from the top of a mountain. He thought he saw Satan come toppling down from Heaven to earth, *à la* Vulcan. (Luke x. 18.) He supposed that birds' nests were resting places, instead of mere hatching contrivances.

Q. Did he shine as a logician?

A. That he reasoned with little force, is shown by his idea that the doctrine of a future life was provable by a mere phrase, the whole force of his argument resting on the assumption that his hearers were critically acquainted with Hebrew idioms of fifteen centuries earlier.

Q. Did he show signs of canniness?

A. Yes. Some of his replies were rather sharp, as in his answer respecting the lawfulness of paying taxes to the Imperial Government, which proved quite a shut-up. When, too, he found from his disciples' exclamations that he had made a slip, in excluding all rich men (even all who trust in riches) from the kingdom of Heaven, he showed himself an adept at a quibble. (Matthew xix. 26.) He

shone, perhaps, to greatest advantage in this respect when, knowing that he was not of the royal line, he tried to upset the Jewish tradition that the Messiah was to spring from David. That he was in one respect wideawake, he showed when he told a rich young man to sell all he had and to give to "the poor." (Ahem, Judas keeps the bag.)

Q. Is Jesus to be regarded as a sane person?

A. No. We have the testimony of those who knew him best that he was out of his mind (Mark iii. 21), an opinion confirmed by almost all he did and said.

Q. What precise evidence have we of his madness?

A. He gave his listeners directions for being improvident, which no sane person could ever have uttered.\* If an English parent were heard giving such advice to his son, when starting him in life, his conduct would be reprobated by every neighbour he had. None but a madman would have used the extravagant hyperbole which Jesus did, when he told his disciples that, if they had faith as a grain of mustard seed, they could remove mountains. Not less absurdly false was his promise that anything which two of his disciples should agree to ask, should be done for them. (Matthew xviii. 19.) (Cannot our two most reverend prelates agree to ask to have the present tide of Infidelity stopped?)

Q. What other proof of Christ's dementia is given?

A. When he sent forth his twelve apostles he gave them a general order to "raise the dead!" (Matthew x. 8.)

**Raise the dead!!! Fancy twelve men sent throughout England with such a commission! The Registrar-General and all his officers would go out of their minds. *Raise the dead!!!***

Q. Had Jesus any proper notion of justice?

A. No. He held that one man might justly suffer for another man's crimes. He thought that the infliction upon the Jews of his day, or on their children, of punishment due for the murder of Abel would be just, though Cain and all his progeny were dead long before the Jewish race began. He thought it possible that God would punish people for doing what they believed to be for his honour (or if he referred to the Roman soldiery, for not mutinying), unless he prayed Him not to do so! (Luke xxiii. 34.)

---

\* What a fine motto for a savings bank, "Take no thought for to-morrow." It seems to have escaped the recollection of the author of "*Thrift*."

Q. What are we told about Christ's passions?

A. "He was in all points tempted like as we are"!!!  
(Hebrews iv. 15.)

Q. What does this statement involve?

A. That he had all the worst passions and instincts of humanity in great excess.

Q. Why so?

A. Because each man is tempted by an excessive proclivity, thus: Jacob A., whose instinct of acquisitiveness is greatly developed, is tempted to steal; Hosea B., whose carnal bump is of prodigious size, is especially tempted to break the seventh commandment; Moses C., with the bump of pride, is tempted to behave accordingly; David D., with the desire for cruelty, will be tempted to commit bloody deeds; and so on through all the horrid category. Now the kleptomaniac A. may be a very chaste person, being never driven into irregular courses. B., slave of his lusts as he is, may be very averse from cruelty, and may have none of C.'s pride, and so on. Let us now suppose that 100 represents the average force of these passions in the human race. Poor B., unfortunately for him his affliction commonly runs at 150, and occasionally rises to 200; when, if an opportunity presents itself, his conduct may shock A., C., and D., and he be disgraced for life. Whilst A. is censuring B., he is driven by his own impulse—unfortunately, perhaps, for some widow or orphan with whose property he is entrusted. If, when his passion is heated to 200, he meets with the necessary occasion, he may find himself in the next cell to B. In short, each falls under the impulse with which he has been too heavily endowed. If, therefore, Jesus Christ was "*in all points* tempted like as we are," all the vile lusts and passions to be found in various human skulls were in his case (poor wretch) most unnaturally collected together in one person!!!

Q. Who was the first man who threw up his faith in Jesus as the Messiah?

A. Jesus himself.

Q. How is this shown?

A. From the despairing reproach addressed with his latest breath to the prophet Elijah—"Elijah, Elijah,\* why hast thou forsaken me?" (Matthew xxvii. 46.)

---

\* That Jesus said *Elijah*, and not *Eli* only, we have the evidence of those who "stood near," as opposed to that of

Q. What do we learn from this cry?

A. That till then he had expected that the immortal prophet would come and deliver him from death, failing which he is no longer *King of the Jews*, but exclaims, "Father, into thy hands I commend my spirit."

Q. What else do we learn from these last words?

A. That Jesus had no more idea of his death being a necessary sacrifice\* than his disciples had.

Q. Is this the man whom Christians worship as God?

A. The Christian worships pieces of the Evangelists' portrait. He (mentally) draws his pen through a considerable part of the sacred records, and reads into their pages a great many modern views taught him by Atheistical philosophers.

Practically, the modern Christian is an Antichrist, as he thrusts aside the son of Mary, and worships, and praises, and loves (no wonder) a creation of his own mind, which he adjusts, and readjusts, till he has such an incarnate God for his Saviour as he thinks will suit him very nicely. So that to the Infidel, acquainted with Matthew, Mark, Luke, and John, the pulpit orator appears to deal in a subtle irony when speaking of Jesus.

Q. What will be done to the Christian for this?

A. "God shall add unto him the plagues which are written in the book" (Revelation xxii. 18, 19).

those who stood "afar off." That he addressed the prophet, and not the Deity, is most likely from the fact that the local title *Jah* (short for Jarveh) is not used by him in any of his reported sayings.

\* Whence comes the idea of religious sacrifices? It is noticeable that in the early laws of the Hebrews the *first-born* was the victim. Animals, at any rate in a domesticated state, bear young before they arrive at full growth. Breeders consider such produce to have less stamina, and, therefore, to be less fit for breeding in their turn, than those from a mature parent, and many attribute the liability of stock to disease in the present day to the use of half-grown parents by impatient owners. It is probable that tribes, whose living depended on their flocks and herds, would be aware of this evil, and it might be the duty of the headman to ensure that the shortsighted keepers of sheep, &c., did not deteriorate the general stock. The chief, therefore, made a claim to "all that openeth the womb," and to enforce it added superstitious to foldyard reasons, and sacrificed the animal to the Deity (who, perhaps, was supposed to eat some of it) and to himself—with, or without, mint sauce. It must be remembered that in early times the same man was sheik and priest.

Q. Do Christians confine their manufacture of Christs to mental pictures?

A. No. Being a *bon vivant* (Matthew xi. 19), he may have had the appearance of a licensed victualler. But Christian art gives him the proportions of an Apollo Belvidere—with a Caucasian face, instead of the sallow, hook-nosed, Houndsditch countenance of his (supposed) nation.

Q. Is Jesus represented as a thaumaturgist?

A. We should think him but a poor prophet if he had worked no wonders.

Q. What is the probable origin of the stories of his miracle working?

A. He may, perhaps, as a mesmerist, or otherwise, have actually cured some of those whom he fumbled about, (Mark vi. 5), particularly those suffering from diseases which are much under the control of the mind, as there is a confessed failure in places where the people lacked faith (Matt. xiii. 58), though in such spots of course the miracles were most needed.

Q. In what way did the stories of the impossible miracles get started?

A. They are doubtless the offspring of the wags of the day, who amused themselves by stuffing up the gaping crowd. Long years after the Gospel writers, having no means of testing these idle tales, even if they wished so to do, filled out their pages with them.\*

Q. What became of Jesus Christ after his death?

A. He was resolved into the chemical elements—carbon, oxygen, hydrogen, &c.—and thus, and in no other way, is with us always, even to the end of the world.

Q. Did not his disciples believe that they saw him after his death?

A. Some did, but the minds of some others were not sufficiently insane to recognise their old master, when pointed out to them (Matthew xxviii. 17).

---

\* What sort of thing was considered evidence in Palestine eighteen centuries ago we learn from John iv. 39. A woman, who did not know Jesus by sight, and who, therefore, presumed he did not know her, having been quizzed by him about her living with a man who was not her husband, after burying five others, runs back to the city, and stretches this into: "He told me all that ever I did." This one self-evident lie from the mouth of one disreputable woman is, however, sufficient proof to many of her hearers that a poor young man, whom they had never heard of before, was the long-looked-for Messiah!

Q. Have any other than his disciples seen him ?

A. Paul, Mrs. Girling, and others profess to have done so.

Q. If such a man as "Our Saviour" were to come among us now, teaching and behaving in the same style, what treatment would he meet with ?

A. How the bishops would set up their backs at him! "Don't fling him into the horsepond," they would say frothing at the mouth with rage. The doctors would regard him with jealousy as an unlicensed practitioner. The lawyers would foresee that, if his teaching were to prevail, there would be no more law; there would be no need for those new Law Courts, which will be built in defiance of Christ and his precepts.\* If he were to cry aloud in Lombard Street he would be shoved off the pavement; whilst the farmers would soon hustle him out of any Corn Exchange in which he was found speaking up for the labourer. And, notwithstanding his "sociability," he would scarcely be welcomed by the herd of many swine feeding in the Guildhall. If he stood up in the House of Commons to make a few remarks on rich and poor, and were to apply the epithets "fox" and "viper" to some of our present objects of worship—after the dinner hour!—he would not get that patient hearing which he had from sober-minded Scribes and Pharisees.

The *Romance* would all disappear if we saw such a man, belonging to the class which richer people call "cads," conforming to the modern dress and manners of mechanics; if instead of wearing a coat without seam he were dressed in fustian, with a chimney-pot hat instead of an aureola; if instead of turning water into wine at a plebeian symposium he changed it into the gin-and-beer of his class, telling the servants to "fill the wessels with water," and "draw hout now, and bear to the gov'nor of the feast;" if instead of making a progress on an unbroken foal, he entered the city in a four-wheeler which had not before been in use; if instead of dying at the hands of a nation so cruel as to put its criminals to death by a slow process, and that upon an instrument whose design had so long been a religious symbol, he were to meet his end by the humane rope, thus furnishing his votaries with but a poor device, or emblem, to be exhibited at the altar, or worn as an ornament.

Such a Saviour, quite parallel to him of 1800 years ago, would

---

\* Is it true that these buildings are to have over their entrances the following texts: "They had all things in common." "Go to now, ye rich men, weep and howl." "Woe to them that lay house to house, and field to field."



not do for *Society*, though he might go down with the *Peculiar People*.

Q. How far do Christians obey Christ's precepts ?

A. Just as far as it is profitable, respectable, and convenient to do so.

#### CHRIST'S COMMANDS.

Whosoever shall smite thee on the right cheek, turn to him the other also.

If any man will sue thee at the law, and take away thy coat, let him have thy ulster also.

Whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh of thee, and from him that would borrow of thee turn not thou away.

Take heed that ye do not your alms before men.

Lay not up for yourselves treasures upon earth.

#### CHRIST-IANITY'S COMMANDS.

Whosoever shall smite thee on the right cheek, have him brought before the magistrate and fined ; or, if any man smite thee on one cheek, turn and smite him on the other.

(*Nemo me impune lacessit* is the motto of Christian Scotland !)

If any man will sue thee at the law, and take away thy coat, endeavour to upset the judgment by an appeal to a higher court.

Whosoever shall compel thee to go a mile, sue him for damages for loss of your time.

Give to him that asketh of thee, if you are sure of getting your money again, with good interest ; and from him that would borrow of thee, turn not thou away, if the security be as good, and the usury as large, as you can expect to get elsewhere.

Take heed that your name is not omitted from the advertised list of subscriptions.

Be provident : take thought for to-morrow. Lay by all

Take no thought for the morrow.

Behold the fowls of the air; your heavenly father feedeth them: are ye not much better than they?

you can for a rainy day. Put it in a savings' bank, so as to be clear of the union and charity, and not to be dependent on your heavenly father. Rise early, late take rest, eat the bread of carefulness, so that you may make a large fortune, and secure the blessing attached to laying house to house, and field to field.

Q. If King David had not seen a nude woman washing herself, where would the Christian Church have been?

A. Nowhere.

This is, of course, true whether Christ was of the Royal line or not. When we consider how events hang one upon another, it is clear that the deeds of a much less important person than the Royal philanderer would change the whole *personnel* of Judæa forty generations later. If the Seventh Commandment had always been obeyed, none of the people who call themselves the Christian Church would ever have been. The products of the valid contact of the contents of other cells would have lived and died all over the world, so that the very existence of those who boast that they were "elect before the foundation of the world," is entirely dependent upon the rapes and adulteries of previous generations.\*

---

\* In this light what a casual production is each individual! Historians speculate on what might have been, if the great Duke of Normandy had never seen Arletta's ankles. But it cannot be doubted that the most trifling events act as a jog to the whole kaleidoscope of the future. The slightest accident affecting the disposal of the time, not of a powerful prince, but of the meanest Saxon swineherd, would have given the boar a different family to those who were born to him; they in their turn directly or indirectly jostling other members of the community into different associations to those which did take place, resulting in the birth of other individuals than those which have been. What innumerable potential phases of history thus hang on occurrences apparently trivial!!! We (we, indeed!) might have seen the earth covered by a network of railways by this time, or still deeply sunk in Christian barbarism.

## THE TUDOR CHURCH.

---

"It is you that say 'it, not I. You do the deeds, and your ungodly deeds find me the words."—*Milton, from Sophocles.*

---

Q. Is the Church of England a moral or an immoral institution?

A. An immoral one.

Q. How many religious sects are there in it?

A. There are three principal religious sects—the Evangelical, the Ritualistic, and the Rationalistic.

Q. What is the distinctive teaching of the Evangelical sect?

A. That the blood of Jesus Christ cleanses from all sin; that no Church offices are *necessary* to salvation, but that any man may by faith in the Cross alone obtain salvation, and reach the happy top, as surely as Peter, or Paul, Simeon, or Wilberforce (père).

Q. What is the creed of the Ritualistic sect?

A. These save people by sacraments, sacrifices, and priestism of every sort. They save by the Church—*mother Church*, priests who save by the Cross being *Anathema Maranatha* to them.

Q. What distinguishes the Rationalists?

A. A whittling down of Christianity to Deism, and a rejection of the supernatural doctrines of the other sects; whilst they continue to pat Christ on the back, and to dub him "Our Saviour."

Q. Is there any other sect in the Church?

A. There is a large residuum, who are incapable of holding, or too worldly wise to hold, any distinct doctrines at all.

Q. Do the priests of all these sects profess to be Christians?

A. Yes; but a large number of them are Infidels, or Atheists, who enter "one of the priest's offices, that they may get a bit of bread;" or who are of those who ingeniously

accept the faith in unsuspecting youth, and in mature age regard it as a matter to be secretly chuckled over.

Q. Do these sects associate for the propagation of Christianity?

A. No. A Low Church congregation would not believe their own eyes if they saw a Broad Churchman in their pulpit, nor a Ritualist congregation if they saw theirs occupied by a Low.

The priests of these Christian sects hate one another so, that if they were shot together into an island by themselves, they would soon leave no more evidence of their past existence than was left by the Kilkenny Cats.

Q. How are these discordant elements held together in one "Church"?

A. They are bound together by a chain of bright shining gold. This links together those who think the Son of Mary was the very and eternal God, who creates worlds by word of mouth, and knew, when in swaddling clothes, the movements of every atom in the remotest star; and those who believe him to have been nothing more than a mass of nucleated protoplasm.

Q. What is the cant euphemism for disguising the fact that a body of men, paid to teach one faith, teach a variety of others?

A. They are said to be of different *Schools of Thought*.

Q. Have the members of this Church a sufficient sense of honour to be ashamed of these discords?

A. No. They are shameless enough to boast of the "liberty enjoyed by the Church."

Q. Why is this boast disgraceful?

A. Because the clergy all swear to teach the same doctrines as fixed by certain services and articles; that is to say, the Rationalist makes an outward profession of belief in predestination and election, salvation by faith, and supernatural occurrences.

The Ritualist condemns, on his admission to a cure, purgatory, pardons, worshippings, and adorations, and other Romish notions, which he intends to introduce by trickery into the Church.

The Evangelist verbally accepts, for filthy lucre and social consideration, the Papistical services which he rates at in the pulpit.

Q. Is the book which these people swear to a homogeneous and consistent whole?

A. No. It is Edward VI.'s "Old Mass Book done into English," botched here and there, bit by bit, from various sources, among the ideas afloat centuries ago, to fit the fancies of a variety of kings and priests, religious and irreligious, and is now a medley of innumerable inconsistent and contradictory theological notions.

Q. What does the Establishment require from its clergy?

A. Unscrupulous lying and profanity.

Q. Give an instance of their gross profanity.

A. When a new bishop is wanted, the cathedral staff pray to God for guidance in their selection of one out of 20,000 clergy, they having all the while no real choice beyond the Prime Minister's nominee.

Q. Show the extent to which they have to carry lying?

A. The sacred gentlemen, in their sacred duty, on a sacred day, standing in the most sacred part of their sacred edifice, proclaim a rest of one day in seven, on the grounds that God made the heaven and earth in six days, and rested on the seventh, they all the while knowing for a *certainty* that the statement is utterly false.\*

Q. Would a plebiscite leave the Church standing?

A. It can hardly be doubted that such a proceeding would overthrow her.

Q. In what practical way do the English condemn their national Church?

A. By keeping away from her services?

Q. What test have we of the reality of that "deep affection," said by its friends to be entertained by the nation for the Establishment?

A. The test of the Holy Communion, as it is absurd to suppose that those who turn their backs on the most sacred rite of a Church can be *heartily* attached to her.

Q. If the Church were beloved by the people, how many persons are there of an age to show their love on a Sacrament Sunday?

A. Not fewer than 10,000,000.

Q. How many do really thus show their love?

A. Probably not more than 1,000,000.

Q. How do the wealthy class show a practical indifference to the Church?

---

\* Whether this is a bigger lie when told to an educated congregation, who know it to be a lie and wink at it, or to an ignorant one, who take it on trust, and are deceived by it, will doubtless be decided on the Day of Judgment.

A. By the small sums they give towards her maintenance.

An effort was made to raise in ten years for the Church in London the paltry sum of £1,000,000, from the wealthiest community in the world. But only half that sum was gathered from dearly-beloved brethren, who could easily have spared "for God" £500,000,000, instead of £500,000 only.\*

Q. Why, in the face of these facts, is the Establishment continued?

A. Because £90,000,000 is a good deal of money, and the proceeds from it fall to the friends of those who make the laws and write the newspaper articles. Because, also, the religion of the day is so far removed from that of the Bible, that it is necessary to keep up an army of prevaricating exegetes to explain away plain statements, and to prove that the great Teacher and his apostles did not mean what they said, but used language in non-natural senses. Therefore, there is a body of men trained in "subtle shifts conviction to evade."

Q. If the "Powers that be" ever choose to make dis-establishment serve their turn, what must the clergy do?

A. Having been smitten on the Irish cheek, they must turn to the smiter the other also.

Q. Why?

A. Because they who resist will receive to themselves *damnation* (Romans xiii. 2).

Q. Is that even-handed justice which sends an old crone to prison for extracting money from those who apply to her as a supernatural agent, but legalises the use by the surpliced witch-doctors of "subtle craft, means, and device to impose upon her Majesty's subjects" in a pretence to regenerate infants?

A. No.

Q. Is the Church of England worth preserving?

A. No.

---

\* This is to *save thousands* of "perishing souls." Perhaps it would not be a great stretch for a Christian to give his whole wealth to give one man a *slight additional bias* towards heaven. What a shocking contrast does this present to the liberality of the aristocracy of that beggarly Palestine, who, after David, "in his poverty" (1 Chronicles xxii. 14), had collected for one Church £853,000,000 in gold and silver—not to mention brass and iron, without weight, timber, and stone—gave (indeed "offered willingly.....with perfect heart," 1 Chronicles xxix. 6-9) a further £28,530,000, with more brass, and iron, and stone.

## PRAYER AND PRAISE.

---

“We mark the hits, but not the misses.”—*Bacon.*

Q. Is prayer to God a rational act ?

A. No.

Q. Why not ?

A. Because we do not know whether there is a God ; nor, if there is, whether he hears us ; nor, if he hears us, whether he is able to divert the natural course of events ; nor, if he is, whether he will submit his judgment to ours, and act on the assumption that what we ask for in our limited knowledge will be best for all parties concerned.

Q. Does pastexperience teach us that prayers are attended to by Deity ?

A. No.

Q. Are the items asked for never obtained ?

A. Yes, often. If some people pray for one sort of weather, and some for another, some will be heard to boast the granting of their prayers.

As each member of the Royal Family falls ill, he is prayed for. Sometimes members of the Royal Family get well again. Then comes, “See how God answers prayer.” “God made the Prince of Wales ill in order to restore faith in prayer.” If the party dies, then, “God did not see fit in his goodness, &c. &c.” “Heads, I win ; tails, you lose.”

Q. What clear case have we of the non-granting of prayer ?

A. The Church (of whom, according to Christ, two is of the *quorum*) has for generations been repeating prayers which have never once been answered—*e.g.*, countless *amens* have followed requests ; that the reigning Sovereign might be so replenished with God’s Holy Spirit, as to incline to his will, and walk in his way ; and that he might be endued plenteously with heavenly gifts. (Prayer for the King’s Majesty.)

That his heart might be ruled in God’s faith, fear, and love ; and that he might have affiance in God, and ever seek his honour and glory.

That all the Royal Family might be endued with the Holy Spirit, and enriched with heavenly grace.

That the bishops may be illuminated with true knowledge !

That the lords of the council and all the nobility may be endued with grace, wisdom, and understanding !

That, finally, we may beat down Satan under our feet.

Q. Do Christians, in spite of their experience, continue to repeat the prayers ?

A. Yes.

Q. Is there any advantage to be gained by prayer?\*

A. Yes. Where custom forbids relief from cries, or even tears, a man in distress of mind may reap *subjective* benefit from prayer ; that is, from real emotional prayer.

Q. What change does it effect in such a man ?

A. It works him into a state of mental calm ; but what physical change occurs in his nervous system there is no scientific instrument yet invented to detect.

Q. May the hour-glass prayer of the professional prayist be also of use ?

A. Yes. In an age in which the pace is so great, the somnolency induced by the familiar hum-drum from the reading desk is as beneficial to the overwrought brain as the skimble-skamble stuff of the pulpit. Indeed, the monotonous repetition of the same sound in the Litany is peculiarly favourable to mental rest.

Q. In what other practice besides prayer do Christians indulge in their Churches ?

A. In psalm singing.

Q. Can it be reasonably supposed that any Being superior to man can care for our praises ?

A. No. The practice cannot be considered as other than impertinent.†

\* Though Christ is "the door," and "no man cometh unto the father but by me," somehow or other the Baboo Keshub Chunder Sen, who is not a Christian, appears to have got heard, as he says : "So I went to him, sat at his feet in an humble attitude, and opened my heart unto him, and he heard me ; and *since that time he has always heard me.*" (Sermon by Mr. Sen, at Hackney, 24th April, 1870.) This appears to require some explanation from Christians.

† Even if we stretch our suppositions so far as to allow that a Deity desires the praises of man, surely only the praise of wise and upright people can be acceptable. Surely worthy praise cannot come from a Church that regards a deceitful, lying, tyrannical, villain like Charles I. as a blessed martyr, which has declared every king from Charles II. to be most religious and gracious ; or from the fools who still worship the meanest emblem of Royalty.



## MAN.

---

"God made man out ob de clay, and set him up agin de palins to dry."—*Sambo*.

---

Q. What is man ?

A. A modified ape.

Q. Does he come from any existing simian ?

A. Probably not ; but has a common ancestry with existing apes.

Q. In what part of the world was he developed ?

A. Most likely on land now lying under the ocean, the links between the two species not having been found.

Q. How do we learn that man is descended from an ape ?

A. By a study of his anatomy, mind, habits, instincts, &c.

Q. Is the proof strong ?

A. Yes. No person can produce evidence of his being the son of his reputed parents so strong as can be brought to prove that his ancestors were apes.

Q. Is he a blood relation of other animals as well as of apes ?

A. Yes. The sciences of comparative anatomy, comparative psychology, zoology, biology, paleontology, physiology, and, especially, embryology, declare him to be of the same origin as the rest of the vertebrates.

Q. What is the supposed alternative to this conclusion ?

A. That he was made as he is by a Divine Creator.

Q. What does this notion involve ?

A. It involves the horrible supposition that "our structure, and that of all the animals around us, is a mere snare laid to entrap our judgment." If we are not sprung from common ancestors with other vertebrates, all our members are liars. Every man who uses his reason rightly is purposely led astray by the said Creator, who, making species independently, made them *appear* as though they had a common ancestral derivation.\*

The late D. O'Connell called a man, who now coils himself up on the Treasury Bench, a "Living Lie." But, if Genesis

gives the true story of our creation, we are all in our structure *living lies* from top to toe ; and this gross deception we begin nine months before we are born, and continue after death.

Q. Is man widely separated from apes ?

A. No. The structural differences by which man is separated from the higher apes are much smaller in amount than those by which the latter are separated from the lower quadrumana.

Q. Has not man been classed by zoologists separately from apes on account of his having two hands only instead of four ?

A. Yes. But he is not entitled to the distinction. Neither in their bones or muscles is there any essential difference between the hands and feet of man and those of the higher apes, every\* bone and muscle of the one having its counterpart in those of the other. "Between the extremes of the series, of which the anthropoid apes are the highest, and the baboons and lemurs the lowest members, there is a far wider interval, as regards the configuration of the extremities, than that which separates the former from man" (Carpenter's "Human Physiology," page 21).

Q. What is the chief apparent distinction between the lower extremities of men and apes ?

A. The opposability of the ape's great toe to the other digits, and the use of his lower extremity as a grasping instrument.

Q. How does this formation turn to an argument for man's relationship to apes ?

A. From the facts—that in the human *embryo* the great toe stands out from the side of the foot, as in the quadrumana ; that infants bend their toes, as though they expected to lay hold of things ; that many savages are able to use their feet for grasping, the great toe being used as a thumb ;

---

\* Any man who cannot see the force of this argument had better swap brains with the first ape he comes across. The argument is not weakened, but strengthened, by the difference of appearance, and the present uses of the human, and simian posterior extremities. If man is to be brought to judgment for disbelief in Christianity, he will only have to produce a foot of a man, and one of an ape, to justify in the sight of every intelligent being in the universe his discarding that Mosaical account of the Creation and Fall, which is the foundation on which the whole Christian scheme of redemption is built, and the destruction of which brings Christianity to the ground.

that instances have been known of persons being able to use their feet (in the absence of hands) in so delicate an operation as painting.

Q. What other facts go to prove man's descent from apes?

A. The position of the foramen magnum and the temporal ridges in ancient skulls which have been found.\*

Abnormal muscles in man are invariably found to be normal muscles in apes.

Q. By what is he allied to other animals?

A. Numerous rudiments occur in man "of structures characteristic of lower forms." These rudiments include a tail, which in the human embryo is as long as in other animals, extending beyond the hind legs. In man (as well as in apes) the mammæ are sometimes abnormally developed in the position usual in quadrupeds.

Q. Is he distinguished from animals by the deficiency of hair on his body?

A. Ordinarily so. But more or less hair is distributed over the human body. During some parts of his foetushood he is covered with hair, like quadrumana; and instances occur of his being so clothed in his manhood.†

---

\* "In the existing races of man the foramen magnum (the large opening at the base of the skull through which the brain communicates with the spinal cord) exhibited very little change of position in its relation to the rest of the skull, while with the higher primates (apes) this opening is very near the posterior portion of the skull. In eleven ancient skulls from the shell heaps of Tennessee the foramen magnum in every case was nearly an inch further back than in those of the present existing races." "The powerful muscles on the sides of the head that move the jaws leave a distinct line at their upper points of attachment. These lines are called *temporal ridges*. In all present existing races a space occurs on the top of the skull, between these lines, of from three and a half to four inches. In the apes these muscles meet in the median line, which rises into a bony crest so characteristic of the gorilla. There was a remarkable skull discovered by Professor Wyman in the lowest beds of the ancient shell heaps of Florida. This has the temporal ridges approaching each other within a half-inch at the top of the skull" (Professor Morse at the American Association for the Advancement of Science, *Nature*, September 11, 1873).

† "I was well acquainted with Alexander Davidson, the notorious poacher and smuggler. He was a very powerful man, and his whole body was covered with hair like that of an ox."—*W. McCombie, M.P., "Cattle and Cattle Breeders," p. 60.*

Q. What other evidence is afforded by Atavism ?

A. The supracondyloid foramen, through which the great nerve of the forelimb passes in quadrumana, and carnivora, is absent in man, but it occasionally re-appears with the nerve passing through it, and a careful examination of the remains of prehistoric times shows that this form was more frequent in ancient times than now.

Q. What other circumstances lead to a like conclusion ?

A. Man is liable to receive many diseases from lower animals. Man's parasites belong to the same genera or families with those of other mammals.

Q. In what stage of his existence does man furnish further witness of his own origin ?

A. In embryo. Each human being, like every mammal, bird, and reptile, springs from an egg, consisting of three spheres, lying one within the other, and enclosed by a transparent membrane. Up to a certain period of development the changes that occur in the human embryo are precisely similar to those which take place in all other vertebrates, so that the embryo of man cannot be distinguished from that of a snake, or a fish. The organs are evolved in the same order, and the organic functions in the manner of the performance are precisely analogous.

Q. Does man differ from other animals in mental faculties ?

A. From the science of comparative psychology we learn that he differs from them in degree, but not in kind.

Q. Is he widely separated from them in degree ?

A. He is the *most* conscious of animal automata. His capacity for ratiocination ranges in *individuals* vastly higher than that of any other animal, but a large part of the human race in all countries is, taken all round, but little, if at all, above the most intelligent brutes.

If a dog could express all his thoughts in human speech, he would receive general credit for that degree of intelligence, now only conceded to him in full by close (and humble) observers. The stupidest people appear to advantage by the side of dogs, because they are supplied by their sharper neighbours with many ideas, that they would never have got out of their own brains. But there is good reason to suppose that the dog, as he lies on the hearthrug, takes in a great deal more of what his master says than the latter commonly supposes. Man readily learned to talk, because the opening at the upper end of his alimentary canal has the requisite litheness, but a dog required a mouth for pulling down

large game, and it was framed for that, rather than for tittle-tattle. Happily for dogs, "speech is silvern, and silence golden."

Q. What faculty is supposed by some psychologists to distinguish men from brutes?

A. The Will—or an ability to control his thoughts and passions, which in brutes are supposed to have free play, and *unvolitioned* sway.

Q. Can it be proved that man has a faculty of this nature, which other animals have not?

A. No. There is no proof that he does not always think and act solely under the control of the ruling impulse—*e.g.*, when a man is tempted to commit an act of theft, or lust, he may *will* not to do it, but he is *compelled* to will it by a stronger impulse—fear, benevolence, or some other.\*

---

\* Some may think that if man had no *free will* he could not deceive himself as he does. For instance, there can be no doubt that many a Christian thinks (against all evidence) that he is a follower of the great communist. As he has knowledge enough to detect the error, he may be suspected of holding the belief by a mere effort of the will. But this so-called free will acts only under the *compulsion* of various animal impulses—fear, hope, love of the respect of one's fellows, &c.

The natural-theologist *wills*, contrary to the evidence of his senses, that God "tempers the wind to the shorn lamb." He *wills* that this is a bright world, filled with creatures enjoying mere life, and spending their time in singing and buzzing out their thanks, whilst he blinks the fact that almost every live thing is a parasite, living at the expense of, and to the torment of, some other. He *wills* that the fitness of means to ends in animated nature is proof that there is one wise God, and that it is not a mere record of misery; that famine and lust have not been the Great Artificers; that each sensitive object of his admiration does not represent more pangs than would be felt if a block of marble under the hands of the sculptor were full of the most delicate nerves, running to a most sensitive sensorium. The natural-theologist *wills* his theology in spite of what he sees, but he is forced to *will* it at the bidding of prevailing instincts, or passions, as fear, hope, love of order, and other impulses, common to man and brutes.

The natural-theologist *wills* that God "sends the gracious rain," but another set of instincts would produce his Will, if he saw his gardener, after filling his water-pot, pour back each time the greater part of the water into the pond from which he drew it; of the rest, poured some where it was not wanted, or where it did much harm, leaving spots much in want of water to be parched by drought, doing all this, moreover, winter and summer alike.

Q. What is an Instinct ?

A. An automatic nervous impulse, having its seat in the brain, the acts of which may be rational or irrational, and accompanied by a consciousness of an object in view or not.

Q. What commonly causes an animal to exercise its instincts ?

A. The pleasure afforded thereby, the irritation of the nervous matter up to a certain pitch being pleasant, whether that irritation comes from contact with an external object, or from mental pictures.

Q. When may acting instincts be said to be irrational ?

A. When circumstances are inappropriate to their exercise.

Thus: We see a hen, when her incubatory instinct is excited, will sit on nothing, if her eggs are taken away.

A beaver will, in a room, build a dam from the materials he finds there.

The fond irrational loyalty, as it exists in England, is nothing but a blind instinct (as shown further on.)

Q. How did man acquire his instincts ?

A. They were bestowed upon him by Natural Selection.

Q. When ?

A. When he was a mere brute, when he became a bimane, or during the intermediate stages.

Q. Are all man's instincts for his benefit ?

A. They have all been for his benefit, that is conducive to the preferable survival of those men, or tribes, whose descendants now exist.

The instincts, passions, and impulses, good and bad (so-called), which have afforded materials for the work of every poet, dramatist, novel writer, or satirist, are the outcome of the struggle for existence, being more abundant in the men and tribes whose descendants now exist than in those who succumbed in the contest.

Q. Why has our race been social ?

A. For better defence against wild beasts ; for economy of captured food ; for economy of labour ; for fighting and destroying rival tribes in limited or favoured localities.

By surrounding himself with familiar objects, in what to him is a world of foes, a timid animal lessens his mental anxiety, so that he is not worn out with a constant "Who's this?" "What's this?" "Is there danger in this?" To this reason may, perhaps, be attributed that fondness for home which exists in some animals.

Q. What faculty does living in a social state develop ?

A. A moral sense, or a capacity to see a distinction between right and wrong.

Q. Is this faculty peculiar to man, or may other animals be supposed to possess it ?

A. There does not appear to be any reason for drawing a line between men and brutes in this respect. Domesticated animals can easily be taught what they may do, and what they may not.\* And the sentiment which restrains social carnivoras in a wild state from appeasing their hunger by devouring healthy members of their own community is entitled to be called a *moral sense*.

Q. Is man naturally endowed with a *knowledge* of what is right and wrong ?

A. No. He, as other social animals, is only born with an instinct directing him to act for the good of his community, and on this foundation may be built gold, silver, precious stones, wood, hay, stubble, since he has a capacity to learn what is right and virtuous, and what is wrong and vicious—that is, what is for the good of the tribe at large, and what is for the hurt thereof—or anything that his teachers may think it their interest to teach him to be so.

Q. If man has this *tribal* instinct, why does he not always act in accordance therewith ?

A. Because he has a set of *selfish* instincts as well, which, though generally less lasting, are often stronger for a time. The conflict between these make him a moral being. The pressure of the former makes his conscience; and if he indulges the shortlived selfish impulse at the expense of the more lasting tribal passion, when the former collapses upon gratification, he is afflicted with remorse—a feeling which would doubtless affect a pack of wolves, if they silenced their craving stomachs with the flesh of a healthy member of their own pack.

Q. What do moralists understand by a conscience ?

A. They appear to believe in a divine voice speaking to the heart (*i.e.*, brains) of men, and telling them what they ought to do, and what they ought not.

Q. Are there any grounds for believing in such a mentor ?

---

\* Thus, if a dog be taught not to cross a particular boundary he will yelp after a rabbit in front of his nose till the rabbit crosses it, when he will at once stop, though he would of course be delighted to run the animal down. But the teachableness of dogs is known to every one.

A. No. Men believe that to be right which they are taught by their fellows is right, and there is no divine voice to tell them if the lesson is wrong. So many men's consciences would trouble them if they worked on Sunday, though the Sabbath is founded on a big lie. All the world over designing priestly knaves take advantage of this docility of the human conscience, and deprave it by inventing all kinds of virtues and vices, for the purpose of enriching themselves.

Q. Have all men a moral sense ?

A. It is a common attribute of mankind, but in some men the selfish instincts are so overpowering that the tribal instincts seldom, if ever, appear.

Q. What is the chief virtue in most nations ?

A. When danger is at hand it is Valour. The *wicked* are those who flee when no man pursueth, but the *righteous* are bold as a lion. When the danger is more remote the chief virtue is Chastity, as chastity leads to more births than free love.

Q. What benefit arises to a tribe from a rapid increase of numbers ?

A. The larger the tribe the greater the number to war with rival tribes. The more the people are crowded, the more the weak disappear, leaving the strong and tough to produce offspring, having their own advantageous qualities ; whilst in civilised lands sharp industrial competition leads to national wealth, and consequent power.

Q. If a man's conscience is insufficient in itself to restrain him from vice, what has he to fall back upon ?

A. He has an instinct, which compels him to desire the manifested approval of his fellows, and to fear their contempt.

Q. Is this a powerful instinct ?

A. Yes. One of the most powerful.\* It is so strong in some small savage tribes as to obviate the necessity for laws, or police, and even in large civilised nations it is (though often fraught with much misery to its possessor, who is quite

---

\* An outcome of this passion—"Respectability"—though so obnoxious to "sweetness and light," may be excused on account of its usefulness. It will probably become of more value in the future, as man appears to lose some of his conscience as he advances in civilisation, and becomes more cosmopolitan. The new commandment, "Thou shalt not be found out," is the commandment of the future.



unable to reason it away) very persistent, being beneficial (in a survival point of view) both to individual and community. It keeps a man from vice, and causes him to make strenuous exertions for the benefit of his pale, be it country, county, town, party, or family.

Q. What other instinct has the association of animals developed?

A. Cruelty. That is, not mere ruthlessness, but a substantive instinct, the exercise of which, in fact or anticipation, affords gratification. The instinct which gives a man pleasure in contemplating carnage.

Q. In what direction is this faculty naturally exercised?

A. Towards those outside one's own circle,\* or community, as expressed by the Psalmist (out-heroding Herod) when he says: "Happy shall he be who taketh, and dasheth thy (the Babylonian) little ones against the rock.† (Psalm cxxxvii. 9.)

So the "man after God's own heart," when he buys the hand of the daughter of the "Lord's anointed," brings him the most acceptable of presents—viz., proof of the slaughter of 200 men of a neighbouring race.‡ (1 Samuel xviii. 27.)

Q. How came man to possess this instinct?

A. Because the more cruel tribes will destroy, when they have the chance, as many as possible of rival tribes; whereas less cruel tribes might spare inimical tribes in their power to their own subsequent injury.§

Q. How is this instinct frequently depraved?

\* A dog often detests a next-door dog, with whom, if they had dwelt under the same roof, he would have lived in perfect amity. The same trait in us makes popular those hymns of the period, that have such a fighting smack.

† We are glad to say that this verse falls to the priest to read, and not to the people.

‡ When David conquered the Moabites he killed two-thirds of the nation in cold blood, and kept the rest as slaves. (2 Sam. viii. 2.) The children of Ammon he hacked about with saws and axes. (1 Chronicles xx. 3.) To "fill places with the dead bodies" of the heathen was to be the great glory of the Messiah. (Psalm cx. 6.) This idea must have made David's mouth water.

§ *Delenda est Carthago.* Happily the world is getting ashamed of this instinct, but it breaks out now and then. A mild form of it produced the glee in England at the purchase of the Suez Canal shares. They were of no use to us, but we felt we were treading on our neighbour's toes.

A. When it rages against those of another faith—as well expressed by St. Gregory—"The elect shall be sated with joy as they gaze upon the unspeakable anguish of the impious," that is, those who did not accept his own absurd creed.

The very Moralist, indeed, who tells others to forgive his enemies, cannot help licking his lips over the destruction of his own religious opponents.

"Whose damnation is just" swears Paul at some people, who did not take in all his grotesque teaching (Romans iii. 8).

Jeremiah, perhaps, speaks of his personal enemies, when he writes (Lamentations iii. 66), "Persecute and destroy them in anger from under the heavens of Jarveh" (!)

"The sweet psalmist of Israel," who lamented so pathetically the loss of his own son, could not express his hatred of his enemy enough without including his children in the curse, and regaled the ears of his *chief musician* with this sanctified wish (Psalm cix.) "Let his children be fatherless, and his wife a widow. Let his children be continually vagabond, and beg; let them seek their bread also out of desolate places" (!) \*

Q. Is cruelty the instinct which prompts a pack to destroy the feeble members thereof?

A. This may be regarded as an instinct by itself. The destruction of a weak or diseased member is always good for a community, as it prevents the propagation of its inheritable weakness, and the spread of its disease.†

Q. Does any survival of this instinct show itself in the human race?

A. It may probably be seen in the savage, who leaves the sick to die on the plain, which is as good as destroying

\* These inspired writers seem to have a worthy successor in a Catholic priest at St. Leonards, than whom the Rev. J. Oakley never knew in the course of a long life, "a more upright, generous, and kind-hearted man," but who can address an apostate from his faith as follows:—"I long for the Day of Judgment, when I shall see you and your colleagues of the *Speranza* cast into the flaming abyss, a prey to eternal torments. When I think that accursed apostates like yourself are permitted to exist, I bless the goodness of God, who has created a hell for such as you."—*Guardian*, 27th October, 1875.

† The slaughter of animals which have received a bullet, but which are without inheritable or contagious disease, may arise

them. The Figian buries his parents (or did) as they get old, though he justifies the proceeding with the story that to Paradise there is a long journey, which the victim must have strength enough left to get over.

Q. What do we see in countries more civilised?

A. When poor persons are ill, their neighbours drop in and say, "You'll never recover," "You'll soon only want a shroud," words sometimes as destructive to the ailing person as thrusts with the horn.

Q. Does this instinct only show itself towards the sick?

A. No. A healthy man has often an instinctive dislike to one who is hypped and miserable from a bad digestion, &c. It is also seen in the unreasoning hatred with which pietists are regarded by the worldly—piety being *instinctively* detected as a disease—as incompatible with *mens sana in corpore sano*.

Q. What further refinement of this instinct have we?

A. Violent literary attacks of man on his fellows are oftentimes made on those regarded as mentally ill, whose opinions or doctrines are held by their opponents to be injurious to the community, and whom, therefore, an honest endeavour is made to silence.

Q. What instinct is sometimes manifested by the young?

A. Hatred of the old—in proportion to their age and feebleness.

Q. Why has this instinct been given to children?

A. Because association with the old is physically injurious to the young. Natural selection has, therefore, given to the latter this preservative instinct, of which many a granny has painful experience.

Q. Whence do the better impulses, charity, generosity, compassion, kindness, &c., proceed?

A. They are instincts beneficial to the tribe possessing them, as they are restraints upon the destructive passions,

from a want of discrimination on the part of the executioners. It may, too, sometimes arise from the fact that a male animal is generally (mentally) posed in a fighting attitude, as by blows alone he can secure gratification of a powerful passion. As George IV. supposed that he had personally fought and won the battle of Waterloo, so a brute seeing a neighbour sprawling in the dust, persuades himself that it is a victim which he has himself overthrown, and takes the usual course of destroying him outright.

and are exercised towards friends of the community, and not towards the enemies thereof.\*

They may originally spring up on the principle of antithesis, cruelty being the dominant sentiment towards the enemy, the opposite feeling is naturally generated towards those opposed to the same enemy as oneself. So that hatred of the enemy may be considered the parent of the love of compatriot.

Kindness amongst men may likewise be fostered in this way. When an individual suffers from the unkindness or insolence of another, he abhors all his ways, and desires to be in every respect different from him. He is thus led into greater kindness towards a third person than he would have shown if he had not himself suffered.

Charity, as an inheritable instinct, is also advanced by the fact that it is injurious to dwell on one's own ailments. If, therefore, benevolent A., forgetting his own affliction, goes and commiserates selfish B., he physically benefits himself, and damages B.

Q. At what time of life do the benevolent instincts begin to appear in man?

A. Not much until they can be of use, when he is past youth, and is capable of injuring his fellows.

They are hardly known in the nursery and playground. The sentiment "Of such is the kingdom of Heaven" is, therefore, a very shallow one, as man has most good qualities in middle life. (It is to be feared that he loses some of them in old age, when he resigns his erect stature, and reverts, to some extent, to the simian form.)

Q. If all the last-named instincts are beneficial to a community, why are they not in greater abundance?

A. Because, although they are beneficial to the community at large, selfish greed will often provide individuals with peculiar resources which will keep them from perishing in time of scarcity.† The man who keeps his store to him-

---

\* Much righteous indignation has been lately poured forth on behalf of the unhappy brutes, which suffer for a short time at the hands of the ruthless vivisectionists. They are regarded as our friends, but who was ever heard to express pity for our *ghostly enemy*, who is to be cast into the bottomless pit, and there tormented day and night for ever and ever!

† On the same principle the upper classes of society are, as a rule, less generous than the lower classes. In many cases they *are* in their position because of the close-fistedness of their ancestors, who have given their characters, as well as their wealth, to their descendants. Broad acres often represent selfishness in a past century, as well as short measure and light weight.

self may survive, when the man who divides his with a neighbour, dies of want.

Q. How did *loyalty* come to exist as an instinct?

A. Because it is the custom of social animals to have a leader, *loyalty* to whom would give them an advantage over communities less loyal. (The existence of the instinct proves its use at some time.)

Q. What makes it clear that *loyalty* is a mere survival of a brutish instinct?

A. In a constitutionally-governed country, like England, the *loyalty* not only has for its object a person, who is leader in appearance only, and not in fact—a chalk-egg leader, but who often has a personal character most repulsive to people, who are nevertheless enthusiastically loyal.

Q. What fact leads to the supposition that this instinct dates back to the time prior to that in which man became a hunting animal requiring a masculine leader?

A. Amongst animals which live on the fruits of the earth, and are social from timidity, the leader is frequently a female, on account of her greater wariness. So, although womankind is thought unfit for having a voice in the rule of the country, a great exception is made in favour of female sovereigns, who have often been allowed almost absolute power.\*

---

\* This theory may appear to some persons to be rather far-fetched; but we may observe in other domesticated animals old instincts, no longer of use to them, in the first place survive, and in the second, become rather loose in their action. Thus: a bullock seeing a cat on the wall of his yard tosses his horns about fiercely—not that he can reasonably fear that the little animal will pounce down and devour him, but because his ancestors acquired an instinctive dread of animals of similar appearance which preyed upon them.

Little pigs, at a note of alarm from one of them, will in a moment drop down on their bellies, not that the straw of the farm-yard would be sufficient to hide them if a dangerous foe had been winded, but hundreds of generations ago this instinct was doubtless a great possession to the porcine race, in which it is now a useless survival.

Dogs, with brains excited at the starting off of a horse, run forward and fly barking at the animal's head—or heels sometimes—unconscious of the manner in which their wild ancestors pulled down their game.

Thus do old, moribund instincts, whilst they maintain a protracted existence, cause behaviour perplexing to the observer,

Q. Is loyalty to thrones likely to last ?

A. Having ceased to be beneficial (except to the court insects) it will be in time crowded out by other instincts.

Q. What other instinct survives in us ?

A. The hunting instinct.

Q. Is this the source of man's present fondness for field sports ?

A. Yes.\* This makes the cry of hounds, which have found their game, music† even to a philosopher—to whose

if unexplained. So it is with loyalty. Although the people who crawl on their bellies before a throne are not themselves aware of the cause of their satisfaction, they present a spectacle which, to the student of natural history, is highly interesting—one, indeed, which to some extent excites his veneration, for, what sumless generations it must have taken Natural Selection to have developed so irrepressible a passion ! The pyramids are old, but what is the age of the pyramids compared with that of this instinct. The plumule from which loyalty grew may have germinated before the Alps rose above the sea !

\* Some moralisers have satirically stated that the pleasure of hunting lies in the fact that man, when in motion, feels the vacuity of his own mind less than when at rest. Others have supposed that he races about solely to drown reflection, and to get rid of a (supposed) oppressive feeling of responsible existence. They overlooked the gratification of an instinct.

† As man in a state of nature must have generally hunted when his stomach was empty, and, therefore, when his nervous system was most susceptible of all impressions, the strange thrill which instrumental or vocal music now arouses in us sometimes, is probably chiefly a reminiscence of sounds accompanying hunting—the baying of the hounds, the encouraging shouts to them, and to comrades, and the joyous acclaim of the hungry offspring. Doubtless, however, the unfathomable feeling so often awakened in us by musical notes is not attributable to hunting cries only, but we also hear in them—

The alluring note of the lover ; (*"Descent of Man,"* ii., 336.)

The lullaby of the mother ;

The wail of the lapped babe ;

The lamentations of the bereaved ;

The shrieks of the victims of fear, tooth, sword, or sacrificial knife ;

The triumphant shouts of the victorious ;

The outcries of the defeated ;

The roaring of man-eating beasts ;

The moaning of the mysterious and storm-threatening wind ;

The noise of raging seas, carrying husbands, brothers, and sons ;

ancestors the cry was a dinner-bell, raising a hope of filling the craving stomachs of himself and little ones. As men excel in that in which they take delight, and *vice versa*, the most keen sportsman (or sporting tribe) would, in the struggle for existence, leave the largest progeny\* to hand down the hunting ardour to modern game-preservers, hunters, and poachers.

Q. Is there a similar instinct observable in early life ?

A. Yes. The boy who hunts for bird's nests, and collects horse-chestnuts without any use for them, has inherited in a corner of his brain some cells of grey matter, which Natural Selection developed in an age when the bushes were searched for food.

Q. What powerful instinct have we which is always likely to maintain its energy ?

A. The Accumulative.

Q. What circumstance causes its force to be so noticeable ?

A. The great influence it has on the minds of those who profess to follow a teacher who denounced its exercise.

Q. Was Christ successful in trying to teach us improvidence ?

A. No. Doctrine has always an uphill fight when pitted against the propensities which Natural Selection has given to us ; and Christ's teaching on this point had to contend with the instinct which is gratified by the worship of one's neighbours, as well as against that just mentioned.

The God-speaking thunder, &c., &c., &c.

All these stirring sounds, heard an inconceivable number of times by man in a state of excitement, have left memories in his brain which are aroused by sounds having some resemblance to them, the discharge of force under the influence of the music being from the cells which have been sensitive to them for countless ages.

\* That is to say, when the hunting was for food. When he hunts for the purpose of destroying man-eating tigers, those whose courage and ardour send them to the front after such game will often get killed, whilst the poltroon lives to beget poltroons. This system acting through many centuries would, doubtless, have a markedly bad effect upon the fighting aptitude of a race, to which fact we *perhaps* owe in some measure our most unfortunate conquest of India, and the facility with which we continue our impertinent intrusion amongst a people, upon whom we fatten our poor relations, and who show us the door without effect.

Q. Why is this instinct so powerful ?

A. Because taking thought for to-morrow may save the life of man, or tribe, when scarcity succeeds plenty.

If you were to trepan a rich Christian, and were able to detect and scoop out of his brain that heirloom—the corpuscles in which this propensity is stored—he would, doubtless, soon be disgusted with the modern pulpit canting evasions, and might, unfortunately for himself, come to believe that Christ never meant his words to be wrenched into a non-natural meaning.

Q. What self-preservative instinct have man and beast in common ?

A. Love of life—where it is not a desire founded upon past experience, if such a thing ever exists.\*

Q. What tribal instinct similar to the above survives in us ?

A. The instinct which draws from us great lamentation over loss of life by infant mortality, by preventable accident, &c., as it diminishes the number of the tribe, and therefore weakens its strength, as compared with the other tribes.

Happily, these laments are frequently attributable to a feeling of benevolence. But they also come from the lips and pens of those who would have shown no love for the dead if they had lived ; or who would have abused them for any attempt they made to improve their own condition in life ; ridiculed every effort they made to enjoy their lives in their own way ; who would have made their fortunes out of their blood and sweat ; and who would have sent them all and thousands more to battle and slaughter under some other irrational impulse.

Q. Name another human instinct.

A. Fear of the dark—those most afraid having been less

\* Alas ! we seldom spend a day in which the units of happiness bear such a ratio to the units of misery as to make us wish that we could spend it over again—as it was. But we eagerly desire to live many other days. It is manifest that Natural Selection must choose for preservation the unreflecting hoping lover of life in trials in which the more thoughtful or less sanguine succumb. Therefore, love of life exists in a race in ratio to the amount of misery which its forefathers have gone through. On the same principle, the descendants of those who live in dark courts and city alleys, “never cheered by a ray of sun, or the sight of a green leaf,” will be constitutionally of a more happy and cheerful disposition than the offspring of those, who themselves live in a brighter atmosphere—the Mark Tapley disposition being in the life-struggle a greater factor in the former case than in the latter.



likely to run risks from destruction by wild beasts and other enemies after nightfall than those more venturesome.

Ages after the last wild beast, the last robber, and the last superstition shall have disappeared, fear of the dark will perhaps die away, and the child will be ready to walk alone through a wood at midnight—unless the fear is kept alive by the advantage which lies in all forms of timidity; namely, the keeping open of the bowels.

Q. What is, perhaps, the most beautiful of the instincts common to all the higher animals?

A. Love of offspring—beautiful in dasyures and rattlesnakes, and beautiful in her who sits plotting in a ball-room to make a good catch for her unmarried daughters. Beautiful in a bitch who carries back to her bed, and licks and fondles her dead pup's paw, which the ferrets have left unconsumed, and beautiful in her who\* "took sackcloth, and spread it for her upon the rock, from the beginning of harvest, until water dropped upon them (the seven innocent victims of the Royal butcher) out of heaven, and suffered neither the birds of the air to rest upon them by day, nor the beasts of the field by night." (2 Samuel xxi. 10)

Q. Why is our sexual affection so potent an instinct?

A. Because before marriage arrangements were instituted, the female fell into the embraces, *cæteris paribus*, of the most eager, and that quality being inheritable, there was a natural tendency to the increase thereof.

Q. When did Natural Selection institute connubial arrangements?

A. Marriage—proprietary or communal—was necessarily bestowed as soon as the contests of the males ceased to be solely efforts of lust, courage, and strength. When weapons were invented, which could be used fatally by the weak in the dark to destroy the strong and brave rival, the tribe which produced no marriage code must have had a poorer chance of survival than those which did so.

---

\* Fancy this poor castaway, worn out with the watchings of the day, passing the dark nights alone on the rock, driving the savage beasts away from her dear dead sons, and their companion martyrs—not cheered by any hope of a revivification of their corpses—daily becoming more and more ghastly—no promise of a resurrection having ever reached her ears, nor of a bountiful renumeration for the fond act in another sphere. "And it was told David what Rizpah, the daughter of Aiah, had done." We are not informed whether remorse for these murders tormented him to the end of his life.

Q. Does this passion continue to gather force?

A. Happily, the contrary. In communities raised from barbarism most children are born in wedlock, and marriages are made chiefly from considerations of material prosperity. Progeny being now the result rather of economical than of amorous tendencies, and the moderate being more prolific than those driven into vicious excess, there is an abatement of the passion, which will accordingly lose its present absurd and troublesome superfluity of force, and will dwindle down to the lowest point compatible with the carrying on of the race, which will perhaps be zero in the sex, in which it has ceased to be of any practical use.

Q. What suitable makeshift fills up the interval in some parts of the world?

A. Modesty, or decorum, between the sexes.

Q. Is modesty an instinct?

A. No. It is not innate, but has to be inculcated.

Q. How did it come to be?

A. Some say from notions of cleanliness; but it is more likely that it arose from a contemplation by some peoples of the miseries of life, when procreation seemed an outrage, and led to reproach; and was carried on, therefore, by the less thoughtful, not openly, but *on the sly*—a manner which held its ground after its origin was forgotten.

Q. What tends to its present increase?

A. An increasing number of unmated women, who, as that on which they have set their minds fades away from them, are quick to detect, and expose the lapses of others. Also the jealousy of the male sex.

Literary rivals, in reviewing the works of one another, in default of other defects in a book, spot every little indelicacy, and pretend to be greatly shocked, thus raising amongst readers the standard of propriety.\*

Q. What is one of the most striking features of modern as compared with past times?

A. The prodigious rate at which man is filling the earth.

Q. Will the world soon be full?

---

\* There is, however, this drawback from current literature. Some writers, pre-supposing in their readers a latent delight in the naughty, write articles exaggerating female frailties—particularly of the classes which regulate etiquette—whilst pretending to frown. This has the ill effect of leading the foolish to suppose that they may have been too straightlaced, and may come down to a lower level without scandal.

A. Yes. The earth will very soon have more inhabitants than it is able to feed.

Q. What will have to be done then?

A. Man will have to be fed with bread from heaven—or else a restraint will have to be put on propagation.

Q. To what sort of people will the liberty of continuing the race be most wisely conceded?

A. To those naturally happy.

Q. Is happiness hereditary, like virtues and vices?

A. Yes.

Q. Is it dependent on outward circumstances?

A. Only to some slight extent. Happiness is constitutional, and depends principally on the healthy condition and action of the stomach, spleen, liver, kidneys, skin, brain, &c., which are of course hereditary; and without which the “peace of God, which passeth all understanding,” is of no avail.

Q. If parentage were limited, should genius, beauty, and other admired qualities, be secured?

A. These are only good by comparison. Cheerfulness is an absolute good, and unhappy beauties and geniuses should die childless.

Q. Would such restrictions be interferences with the natural rights of men, and the Divine regulation of the world?

A. Yes. But all human government constantly interferes with natural rights; and most of man’s works are endeavours to improve upon God’s work (so-called).\*

---

\* Moses appears to have contemplated a plan of selection by blessing and cursing on religious grounds, procreation being one of the things (Deuteronomy xxviii. 5, 6, 17, 19) to be affected by the distribution. But, if carried out, it appears to have left the Jews a “generation of vipers,” after fifty generations born under the system.

## AFTER DEATH.

---

Oh ! threats of hell, and hopes of Paradise !  
 One thing at least is certain—this life flies :  
 One thing is certain, and the rest are lies ;  
 The flower that once has blown for ever dies.

---

**Q** Has man a further existence after he is laid in the grave ?

**A.** No.

**Q.** Can this be proved ?

**A.** No. But it may be denied with the assurance with which we deny the existence of the philosopher's stone, or perpetual motion, on the ground of there being no evidence in its favour ; of its being, on the contrary, utterly opposed to all scientific knowledge, and of its being in every way exceedingly unlikely.

**Q.** What does the Bible teach on the point ?

**A.** In Part I. a future life is ignored, or flatly denied. Part II. teaches that existence of the soul and resurrection of the body, which had been taught to the Jews by the Gentiles after Part I. was finished, or nearly so.

**Q.** On what grounds, apart from so-called revelation, is a future existence assumed ?

**A.** It is asserted that man has a depth of nature, which is not filled here below, and that therefore this existence cannot be all he has to expect from Him who made him.

**Q.** In what sort of people does this sense of a void exist ?

**A.** In dyspeptic, sedentary people, whose daily bread does not depend on their own activity.

**Q.** Do men, as a rule, so long for something beyond the present life ?

**A.** An answer to this is commonly supplied by the clergy themselves, who censure their congregations for having so little appetite for another existence, for being engrossed with their farms, their merchandise, and their wives.

**Q.** What social advantage is attributed to a belief in a future state ?

A. It is assumed that without a prospect of future rewards and punishments, man would fall back upon his nature to such an extent that we should arrive at moral anarchy.

Q. Does it follow that, because divines feel that a fear of future punishments alone keeps them from working all uncleanness with greediness, that therefore it is true of other men?

A. No.

Q. In what other way do they try to bolster up the belief?

A. By representing that men's hopes are so bound up with it, that the idea of annihilation of life is an annihilation of all hope.

Q. How may this argument be parodied?

A. It is as if Smith, being told that Brown's bank had stopped payment, were to say: "That *cannot be true*, because, if Brown's bank did break, it would ruin the hopes of myself and many others."

Q. What do the orthodox style the negation of a future life—the return for a future eternity to that nothingness which was ours in the past eternity?

A. They call the Infidel's belief in annihilation a cold, dark, gloomy faith.

Q. Is it so?

A. It is more cold and dark than Jesus Christ's hell-fire, in which, say they, they suppose that most of their friends will spend, not 100 years, nor a million years, nor as many years as it would take of grains of sand to make a world as big as the earth, but as many years as it would take of invisible atoms to fill infinite space.

Q. Does all the talk about a future life represent a real, actual faith, in the sense in which men are said to believe in other things?

A. No.

Q. Will it ever become so?

A. No.

Q. Why not?

A. Because the idea of creating for one's own pleasure a being which will live an endless future of *uncertain features*, would be so appalling, *if realised*, that procreation would be a mechanical impossibility to him who entertained it. So that Natural Selection would put an end to any race whose minds tended to an ability to take in a trans-sepulchral view.

Q. Is this fact affected by the Gospel?

A. No. If a Power were to bestow on a man a real faith in Christ's gospel of everlasting fire, not for himself even, but for others, he would fall down, and die on the spot of SHEER HORROR.

Q. On what occasion does man make a remarkable display of his inability to hold his own faith?

A. At the birth of a baby, over which event the most thoughtful laugh and joke!!! Whereas if, as maintained, man had a real taught, or intuitive anticipation of an *endless future existence* for it, he would feel that the birth of one babe—of the meanest beggar's brat, which ever drew breath, to die half an hour later—is a more stupendous and awe-inspiring event than any other which ever takes place in the whole earth. Compared with it the greatest crises in the world's history are in themselves trifles light as air. The Reformation, or the French Revolution, the publication of the "Origin of Species" and the "Descent of Man," or the approaching decomposition of the Christian Churches, would be, *in comparison*, hardly worth notice.\*

Q. Was Jesus able to master the belief in a future life?

A. Hardly, seeing that, whilst he *taught* that mankind were being shot wholesale into the bottomless pit of eternal torment, he bewails the anticipated dilapidation of one small town (Luke xix. 44)! The *barren* womb was blessed, *not* because of

that immortal fry  
of almost everybody born to die;

but because the Roman army was coming against Jerusalem!!! (Luke xxiii. 29).

Q. Is this inability to believe his own faith the Christian parent's exculpation?

A. Yes. This saves the Christian parent from being worse than an incarnate fiend. If he really could see that there was the *slightest chance* of one of his offspring going to Christ's everlasting fire, to become a parent merely for his own pleasure, for the sake perhaps of a "most enervating

---

\* "As merry as a marriage bell!" Lord, how delightful 'tis to see two "miserable sinners" united to beget "children of wrath," who, unless by a rare chance they get through the strait gate, and keep in the narrow way, will be flung into a *lake of fire*, where they will curse their parents for begetting them, for ever and ever! What an admirable conception: that any two lewd fools can generate at will a *ceaseless* existence, capable of measureless suffering!

and filthy cheat," would be such a wanton, cruel, and profane crime as neither Tiberius, Nero, Nana Sahib, nor the inhabitants of Sybaris and Lampsachus, Sodom and Gomorrah ever committed, or were wicked enough to think of.

Q. What scientific objections are there to the Christian doctrine of the resurrection of men's bodies?

A. Man's body is composed of the same chemical elements as the rest of the world, and these are ceaselessly being separated one from another, dispersed, and used up by other organisations. Our future selves we see in our plates. Our future bodies, and, in truth, our future minds, are balanced at the end of our forks. Our past selves go to the sewers, and are transformed into other organisms. (Beans and bacon, strawberries and cream!) The saint eaten by the beasts at Ephesus was quickly spread over the earth; and one of his final atoms may now be in a tree in New Zealand, one in a fish in the Pacific, another in a condor in the Andes, and another now in use by some other saint. Even the body laid in the grave escapes in time in gases, is washed away by water, or is taken up by the root-fibres of trees. All which facts make the impossibility of a resurrection of the body much more manifest than it is to those who persist, against all knowledge and reason, in thinking, and talking, as if every dead man laid in a grave lay there in his entirety until an angel blows a trumpet so loudly that it wakes him up.

Q. By what event is this hypothetical future life supposed to be ushered in?

A. By a grand assize, at which man is to be tried for all his so-called sins, and for the correctness of his differentiation of the persons of the Trinal Unity.

Man's self-conceit inflates him so, that he fancies that not only will he, after being turned to dust (or gases), be accounted worth putting together again, but he actually supposes that if he, poor mammet, is brought to book for all his so-called sins—for all his little thoughts, words, and deeds—his freaks, whims, and chatter; and if a final sentence of infinite magnitude is passed upon him, it will be a grand declaration of righteousness, a sublime display to the whole universe of the exercise of divine justice and power!!!

Q. How can man's mismeasurement of his own moral importance be illustrated?

A. Let the figure 1 stand for the orthodox valuation. To

show the truth, as it must appear to any high intelligence anywhere, place before the 1 a decimal point, and between them insert 0's without stint.

Q. Supposing we were informed for certainty that in another planet there were beings who were undergoing a moral trial, and that the result would be made a spectacle and example to the entire universe, what would reason predicate respecting them?

A. Reason would say that they were not thrust into the arena, that the trial was not forced upon them, but that they were possessed of a Free Will to accept, or reject, the challenge; that if they had a moral code delivered to them it would be of noonday lucidity; and that they themselves were mentally and morally giants.

Q. What is man's calibre as a moral philosopher?

A. Man, so great in physical or mechanical science, is in ethics a mannikin.

Q. Has he not in this difficulty the Holy Spirit to guide him *into all truth*, according to promise?

A. Yes; with some strange results.

To one wise, learned, and pious man the Church of Rome is the Bride, the Lamb's Wife, clothed in spotless raiment—to another she is the Great Whore, drunken with the blood of the saints.

To one the Confessional is a most beneficent institution, appointed by the Good Shepherd for his flock—to another it is the foulest invention of the Prince of Darkness.

To one the Athanasian Creed is the embodiment of truth in the most sublime and awful subjects of thought; to another it has just as much sense as lies in the clitter-clatter of an old woman's pattens on the street-pavement, or sounds like two tom-cats caterwauling at one another.

To one the priests of the Established Church are Great-hearts, battling with vice and error; to another they are a set of unscrupulous, greedy, feigning, quibbling, hypocritical, hireling parasites, holding their position by the basest arts and from the lowest motives.

That at which one righteous man turns up his eyes, another righteous man turns up his nose.

Q. Would it be a just act to beat a puppy for being born blind?

A. No.

Q. If a mother were to set her little child to hold a skein of silk, and the child, attracted by the gambols of a kitten, let



it drop ; if the mother, to punish the offence, tied the child to the bars of the grate, and slowly roasted it to death, how much would the punishment exceed the offence ?

A. Not so much as if God were to send the worst of all men who ever lived to *eternal fire*.

Q. If it were true that man is to be brought to judgment before a just and wise judge, upon what persons would the judgment fall most heavily ?

A. Upon the wretches who try by law and social penalties to stifle free thought.

Upon that double-faced monster the "Christian philosopher," the humbug of humbugs, the very sham of very sham.

Upon those who try to keep people ignorant of truth, that they may uphold a false faith to their own profit.

Upon those who maintain theological colleges, where young men undergo a special training in wrenching the natural meaning of plain language.

Upon those who *hope* that the New Testament is God's Word, because they think that it promises good to themselves, notwithstanding what it tells of the fate of those neighbours—if those hundred thousand million neighbours—whom they profess to love as themselves.

Q. What are the materialistic objections to the responsibility of man ?

A. Man is a bushel or two of atoms, whose movements are as subservient to "force," when in the form of humanity, as in any other form ; so that he is practically as helpless as a scarecrow, whose arms are flung about by the wind, all his acts being dependent on the distribution of his nerve matter, and the acting of his surroundings upon it.

Q. If man is not a morally responsible being, can it be right for his fellow man to punish him ?

A. Yes. But solely by giving him motives (unhappily absent from his *connate constitution*), to prevent his injuring the community in the future ; and to warn other like nerved men from also doing ill. But the religious theory of punishment, either in this world or in another, involves the idea of Expiation—a word which ought to be struck from the vocabulary of all wise men.

Q. What do the angels say when they see an insignificant puppet blowing himself out into a very great sinner ?

A. Ha ! ha ! ha !

## HYMNS.

---

### THE HEAVENLY HOME.

There is a land of pure delight,  
 where sympathy's unknown :  
 the thoughts of every blessed saint  
 are fixed on number-one.

They loll and hear the non-elect,  
 for drops of water call ;  
 but no condolence have they for  
 those victims of the Fall.

The damned in all their misery  
 forget not brethren dear,  
 whose affluence will drag them down  
 into the seething mere. (Luke xvi. 28.)

But Lazarus a pillow makes  
 of father Abraham ;  
 for neighbours' or relations' woes  
 they do not care a damn.

Oh, may I ne'er to Heaven go  
 to hear those dreadful cries—  
 the wailing of old friends and foes—  
 and yet not sympathise.

---

### THE CHRISTIAN'S HOPE.

Lord, I hope the Gospel's true  
 maugre logic manifest,  
 though it save a very few,  
 it saves the one that I love best.

Thy will be done : condemn with speed  
 all the scientific crew,  
 who flout my beatific creed,  
 and say they seek for what is *true*.

Thy kingdom come, when I shall see  
 in the malefactor's dock  
 the goats who think their hair's as good  
 as wool which clothes thy little flock.

Lord, I hope the Gospel's true,  
 though sorely others rue the jest ;  
 when I behold my neighbour's woe,  
 t'will give my bliss a greater zest. Amen.

#### A NEW VERSION OF AN OLD SONG.

Tell me the old, old story,  
 of unseen things below,  
 of Jesus and his fury,  
 and his hell of ceaseless woe.

Tell me the story simply,  
 as to a little child,  
 of him so lightly called  
 "our Saviour, meek and mild."

Tell me the story slowly,  
 that I may take it in,  
 that wonderful damnation,  
 which riches land us in.

Tell me the story softly,  
 with agonising groan,  
 with shudder, tear, and clasped hands,  
 and sympathetic moan.

Tell me the story often,  
 though I shan't forget it soon ;  
 and tell me why mankind should take  
 the Gospel for a boon. Amen.

## PSALM XIX.

(Dedicated to the shade of Addison.)

The spacious firmament on high  
 is an illusion of the eye.  
 The spangled heavens, a shining frame,  
 "Trust not to sight alone," proclaim.

The unwearied sun from day to day,  
 sends his bright beams this long long way,  
 to be arrested by the cloud,  
 which doth th's dismal land enshroud.

Soon as the evening shades prevail  
 the lesser-light doth mostly fail  
 to give to us her promised face,  
 but wastes her shine on empty space.

Whilst from the stars which round her burn,  
 and from the planets we should learn,  
 to laugh at the old psalming droll,  
 and spread the truth from poll to poll.

What though on this terrestrial ball  
 the senile seer What-d'ye-call  
 foretells that stars lik' figs shall fall (Rev. vi. 13)  
 from trees not nailed to a wall.

In Reason's ear—let all rejoice—  
 they speak with quite a different voice,  
 for stars with sun and moon combine  
 to prove the hell-book's not divine. Amen.

