

## BLUE GRASS BLADE

FOUNDED 1884.

By  
CHARLES CHILTON MOORE.

And edited by him until his death,  
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We are rapidly getting matters in  
the Blade once straightened out after  
the late unpleasantry. Dr. Haus-  
mann's book "The Origin and Destiny  
of Man," is in the bindery, and will  
be ready for shipment some time this  
month.

A local minister recently preached  
a sermon in which he took the stand  
that morality alone will not save a  
man. Perhaps not, but it is a very  
valuable asset to have around when  
one goes to casting up the two sides  
of the ledger.

The newspapers make much of the  
fact that the President was able to  
leave his home and walk to a prominent  
hotel without encountering an  
assassin. The Blade congratulates the  
country that the world is growing  
better.

The observance of Sunday is being  
more agitated in the public press and  
has found its way into the columns of  
Freethought papers. In this connection  
we publish elsewhere in the  
Blade a little gem from the late Col.  
Ingersoll, in which he said he had no  
objection to two Sundays a week. In  
this we quite agree with him, provided  
we are not afflicted with two  
Saturday nights.

### HAPPINESS.

Happiness is a condition of evolution,  
and although our conditions are  
far superior to those in ages past,  
happiness still remains a very uncertain  
quality. It is a condition which  
entirely depends upon conditions, orga-  
nizations and environment.

The evolutionary tendencies are to-  
ward happiness, and to it we attain  
just in proportion to the subsidence  
of vice, selfish greed and crime.

We should enter into a careful,  
confidential communion with our own  
inward consciousness in search of its  
enemies.

If we find, within love, hospitality,  
kindness, honesty and justice, we find  
there a soil favorable to the growth  
of happiness.

All we can do is to purge ourselves  
from sin and try to aid those around  
us to do the same.

To comply with the requirements  
of natural law will give us happiness.  
To combat error, advocate goodness  
and practice purity is all that we can  
do.

### JESUS A MYTH.

There will always linger around the  
name of Jesus an atmosphere or in-  
terest, and be he god or man, divine  
or human, as long as men live he will  
be talked about.

We have long ago decided in our  
own minds that Jesus was neither god  
nor man, but just a myth, just a  
name. The more we read the gospels  
the more are we confirmed in this  
opinion. There is nothing human in  
his make up. He is superhuman in  
his birth, life and death. We just  
believe and we cannot help it, that  
every person in the shape of man or  
woman who has lived on this earth  
had only human parents, human pow-  
ers and performed only human deeds.

Jesus does not fit into the history  
of mankind. When a man's genealogy  
is interrupted by the appearance of  
a Holy Ghost there is a mystery  
surrounding him that better not be  
inquired into. Jesus never saw his  
father. And it is only kindness to  
deprive him to his mother and regard  
him as one of the children of the im-  
agination.

We have often wondered why we  
were expected to believe that contra-  
dictory narratives in the gospel meant  
the same thing. Were we to read two  
different accounts of a certain event  
by two authors in works not regarded  
as sacred we should believe only one  
of them and should say that the other  
was a little off. Contradictions in  
God's word are changed to divine  
license. But we do not allow any  
apology for God. He must tell as  
straight a story as a man tells, or  
stand discredited.

In Matthew's gospel we read that  
when Jesus was born wise men from  
the east came to Jerusalem and in-  
quired: "Where is he that is born  
King of the Jews? for we have seen  
his star in the east and have come to  
worship him." When they were told  
that they would find him in Bethle-  
hem, "the star which they saw in the  
east went before them until it came  
and stood over where the young child  
was." The wise men saw a young  
child in the law of a young woman  
and "fell down and worshipped  
him," and presented him with gifts.  
Very nice in the wise men to come  
all the way from the east to Jerusa-  
lem to see a baby that was nothing  
to them. We should say that only  
foolish men would perform such  
foolish journey. Very nice in the star,  
also, to leave its place in the heavens  
and conduct the men to the baby's  
cradle. It is stated that the men re-  
turned to their own country, but it  
does not say whether the star ever  
found its way back to its place in the  
sky or not. Only a fool of a star  
would do such a trick as that! If  
there were no other story hung  
around the cradle of Jesus we would  
not believe such a yarn as that.

Luke as well as Matthew, writes a  
marvelous chapter about Jesus be-  
fore he was born. But Luke has a  
totally different story to relate about  
the events immediately succeeding  
the birth of Jesus. Luke never heard  
of the wise men from the east, nor of  
a traveling star, nor of presents of  
"gold frankincense and myrrh" to  
the new born babe. But he tells as  
improbable a story as does Matthew.  
He says that Joseph and Mary went  
to Bethlehem to be taxed, in obedi-  
ence to a decree from Caesar Au-  
gustus and that while there Jesus  
was born and that Mary was obliged  
to put her child in a manger as there  
was no room for them in the inn.  
(There was just one inn in Beth-  
lehem). In this same country were  
shepherds watching over their flocks  
at night. While they were looking af-  
ter their sheep "an angel of the Lord  
came upon them and the glory of the  
Lord shone about them," and the an-  
gel told them that a savior had just  
been born unto them. Wondering at  
such news they decided to go to Beth-  
lehem and see this strange thing  
which had come to pass. They saw  
a man and woman and a babe lying  
in a manger and went around circu-  
lating the gossip of the angel con-  
cerning the child. That's Luke's ver-  
sion of the affair.

According to Matthew, a star an-  
nounced to the wise men the birth of  
Jesus. According to Luke, an angel  
performed this office to the shepherds.  
The wise men came from the distant  
east, the shepherds were near by.  
Now there is such a dissimilarity be-  
tween the two accounts as to warrant  
drawing the conclusion that both are  
fabrications.

It is exceedingly unfortunate that  
Mary or Joseph did not leave a gos-  
pel; that some one did not write about  
these matters who knew something  
about them. Luke tells us that "Mary  
kept all these things and pondered  
them in her heart." She ought to  
have written a book and left the plain  
facts to the world. This age cannot  
accept miracles, cannot believe in an  
angel told them that a savior had just  
been born unto them. Wondering at  
such news they decided to go to Beth-  
lehem and see this strange thing  
which had come to pass. They saw  
a man and woman and a babe lying  
in a manger and went around circu-  
lating the gossip of the angel con-  
cerning the child. That's Luke's ver-  
sion of the affair.

gels or holy ghosts, cannot hear ce-  
lestials choir, cannot credit the state-  
ment that the Lord talked to a lot of  
ignorant boors tending sheep.

A person with such beginning as  
Jesus had and attended by such  
strange circumstances was never born  
of woman or begotten by man. Rea-  
son and common sense put the stamp  
of impossibility upon the birth, life  
and death of Jesus and Nature says,  
Amen. And that settles it. The sooner  
the remains of Jesus are removed  
from all literature, the purer and  
cleaner will be man's thoughts of  
things human, if not divine.

L. K. WASHBURN.

### THE CHRISTLIKENESS OF CATHOLICISM.

A Mexican weekly newspaper, La  
Cronica, published in Laredo, Texas,  
in the Spanish language, is suffering  
a boycott by the Catholic church. The  
editor, Mr. N. Idar, has incurred the  
enmity of the priests; and the Cath-  
olic press, especially the Revista Cat-  
olica of Las Vegas, New Mexico, has  
attacked his paper in the bitterest  
language, advising Catholic women to  
appoint themselves a committee to go  
from house to house, and from adver-  
tiser to advertiser, and ask them to  
withdraw their subscriptions and ad-  
vertisements. One Catholic paper  
says: "To help La Cronica to a good  
death, we advise a boycott without  
mercy upon every grocer and mer-  
chant who aids with his advertise-  
ment the unchristianizing work of  
that weekly. This curse is infallible."

That is the "Christlike" spirit the  
church claims for its clergy. It is the  
spirit of the Christ who said, "He  
that believeth not shall be damned." Although not confined to the Roman  
Catholic church, as witness the ban  
on The Truth Seeker by ministerial  
library boards, that church is its  
fiercest exponent. The boycott is the  
answer of the church to any expos-  
ure of its true character. In France  
and Italy it is interdiction, anathema,  
and excommunication. In Spain  
there is another answer—the bullets  
of military assassins. All these will  
follow in America, as naturally as  
death follows infection and disease,  
with the growth and increasing in-  
fluence of Rome in political affairs.

Editor Idar writes us that the Cath-  
olic attack has been seconded by three  
so-called independent newspapers.  
That is a logical sequence. The press  
will not be permitted to remain neu-  
tral. All newspapers must help the  
boycott or be boycotted themselves.  
The church proceeds on the theory  
that all who are not for are against  
it.

The careless may say that the rule of  
Rome can never be established and  
enforced in America, but can they  
point to anything in the attitude of  
politicians, or even statesmen, to-  
ward the church which does not like  
an invitation to Catholics to ask and  
receive?

Where can be discerned any inclina-  
tion to cheek Rome's advances in  
America? Protestants can not be de-  
pendent upon. They too are after  
government loaves and fishes, and will  
probably never come to their senses  
until compelled to be satisfied with  
the crumbs that fall from the Cath-  
olic table.

Religion in the state, whether openly  
or clandestinely admitted, means  
Rome as inevitably as a crevice in a  
dyke means an inundation. As an in-  
stance, the Bible in the public schools  
is going to lead to state supported  
denominational schools, including of  
course Roman Catholic parochial  
schools, and the schools of the Cath-  
olic denomination will destroy first  
the common school and then the  
schools of the other denominations, until  
the entire system becomes Cath-  
olicized with the exception of such as  
may be maintained by Jews and  
Freethinkers, and these to be closed  
in time as Ferrer's schools have been  
in Spain.

To return to the case of boycotting  
in Laredo, the editor of La Cronica  
shows no disposition to surrender. He  
is making the fight alone and needs  
help. He asks Freethinkers to supply  
him with ammunition in the shape of  
Freethought reading matter, which  
he will distribute among both Cath-  
olics and Protestants. Second-hand  
tracts and pamphlets will answer his  
purpose.—New York Truth Seeker.

The Freethought Society that has  
recently been organized at Cleveland,  
Ohio, propose to give a Paine cele-  
bration on Saturday, January 29th,  
1910, when they will hold a banquet  
at the Forest City House. A lunch  
and a program of addresses is being  
arranged and the Liberals of Cleve-  
land and vicinity are looking for-  
ward to the event with great pleasure.

T. C. Jefferies is chairman of the  
committee having charge of the  
banquet and would be glad to have  
all Liberals in Cleveland and vicinity  
join them on this occasion. Mr. Jefferies  
will glad to furnish tickets at  
50 cents per plate.

## THE PRESS

### GIVES THE MIDDLE OF THE STAGE TO THE MILLION- AIRE.—ARE THE PEOPLE NOT TIRED OF THIS JOURNALISTIC POLICY?

(By Josephine K. Henry.)

I get so tired of reading of and  
hearing about millionaires that I  
wish I could emigrate to "Poverty  
Flat" or that they would emigrate to  
"Jerusalem the Golden." It seems  
to me that that climate, soil and lo-  
cality would suit them exactly. Poor  
old Mother Earth does not seem to be  
a suitable place for the above of  
such fine folks.

I wish we could colonize those of  
royal blood and royal fortune. The  
American press devotes its greatest  
energies to exploiting the millionaires

telling of their summer and winter  
palaces, regal wardrobes and jewels,  
yachts, dinners at \$1,500 a plate,  
\$50,000 collie dogs with a retinue of  
attendants, automobiles, dinners to  
monkeys, weddings with disgusting  
and vulgar display. All this and much  
more is dished up daily to the Amer-  
ican people. The influence of all this  
enters into the daily conversation of  
old and young until every one you  
meet rings in the conversation some-  
thing about their millionaires relative,  
visitor or great-grandfathers, step-daughter's  
cousin's niece, who is going to marry a millionaire, or is  
being divorced from one. It seems  
to me, people have gone daft over  
millionaires. It may be there is a  
good deal of counterfeit coin in the  
millionaires' coffers, diluted dollars  
and watered stock, that could not pass  
current over the bank counter, and  
then again it may be up to the gold  
standard.

Never having had experience in  
handling millions, I only view it from  
a newspaper standpoint, but I do  
know that the average, industrious,  
struggling man and woman is in the  
fierce battle of life and it requires  
the greatest effort to earn our honest  
dollar. I know people who sit up  
and talk complacently of millionaires,  
who cannot find 25 cents loose  
change in their pockets. This talk of  
\$100,000 houses, \$500 gowns and  
\$1,000 dinners is like the talk of the  
person about the golden streets, slip-  
pers, crowns and harps in heaven.  
Whether these things are true or  
false, they are cruel in the extreme,  
in a country that is swarming with  
beggars, paupers, half-clad, poor,  
starving sewing women, legions of  
desperate miners with starved families,  
and indigent children working at  
starvation prices in factories and  
stores.

These appalling conditions struck  
the tenderest chord in the heart of  
our own Robert G. Ingersoll, when he  
said: "I don't see how it is pos-  
sible for a man to die worth five or  
ten millions, in a city full of want,  
when he meets almost every day the  
withered hand of beggars, and the  
white lips of famine. I should not  
think he could do it, any more than  
he could keep a pile of lumber when  
hundreds of thousands were drowning  
in the sea."

Think of a woman wearing hun-  
dreds of thousands of dollars worth  
of jewelry and guarded by policemen  
to keep her from being robbed in this  
Christian country. Think of women  
wearing gowns that cost thousands,  
while in the slums of their own  
cities other women are giving birth  
to wretched children in cellars on  
beds of muddy straw, without a gar-  
ment to put on the new born infants,  
and the sheriff knocking at the door  
to evict the woman in travail. An  
impassable gulf is fixed between our  
millionaires and paupers, and the  
half-way house between the two is  
swarming with human beings who are  
the bone and sinew of civilization,  
the creators of wealth, the guardians  
of morality, who realize every hour  
that life's pathway has its thorns, its  
debris, its foul odors, its dark per-  
petual scenes, and terrific battles  
which crush that which is noblest in  
the human heart. Strange old world  
this. While the millionaire drives his  
auto at 80 miles an hour and finds  
death—the bastard infant lies in the  
morgue; while the millionaire girl  
with royal robes and jewels writes in  
rose water about Joy, Jubilee and  
Jesus, the wretched outcast, the vic-  
tim of poverty and lust, fills the pauper  
suicide's grave. While the millionaire  
swell is giving dinners at  
hundreds of dollars a plate, the strug-  
gling young man who can not find  
work puts a bullet in his brain.

Is it any wonder that suicide has  
become a mania? Is it any wonder  
that all this talk and print about  
millionaires breeds discouragement  
and despair? Is it any wonder the  
masses feel that Christianity has  
dropped them through its riddle as  
slag, and turned its pious attention  
to savages in foreign lands? We  
have miles of misery to one million-  
aire, and the Gehorrah of our dens

of doom overshadows all the splendor  
of the millionaire palaces.

The woman in the millionaire pal-  
ace brings forth a son for Harvard or  
Yale, for revels at Sherry's, for  
plunging at Monte Carlo, who dies  
of gout. She brings forth a girl to be  
traded for to rouse princelets for a  
title. The mother in the slums bears  
children by the dozen destined for  
the prison, brothel and gallows,  
compounds of criminals and prosti-

utes. A dozen more men like Jesus  
may come and go, it will not interfere  
with Satan's empire a particle. All  
that he would do would be to take  
them up to the highest pinnacle of  
the Brooklyn Tabernacle and dare  
them to jump off.

Then how very small it looks in  
the estimation of all honest, unpre-  
judiced people to see and hear of  
ministers in this enlightened age get-  
ting up in their pulpits, teaching and  
preaching the myths, visions and  
dreams of an old Spiritualist, like  
John, the Revelator, as the inspired  
truth and word of God. Such teach-  
ing as that will never overthrow Sa-  
tan's Empire. It only advances it.

Again, Christians have an empire  
assigned to Satan that they call Hell,  
and that he rules and reigns there in  
all His Satanic Majesty. But John  
the Revelator says that in one of his  
visions he saw an angel come down  
from heaven on the hunt for Satan to  
bind him for a thousand years. Now,  
we ask: In case Satan has an em-  
pire all to himself, why did not the  
angel go there to look for him, in-  
stead of coming down here? Did not  
the angel know where Satan's em-  
pire was? The truth is, the Reveler  
simply gives Jesus and his empire  
away. Of course, the angel knew  
where Satan was, and he comes to the  
right place exactly to find him. Then  
how very weak it sounds to hear min-  
isters talk and try to scare people  
with a bottomless pit! Can any in-  
telligent person even imagine what  
or where such a place is located? And  
where is the sense in keeping such  
a place locked.

JOEL M. BERRY,  
Nat'l Military Home, Ohio.

### GRANDADDY LONG-LEGS.

Gran'daddy Long-Legs—I found him  
A-sittin' on our garden wall.  
I ast him won't he please move 'long,  
But he jus' wouldn't budge at all!  
An' where he is I want to sit,  
Right where the Honeysuckle Vine  
Has saved a little place for me  
So's I can smell it all th' time!

I guess he's wonderin' 'bout his legs,  
He's got such lots of um, I specks  
That's w'y he don't get up an' go  
'S 'cause he can't 'member which  
comes nex'.