

BLUE GRASS BLADE

FOUNDED 1884.

By

CHARLES CHILTON MOORE.

And edited by him until his death,
February 7, 1906.



JAMES E. HUGHES - Proprietor
126-128 North Limestone Street,
Lexington, Kentucky.
P. O. Box 393.

SUBSCRIPTION RATES.

By mail, postpaid \$1.00 pr. yr. in advance.
Five new yearly subscribers at one re-
mittance 50 cents each.
Foreign subscriptions, postpaid \$1.50
per year.

ADVERTISING RATES.

One inch, single column, 1 insertion,
50 cents; one month, or four insertions,
\$1.00; six months \$5.00; one year, \$8.00.
Quarter column, 1 insertion, \$2.00; one
month, \$4.00; six months, \$20.00; one
year, \$30.00.
Half column, whole column, or larger
advertisements at special rates upon ap-
plication.

ALL SUBSCRIPTIONS to the Blade will
be discontinued at the expiration of the
term for which the subscription has been
paid up in advance. The address slip
on the paper will show subscribers the
date of expiration of subscription. Back
numbers or numbers omitted will be sent,
if asked for upon renewal in case of
discontinuance.

SHOULD ANY SUBSCRIBER change his
or her address, advise this office, giving
both old and new address, as desired.
THE OFFICE of publication of the Blade
is at 126-128 North Limestone Street,
Lexington, Kentucky, to which all Free-
thinkers will be given a hearty wel-
come.

THE BLADE is entered at the Postoffice
at Lexington, Kentucky, as second-
class mailing matter.

ADDRESS ALL COMMUNICATIONS TO
JAMES E. HUGHES, Box 393, Lexing-
ton, Kentucky.

We are rapidly getting matters in
the Blade once straightened out after
the late unpleasantness. Dr. Haus-
man'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 promi-
nent 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 con-
nection 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, pro-
vided we are not afflicted with two
Saturday nights.

HAPPINESS.

Happiness is a condition of evolu-
tion, and although our conditions are
far superior to those in ages past,
happiness still remains a very uncer-
tain quality. It is a condition which
entirely depends upon conditions, or-
ganizations 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 of 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 genea-
logy 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 tell, 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 fool-
ish a 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 obe-
dience 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 Bethle-
hem). 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 a 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-

gels or holy ghosts, cannot hear ce-
lestial choirs, cannot credit the state-
ment that the Lord talked to a lot of
ignorant bores 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 soon-
er 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 Catho-
lic 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 cure 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, anathe-
ma, 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 Catho-
lic 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 ineli-
cancy to check Rome's advances in
America? Protestants can not be de-
pended 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 Catho-
lic table.

Religion in the state, whether open-
ly 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 Catho-
lic denomination will destroy first
the common school and then the
schools of the other denominations, un-
til the entire system becomes Catho-
licized 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 Catho-
lics 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 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 pleas-
ure. 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. Jef-
feries 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 Ameri-
can 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 rela-
tive, visitor or great-grandfather,
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 million-
aires, 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
parson 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 fami-
lies, 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 possi-
ble 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 drown-
ing 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 pes-
tilential 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 pau-
per suicide's grave. While the mil-
lionaire 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 rone princelets for a tit-
le. The mother in the slums bears
children by the dozen destined for
the prison, brothel and gallows,
compounds of criminals and prosti-
tutes.

After nineteen centuries of the
Gospel of the Galilean, this is the
picture. Ward McAllister made an
inside history of society's exclusive
400, but "the bitter cry of outcast
America" is still to be written.

In the face of all this we go on
writing and talking about million-
aires as if we knew what we are talk-
ing about. But we don't. Who ever
saw or handled a million dollars, out-
side of bankers? Who can realize
how much money a million is? The
people in business life who deal in
thousands of dollars are few in
number. A few more deal in hun-
dreds, but the great masses of the
people, and reputed rich ones, too,
handle dollars and cents and consider
themselves lucky if they can always
have a few of either in their pockets.
Give us a rest on the millionaires.
Personally, I have nothing against
them, but I am weary of hearing of
them. I guess they will go right on
until they run against some thing
they were not expecting. Strange
things are happening in this old world
and stranger things are in the future.
Versailles, Ky.

THE OVERTHROW OF SATAN'S EMPIRE.

Editor Blue Grass Blade:—

On Saturday, Dec. 18th, Brooklyn's
notable, "Pastor Russell" delivered
a lecture at Columbus, Ohio, upon the
"Overthrow of Satan's Empire."

He takes the first and second verses
of the 20th chapter of Revelations as
his text, where it speaks of Satan
being bound for a thousand years.

In the course of his lecture he asks
several very important questions,
which we propose to examine and
answer for ourself, not in answer to
him.

First, he asks: "Is Satan a per-
son?" We answer, he certainly is,
if we are to take Bible testimony for
our guide.

We ask: "Was Jesus a person?"
All Christendom will answer, yes, he
was.

Then we say: We find Satan and
Jesus on several occasions, walking
and talking together as two distinct
personages. Was one a man and
the other a myth? We answer: No;
there is just as good Bible testimony
for the reality and personality of one
as there is for the other. Look at
the interesting conversation between
the Lord and Satan about his ser-
vant Job. See 1st chapter.

Again: "If thou be the son of
God, command that these stones be
made bread." (See Matt. 4:3.) And
Jesus, instead of turning every stone
in sight into a loaf of bread, and
gaining a victory over his Satanie
Majesty, sneaks out of the challenge
by stating that "Man shall not live
by bread alone," and he leaves the
victory to Satan.

Again, Pastor Russell asks: "Where
is Satan's empire?" We answer,
find out where Jesus and his empire
are located and Satan's empire will
be in sight; Find the one and the
other is not far away. They are so
inseparably connected that the one
could not exist for a moment without
the help of the other. All the dif-
ference we see is, that Satan's em-
pire is much the largest of the two.
He has the advantage in every re-
spect. His is by far the most popu-
lar; has by far the largest amount
of converts, and is by far the most
generally known.

Again, Pastor Russell says: "When
will Satan's empire be overthrown?"
We answer: Never; for just so long
as there are men and women enough
on this earth to constitute an em-
pire, Satan's will be right there. It
was here thousands of years before
any Jesus or his empire were ever

heard of, and it will be here thou-
sands of years after they are forgotten

Then Jesus ran off and left his
empire in care of Satan, and has not
been seen or heard of since. So Satan
has had to look after them both. He
is a faithful old servant, and is al-
ways at his post. No danger of his
skipping out. Since the day he told
Mother Eve in the Garden of Eden
that they should not surely die, he
has been right here, and intends to
stay. 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 Sat-
an'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 Satanie 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 Revelator
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.

GRAN'DADDY 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 speets
That's w'y he don't get up an' go
'S 'cause he can't 'member which
comes nex'.

An' mebbe he's got rheumatiz—
All Grandpas mus' have that, you
see;
His legs look jus' like bent-up pins!
(My Grampa's got some in his
knees.)

But when I helped him, wif a leaf,
He came an' walked right up my
arm!

'At's why I put him on the groun';
I guess it wasn't any harm,
'Cause then I 'splained it all to him.
How rheumatiz makes you go slow,
An' if he didn't hurry home
His supper'd get all cold, you
know.

—(Mary Louise Tompkins, in Harp-
er's Weekly.)

FAIR PLAY.

"Mamma," said the little boy the
day after Christmas, as he lay in bed
dutifully took the paregoric and other
things, "you said yesterday that I
ought to be sorry for all the poor
little children that couldn't have as
much candy and cake and things as
I got, didn't you?"

"Yes, dear."
"Well, do you suppose those poor
little children are sorry for me to-
day?"—Judge's Library.

The Blade is making preparations
for a strenuous campaign and urges
its friends to give all possible encour-
agement in spreading the beneficent
light of Freethought over the land.

WINTER TOURIST TICKETS

TO THE

SOUTH and SOUTHEAST ON SALE DAILY

—VIA—

QUEEN & CRESCENT ROUTE

GOOD RETURNING UNTIL MAY 31st, 1910

For Full Particulars, call on, or write

H. C. KING, P. & T. A., 101 E. Main St., Lexington, Ky.