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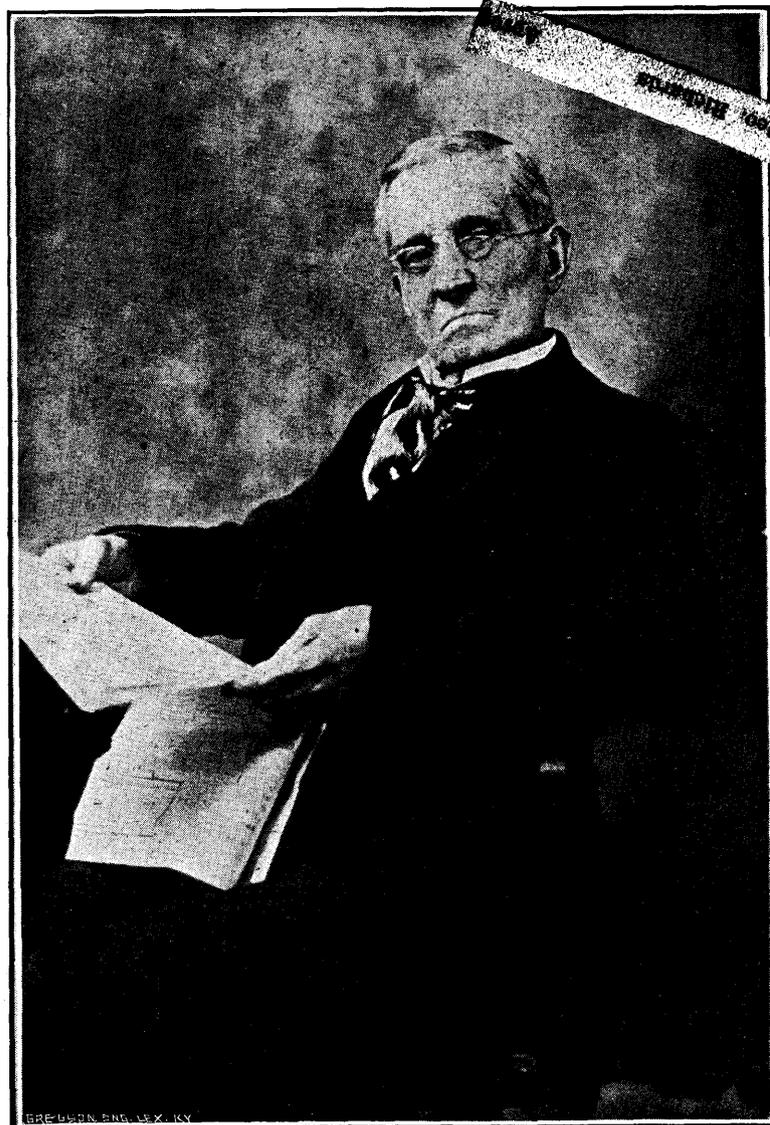
# BLUE GRASS BLADE

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*DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT*



SILAS ROCKWELL  
Nonagenarian Freethinker of Kentucky

## SILAS ROCKWELL

### REMINISCENCES OF A NONAGENARIAN

I was born in Trenton, N. Y., 13 miles north of Utica. I am of New England descent. My grandfather, a Revolutionary soldier, lived to the age of 104 years. I had the pleasure of hearing him tell of the many incidents of that sanguinary period. I may say that I am the only person living who was conversant with his grandfather of the Revolution of 1776. I was born January 26, 1816, during the administration of James Madison, forty years after the Declaration of Independence, and am now 92 years old. I was a born sceptic. At an early age I asked my mother questions that she could not answer, who referred them to her pastor, who in turn held me to task, saying I was too young to investigate questions of such moment. Later in life, I came across a work by George Combe, a Scotchman, on the constitution of man, one of the best works in the English language at that time. I then became a Universalist. Still later, and upon reaching Thomas Paine's "Age of Reason" I discarded the Bible as a very illiterate work of feeble minds. At the present time I have no evidence of a life after this mortal coil shall have ceased to exist and if there is a great Arbiter of human events and destinies, he is in a very poor business, allowing the elements to destroy both good and bad without discrimination. Any good man would do better. Now in my 93rd year, according to the inevitable laws of nature, I must soon lay down my life, I am more persuaded than ever that we are only a higher order of animals, that we are begotten and born and die as they, and that the mind or soul cannot exist aside from matter; that mind is not an entity. It cannot be seen, felt or conceived outside of matter.

All religious theories are the invention of man, and while all are not true there are none quite true.

The views and tactics of all religious denominations have changed very much in the last 80 years. The Methodists perhaps more than any other. When I was a youth the Methodists made their first appearance in our neighborhood. Men and women dressed in Quaker garb. Men wore drab suits and hats; coats cutaway, sometimes called "shad-bellied." Women discarded all furbelows. No curls, no bows no adornments of any kind. They plaited their hair smoothly, wore a bonnet of drab, plain quaker style. No steeples to their churches. The men were very boisterous in exclamation

ations of "Amen," "Bless the Lord," "Hallelujahs" etc., all through the house.

Every member knelt at prayer time and loud exclamations were the order of exercises. No amen corners. Amens were promiscuous. At Camp Meetings, which are among by-gone days, men and women had what was called the "power." They fell in a state of apparent unconsciousness and remained so for a long time. Prayer, singing and many convulsions were the order of day or night.

All this has changed. The Methodists are more like other denominations. The brothers wear the usual garb of men of the world and the sisters dress in all the fashions of the world and their churches have steeples. You can't designate a Methodist on the street now from a man of the world.

Other denominations have also changed, but not to so great an extent as the Methodists. Infant baptism is not so much practiced and infant damnation is entirely lost sight of. When I was a youth the first Evangelist or exhorter in protracted meetings for the conversion of sinners was inaugurated in our neighborhood by the world-renowned Charles G. Finney, who afterwards established the Oberlin Institute in Ohio. He was a tall, commanding figure, with a stentorian voice; was of the Presbyterian faith and exercised no little control over the passions of the more sensitive men and women. His exclamations were "Hell and damnation without reserve."

In those days churches of the Foreordination order and those of the Armenian order were at swords points. So bitter that they would hardly speak to each other on the street. Also the Free Will and close communion Baptists were antagonistic. Things have changed. Churches are more liberal, more conciliating. I find there are many in the churches as well as out who do not contend for the tenets of the church. And men out of the church who are intelligent and well informed do not adhere to the doctrines of any church, are liberal in their views and do not advocate them because they are unpopular.

Many public men, like Roosevelt, are more liberal than they dare proclaim. They are what might be called hypocrites. A man who has liberal sentiments in mind and does not acknowledge or proclaim them is an arrant hypocrite. The world is full of them but a man on the verge of life who has no ax to grind can afford to be honest.

I had a pretty good opinion of Roosevelt until he, in order to cater to public sentiment, used such dastardly epithets when speaking of the much revered Thomas Paine. Because of that unjust remark I have lost faith in the President.

314 Garrard Ave., Covington, Ky.

Upon the occasion of a celebration of his 92d birthday anniversary, Mr. Rockwell was asked by the Editor of the Kentucky Post, what he thought of life. Mr. Rockwell's reply, as published at the time, was:

"I have been asked: 'What do you think of life after 92 years?'"

"I can only think for myself; not for others. My life has been optimistic—looking on the bright side of the world. We are only a higher order of animals. We are not accountable to any higher source than our fellow-man.

"Two-thirds of the world are ignorant of a high state of morals, therefore on a level with animals. Animals have minds, or what is called a soul. Mind cannot exist outside of the mortal part of man or properly matter. Spirit does not exist; it is intangible, cannot be seen, felt or imagined—incorporeal. When the body dies the mind or soul becomes extinct. We are here without a controlling power. No intelligent, omniscient, all-wise, benignant being would allow suffering to human beings of his own creation. Omnipotence is not human.

"An earthly parent would not allow suffering to a wayward child. We can look upon life only as we see it here. We have no higher authority than what we behold in everyday life. When I lie down for my eight hours rest of a night it is indifferent with me whether it is eight hours or an eternal sleep. One-third of our life is spent in sleep, which is only a harbinger or precursor of eternal rest. Nothing so repellant or doleful as we have no regrets of our time of rest. Much more desirable than a haven of bliss, which cannot be bliss without the mutual society of loving friends, a part of whom may not be acceptable in such a haven. Life is but a dream which vanishes when we lay it down. What we don't know we have no right to believe, and we know but little. We know much more in this age than any portion of the world knew 6000 years ago, or even 2000 years ago.

"Now I am 92 years old, and, according to the course of nature, cannot hope to remain with my friends very much longer. I have no hope for the future of this life nor of a life beyond. No forebodings. I am perfectly resigned. I have played my part and give way for posterity. What can we gain by complaining of the inevitable? No prayers were ever answered, no wish or desire ever granted. The heathen worship wood, stone, fire, sun, etc., all of which is quite as sensible as worshipping an unknown being, a being of the imagination, who has never made himself known to human beings, a being without parts, neither mortal nor immortal, a being who has never made himself known to man in an intelligent or comprehensive form."

# Is Mars Inhabited?

An Array of Colaborated Facts and Figures  
on an Interesting Subject—From an  
Address Before the Pierce  
High School.

(By Charles O. Hays).

This question has been debated since the earliest time when Mars was recognized as a planet and even at this day and among the most advanced scientists, opinions are diametrically opposed.

In this paper I propose to discuss the subject from a standpoint entirely different from any hitherto advanced to consider it in the light of facts well known to every astronomer, but which have been overlooked by all.

I propose to show, by reasoning that shall withstand every criticism and every scientific test, that, in all probability, Mars is inhabited by beings of a large degree of intelligence; that it has been inhabited for ages incalculable; that its denser population and perhaps the greatest height of intelligence attained by a dominant race may belong to the past; that it may still furnish pleasure and pain for many different kinds of creatures, that it is not a dead and frozen world, as many suppose, but that, on the contrary, it is, therefore, even better prepared to support life, if temperature alone be considered, than is old Mother Earth; and further, I propose to show that these two, earth and Mars are the only planets in our system whereon life of any kind can possibly exist.

To this end, let us enumerate a few well known facts. Mars is about fifty millions of miles farther from the sun than is the Earth. It is a much smaller planet, being but little more than half the diameter of the earth and about one ninth of its mass. Its density is less and the gravity at its surface is but two fifths. Of these the last named is the most important and the most far reaching in its influence and effects, but it is also the one which has received the smallest measure of consideration, in fact, has been almost entirely overlooked or ignored and it is, therefore, upon this feature, this difference in surface gravitation that I shall chiefly base my suppositions.

A difference of gravity certainly means many things besides a mere difference in weight of a given object, though this is of great importance. A hundred pounds of matter on the earth would weigh but thirty-nine pounds on the surface of Mars. This is about two fifths. A man a hundred and fifty pounds, if transported to Mars would weigh but sixty pounds, and the athlete

who can lift his body four feet by a mere jump, could, on our neighboring planet, lift himself ten feet with the same expenditure of strength. But there are other ways on which the effect of this difference in gravity will be still more marked. Among these are the boiling and freezing points of water.

Under a pressure of fifty atmospheres, water boils at 510 degrees Fahr. If we reduce this by the removal of one atmosphere, we shall observe a slight fall in the temperature of the boiling point. Remove another atmosphere and the decline is slightly greater. Let us continue this until we have the equivalent of two atmospheres. For each atmosphere removed, the decline of boiling temperature is a little greater than for the one immediately preceding. The temperature is now 234 Fahr. By removing another atmosphere which reduces the pressure to that of the open air at sea level, the boiling point is lowered to 212 F., or a fall of twenty-two degrees for one atmosphere removed. If now, by means of the air pump or other device we exhaust the remaining air, we shall find the water boiling at ordinary summer heat and if we could produce an absolute vacuum, the boiling point would probably be about 70 F. or a decline of a hundred and forty degrees for one atmosphere removed. Thus we observe that as pressure is removed the temperature of the boiling point steadily declines, not, so far as known, in strict obedience to any mathematical law, but steadily downward with ever increasing rapidity.

We have now reached the limit of possibility in our experiment. We can go no further, but Nature is not so handicapped. The cubic foot of water which weighs sixty-two and a half pounds, if transported to Mars, would weigh but twenty-five pounds. Here is a reduction which we cannot duplicate and therefore, can not state definitely how much the temperature of the boiling point is depressed thereby. It is not, of course, equal to another atmosphere. If it were, we should expect a corresponding fall in boiling temperature of three hundred to four hundred degrees, but, in order to be conservative, let us allow one hundred degrees. This would bring the Martian boiling point in vacuum to about thirty below zero. Fahr, but as a certain atmospheric pressure must exist on Mars we may safely assume that in open air, water boils at from 90 to 100 degrees Fahr. Where then, is the freezing point? At 32? Most assuredly not. Let us try another experiment.

If water be placed in a thin metallic tube, as an ordinary tin water pipe, set in

a vertical position in the cold air, and in a manner such that all parts shall be equally exposed, we shall find that the water in the lower end will freeze more readily than that in the upper. It would appear at first glance that this is due to the presence of a colder stratum of air surrounding the lower end, which would naturally cause more rapid freezing, but it is questionable whether any thermometer could detect a difference of temperature between two points thus separated by a distance of ten or fifteen feet unless the lower end be very near to the earth, which it should not be.

But we shall be told that the water itself circulates, the warmer portions rising to the top and the colder settling to the bottom, but here again we are in error. Water attains its greatest density at about thirty-nine degrees Fahr. After falling below this temperature, the rule is reversed, the warmer settling to the bottom, while the colder rises to the top, nevertheless, the lower portions freeze first, from which we must conclude that the pressure which retards boiling, facilitates freezing and conversely, the lack of pressure facilitates boiling and retards freezing. But the change which pressure may produce in the freezing point is probably less rapid than that of the boiling point, hence there can scarcely be a difference of a hundred and eighty degrees between these two points on the surface of Mars, but we may safely assume that there is a difference of a hundred or more. This would place the freezing point at Zero or perhaps twenty degrees lower. It is of course, impossible to verify either of these estimates, but one fact has been demonstrated and is certain. This is that gravity at the surface of Mars is but two-fifths that of Earth and from this fact several other facts, equally certain may be deduced. These are:—

Only two-fifths the amount of energy will be required to carry on all natural operations; only two-fifths of the heat necessary to change solid matter into liquid or liquid into gas; only two-fifths as much heat required to melt ice or to boil water; only two-fifths as much heat required to develop vegetable or animal protoplasm. This is a fact which seems to have escaped the consideration, or even the notice of astronomers or other scientists. Even Edward Irving, author of "How to Know the Starry Heavens," and one of the most careful thinkers and astute reasoners that the writer has ever known, falls into this same error, i. e. that of supposing that protoplasm can be active only within a certain range of temperature, regardless of gravity. Only two-fifths as much energy will be required for the evolution of organic life; only two-fifths as much to grow

(Concluded Next Week.)

# Scratch A Christian Find A Burglar

Under the Cloak of Piety a Professing  
Christian Played Many Parts But  
Finally Got Caught.

(By John F. Clarke.)

A call I have to preach, a God to glorify:  
An ever-living soul to knave and hit him  
on the fly.

Here is my text:—

**PEACE JUSTICE A BURGLAR.**

**Arrested For Breaking Into A Num-  
ber of Places.**

Waterbury, Conn., April 7.—Posing as eminently respectable, prominent in church and grange work and acting for years as a justice of the peace and the town's most reverend grand juror, Kerrill Kimberly, of Goshen, has fallen from grace with a shock that disturbed Litchfield county for miles around.

"Twas ever thus; since my earliest infancy have I seen the Godly cause dismay. I never trained a dear gazelle—oh hush! Lordy! Didn't he fool the suckers? Put on the regalia of God to play hell in. And he played it. A good man gone wrong—or a bad man gone right. These transactions are becoming monotonous. It is a bad wind that blows no good—and a good one that blows no ill. Just listen: "posing as eminently respectable, prominent in church and grange work and acting for years as a justice of peace and the town's most reverend grand juror, etc." He fooled the Godly—yea, even God himself fooled he Him with a big foolishness. He fooled the angels on the holy roost. He honored the Cherubim's smile to fool the Seraphim with and got away with the goods. He bunkoed the saints with a large bunko. He carried all the earmarks of Sanctification—a just man made perfect. He was of Christ Christly. There were no heretical flies on him. He was sound upon doctrinal points. A citizen fitted out and equipped for Heaven but not worth hell-room. He can pass St. Peter's civil service examination on religious polity with 100 per cent, but his hypocrisy was strong enough to vie with Limberger. Jesus Christ will forgive him 489 more times, but what doth that avail him in his present need? He will be deposed from grace with a grand deposition. The holy flag will fly at half-mast on St. Peter's minaret and Jesus will have his measure

taken for a new raiment of sackcloth with ash decorations and buckets will be set to catch the tears that fall from the angels' eyes. There will be great weepment at the holy man's fall.

My sympathy goes out to the poor man's parson, he who backed his late holiness. He who carried the defaulter's image in his mind's eye as the Godliest man in the town—perhaps the county. He fell so hard that the unbaptized were startled and made take notice. This kind of a thing tends to break "faith." After showing for years how good a man God could make, now it will be up to the Christians to show that he was born and reared an infidel. That Voltaire and Tom Paine got in their work on him in his mother's womb and that Satan put his X mark on him at birth. His sanctity was halloed by exaggeration and his damnation will be exaggerated to the other extreme. He falls from the Dome of Heaven to the Bottomless Pit of Hell. His sin found him out. He was holy as long as he did not get caught. The sin of being found out is the unpardonable sin.

There is no such thing as a ruined woman, it is a mere figment of the mind—until somebody tells, and then the "figment" is crys.alized into adamantive fact.

By the burgular's fruits shall he be known. As a Christian, his fruit was the best in the Temple Market. God smote a smile in his countenance. As a virgin Christian, his lamp was kept filled with Oil of the John D. brand and its wick was trimmed and the kerosenic glare shone abroad, about, above, beyond, by, during, etc., clear through all prepositions and propositions. His name too! "Kerrill Kimberly, of Goshen." Land of Goshen! A beautiful alliterative name and a Biblical abode of nativity! Why, the man could not help becoming a saint with such a name and birth environment.

What will the Grand Jury of Norwick do? "The most reverend grand juror." This sounds similar to The Right Royal Ringer of the Rinky Ranky. Burgularly loves a saintly mark as death does a shining one."

Hark! The Herald Angels Sing:

"Glory to This New Found Thing!"

In St. Louis a jury acquitted a citizen who killed a burgular and then bought him a gold medal. This is a pleasing reversal of the rule for the burgular to kill the citizen and then buy up the jury.

## THE SCHOOL ENDORSED.

Article in Peoples Press by Mrs. Bliven  
Commending the School to all Free-  
thinkers.

For some time past the People's Press, of Chicago, edited by J. B. Lenau, a radical thinker and a fearless advocate of Materialism, has been the official organ, and is now, of the Materialist Association. This is a splendid combination and it ought to be productive of mutual benefits. Since the announcement of the Correspondence School there has been considerable correspondence between the Blade and Mrs. Bliven, Secretary of the Association, touching the method, or plan of instruction, and as a last resort Mrs. Bliven, fully understanding and appreciating the scope of the work, has endorsed the School and all that it implies. In the Peoples' Press, of issue April 11, Mrs. Bliven had the following to say:

"John R. Charlesworth is first rate. We must accept his proposal and cooperate with the Blue Grass Blade cordially. Each help the other and both can be greatly benefitted. He proposes that we, i. e. The People's Press, make Materialists and band them into societies and the Blue Grass Blade prepare the lecturers to supply those societies. I think he is capable of doing that. Our members will work much harder to convert all around them if they see that lecturers will come when they get enough. Our People's Press costs less, has the greatest number of subscribers, is the best to distribute for making Materialists and keeping our members active. We must recommend all who can afford it to take both papers; and find bright young people to take the Correspondence Course, and we will make The People's Press so full of our doings and best arguments that every free thinker will take it.

ELIZA MOWRY BLIVEN

First Secretary Materialist Association.  
Box 76, Brooklyn, Conn.

The foregoing letter expresses the situation fully and understandingly. That is just the spirit of comradeship that should be encouraged if we want success. If Mrs. Bliven and the P. P. can succeed in organizing local branches of their Association, or, we can truthfully say OUR Association—the Blade, through the medium of its school, will soon be able to furnish the teachers and lecturers necessary to keep those branches alive and active.

We urge upon the friends of the Blade, nay, but upon all Freethinkers that they weigh carefully the injunction of Mrs. Bliven, to "find bright young people to take the Correspondence Course." Isolated as we are it is impossible for us to know in what direction to move for the purpose

of finding students, without your help. And by the way, it would not be a bad idea for you to send your name and address to Mrs. Bliven for membership in the Association.

**PRACTICAL WORK OF THOMAS PAINE.**

**Synopsis of an Address Delivered Before the Paine Memorial Association.**

(By J. C. Hannon.)

Practice is the better part of every precept, and no individual is qualified to preach what he is unwilling to practice. Paine's work may be divided under three heads. Religious, Philosophical and Humanitarian. His religious work is seen in the Liberalizing of dogmatic Christianity, as expressed by the "Higher Criticism" of our time, making deeds a substitute for creeds, epitomizing his well expressed sentiment "THE WORLD IS MY COUNTRY—TO DO GOOD IS MY RELIGION."

As a philosopher he shares with Robert Fulton and John Fitch the honor of first utilizing steam for the purposes of navigation, while constructing the first iron bridge in existence. As a Humanitarian his first introduction was an article against slavery, written in 1775, and embodied in the first draft of the "Declaration of Independence," which was stricken out as a concession to the Southern Delegates.

The Religion of Thomas Paine, says Moncure D. Conway was practical not theoretical. No human being has been born in any civilized country within the last century without some moral tincture of that noble soul, whose every pulse-beat was for humanity. When old age had laid its palsied hand on that Philosophic mind, and Death had stilled the beating of that tired heart, the thread of his genius was not broken but lived and fructified in the lives of such eminent minds as Theodore Parker, Abraham Lincoln, Ralph Waldo Emerson, Walt Whitman, William Lloyd Garrison and Robert G. Ingersoll.

In the field of practical philanthropy, toward which his heart yearned, yet from whose precinct the cruel mandates of poverty excluded him, was by the inscrutable fortuity of subsequent events realized, by the services of two of his eminent disciples, Stephen Girard and James Lick. The Lick Observatory in California, and the Paine Memorial Building in Boston, are the testimonials. Of the Observatory, it may be said with fidelity to truth, that whatever discoveries are made in the field of Astronomical Science will add another star to the diadem of James Lick, whose generous endowment facilitates the enterprise, while Girard College in Philadelphia emphasizes the second.

This college contains 1600 boys, who are clothed, fed and educated in the highest

principles of morality, mechanical skill, and commercial integrity (free from the clashing doctrines of decaying creeds), and fitted according to their natural abilities, for the highest duties in life. That this college is the direct outcome of the moral philosophy of the "Age of Reason," was shown by Daniel Webster, the great constitutional lawyer, who was employed by the "unco guid" to break the will some 50 years ago. In the midst of an oration, teeming with vindictive denunciation of Girard's irreligious opinions, Webster drew a small pamphlet from his desk, from which he read the following extract. "Let us devise means to establish schools of instruction, free from the clashing doctrines of sectarian controversies; let us endeavor to propagate morality instead of religion." Pausing here, Webster surveyed his attentive listeners, noting the effect on the Court, Mr. Binney, the opposing Counsel, rising to a question of privilege, asked: "Where did you get such information, and what is the purpose of its quotation here?" Daniel Webster realizing that the moment of his triumph had come, raised himself to his full stature, and, pointing significantly to the pamphlet he still held in his hand, exclaimed: "I got it, Sir, from the same source that Mr. Girard got the provisions of his will, and I repeat it, not only for the information of the Court, but, I hope also, for the edification of my worthy opponent, I got it, Sir, from Thomas Paine's 'Age of Reason.'"

Webster's ostensible purpose was to break the will of Stephen Girard by playing on the religious prejudice of the Court, but he not only defeated his own purpose but added a halo of glory to the genius of Thomas Paine and we see that Girard College was the direct outcome of the moral philosophy of the "Age of Reason."

I am aware that this is ancient history—but "lest we forget."

**DAVE'S LETTER TO HIS DEAR HEAVENLY FATHER**

**Infantile Thoughts Upon Biblical Oddities and Absurdities.**

(Copyrighted 1908\*)

(By Franklin H. Heald.)

My dear heavenly father: Did you really think the world was flat when you made it of nothing and was John lying when he said he saw an angel at each corner holding it up?

I am wondering if heaven is the shape he said it was or if he lied about that too. If it is as big as he said, I can't see how they could get light in every room from the sun. Papa thinks they use gas mostly, but

says it might be Jack-o-lantern light, same as the star that was over the stable that Jesus was borned in. He thinks the air may not be very good in the vicinity, but maybe he is too particular about odors. Is it well ventilated? Papa says most all darkies go there. Is that so? Do all Jews go there? Do you know Geo. T. Angell who prints the Dum Animal Magazine in Boston? He says dogs and mules have souls and go to heaven. Do they? Is Balaam's ass there and can he talk as well as he used to and does he have wings, like the pictures of the horses that the angels rode in the heavenly war, which is in our bible? Will Geo. T. be an angel there too. I would like to see Golliah and Sampson but I don't care much about seeing David. Does he ever dance before you and the wimmin naked any more? Were Saul's wives, that you gave him, his step-mothers?

Papa says I was named for Davy Crockett, so I don't need to be ashamed of myself on King David's account. Does he still wear his epod when there is company? When I die, would you care if I look in before I go in to stay? I am afraid I would not like the crowd if Durant, and Orchard and all the people that are hung are there, with such people as the old preachers and priests that I know, and Talmage and Bob Burdette. Is there really 99 times as much rejoicing in heaven, when a murderer like Orchard or chicken thief like our Joe dies and goes there, as there is when a just man like my papa dies, "who needeth no repentance?" We know it is not Joe's fault that he steals chickens. He can't any more help it than he can help smelling the way he does and neither can we.

Will you be here next week when the fleet comes to represent Roosevelt?

Could you make the sun and moon stand still now while Roosevelt shot people in the back, if you wanted to?

You might drop a letter in our mail box for me while you are here.

As ever,  
DAVE.

\*Liberal papers are at liberty to copy or quote. Mr. Heald only reserves the right to print Dave's letters in book form.

**Another One Interested.**

FORT MOULTRIE, S. C.—Please send me a sample copy of your paper and a full description of your system of teaching Free-thought by mail. I have just seen mentioned in the Humanitarian Review that you are teaching Freethought by mail and as I am a freethinker I would like to know something about your system and also have a copy of your paper—may subscribe for it.—G. M. COLLIER.

## Current Comment on Public Events

### BIBLE PROOF.

There is something pathetic in the frantic efforts of the hired professors of the orthodox Christian faith, to prop up the resurrection myth by appeals to the Bible. They seem to forget that their very authority needs propping and, as Thomas Paine very aptly wrote a century ago, that before you can successfully prove the truth of any proposition from the Bible the Bible itself must first be proven true. Otherwise how can the Bible prove anything? The best educated and intelligent minds know that the Bible is not true and they decline to accept it as an authority upon any subject.

During the recent Easter services Rev. Edwin Muller, pastor of the First Presbyterian Church, of Lexington, delivered a special sermon on the subject of the resurrection. The sermon was preached for the especial benefit of the Knights Templar, a branch of the Masonic fraternity. We did not hear it and the present discussion is based upon the newspaper report. The report does not pretend to quote him verbatim but its presentation of the sermon said, in part:

"Rev. Edwin Muller, the pastor, preached a special Easter sermon to the knights, taking for his theme the Bible proof of the resurrection, and in a most beautifully worded and comprehensive way brought out the undisputable fact that there was no possible cause for doubt, even in the minds of the most pronounced skeptics, of the resurrection of the Savior."

For the sake of the reverend gentleman's professional standing we hope he did not use such loose and reckless statements. Of all the Lexington preachers Dr. Muller ranks up with the best as a man of scholarly attainments. There is nothing of the blatant demagogue about him. He never resorts to vulgarisms or seeks notoriety through sensational extravagances. He is a well disposed, modest, little fellow who wears well on acquaintance, but, if he really intends to stand sponsor for what is above quoted he falls considerably in our estimation. It may be true that his sermon was "beautifully worded" and there may have been flashes of eloquence and touches of pathos. But neither "beautiful words," or burning "eloquence," or rhetorical "pathos" can make falsehood become truth or prove that which was not.

But what of the "Bible proof of the resurrection?" There is no bible proof.

All the "proof" that can be offered by the bible is contained in the gospels and each give a different account, no two being alike. It is a well known fact that the gospels were not written by eye-witnesses. Then the gospels do not present an "indisputable fact" for the doctrine of the resurrection as taught therein was strenuously disputed at the very time it is said to have taken place and it has been a subject of dispute through all the intervening ages down to the present. On the other hand there is considerable room "for doubt," not alone in the minds of "pronounced skeptics" but many half-way Christians are in serious doubt concerning the truth of the story. Had the resurrection been a fact in history, had it in truth took a place as the gospels state, secular history would have made a record of it for the sight of a full grown man, in the flesh, defying the laws of nature and; restored to life after being dead for a little more than two days, would have compelled attention of every historian of that period. The bible does not prove it. History ignores it and practical common sense absolutely denies it.

### INFIDELITY AND EDUCATION.

In this age of growth and transition education is recognized as the essential correlative of infidelity. True indeed, doubt, which leads to infidelity may and does exist without education, but the latter places unbelief in religious dogmas upon a solid foundation. Wherever there exists a high order of education there may also be found a large element of infidelity and the church is only just beginning to realize that fact. Compelled by the sheer force of necessity to advocate educational measures and institutions, the church is now being hoist on its own petard. It has built high for a hard fall and the end is not far distant.

One of our most valued friends has mailed us a clipping from the Chicago Tribune, which announces a rather sensational episode in the educational circles of Iowa. Charges have been made by the Ministerial Association at Des Moines that the State University at Iowa City is a "hot-bed of infidelity" and the grave and reverend gentlemen proceeded, it is reported, to "score the institution unmercifully" insisting that only "Christians" should be employed upon its faculty.

From this we are led to infer that some members of the faculty are not Christians, within the meaning of these servants of the Lord, and the State of Iowa is deserving of a high compliment that such is the case. Education, when tainted and corrupted by an orthodox interpretation and demonstration, is practically valueless. In fact it is not education. It may be training, but education it cannot be. To train young men and women to believe religious myths as facts is not educating them. Animals may be, and they are, trained to perform certain tricks, but they are not educated in the full sense of the term. Education, in itself, is non-partizan. It is, or should be impartial. It does not belong to Christianity, or to any other religious system. Once a start is made and only facts are taught, the mind is led from religious channels for the pupil soon perceives that education and religion are not in harmony and are decidedly out of joint.

But the State University of Iowa is not the only institution of its kind in America that is tending towards infidelity. Other and greater institutions of like character have been similarly denounced at different times. Harvard, Yale, Princeton, Cornell, and others, are rapidly turning out infidels. Even the old Kentucky University, of Lexington, now known as Transylvania University, is doing precisely the same thing. Although a Campbellite institution, a sort of factory for the manufacture of preachers for that particular denomination, it has turned out some noted infidels and is yet doing so. From her class rooms have graduated such men as James Lane Allen, author of the Reign of Law; Charles Chilton Moore, the founder, and, for a generation, the editor of the Blade and others living in Lexington today are young men who, graduating from this school, are now regular readers and patrons of the Blade. The attempt to put the mind in a straight jacket induced a revolt and the entire religious sentiment was overthrown.

Let the people of Iowa keep to their appointed course and ignore the vaporings of a horde of hungry preachers who have happened to spy the handwriting on the wall.

### SIGNS OF THE TIMES.

In a very recent publication, Marie Correll, the novelist, declared that the "great religious and social movement of the day is the spread of atheism" and this writer is not alone in her judgment. Rev. Frederick Eis, of Marquette, Mich., a Roman Catholic Bishop, has been quoted as saying: "There is now being reared in this country a generation which will know no

## BLUE GRASS BLADE.

god" and from Texas a friend of the Blade writes that the plan now adopted by the preachers is to "immediately burn all literature that is antagonistic to the church and its teachings." In other directions the rapid and continual growth of Humanitarian ideas are noted and commented upon and from such declarations as the foregoing the Freethinkers may find encouragement for greater efforts in the spread of liberal ideas. Very naturally the church can see a "grave danger" and while they ascribe this danger as threatening the nation they are, in reality, more concerned about themselves. The church is not the nation nor will the nation ever become the church. The only antidote offered for unbelief, as it is termed, is religion, but as the very unbelief of which complaint is made is against religion, the antidote is altogether without virtue. The constant pressure of intellectual thought is contrary to the interests of the orthodox faith and it is worse than useless to offer the tenets of that faith as an antidote for the constantly growing infidelity of the age. Not only in America but in the most enlightened countries of Europe has the christian deity been dethroned and Reason, that superb monarch of the mind, now wears the purple. The church may look to legislation but it will be impotent in the coming years. From all such attempts there will come a reaction and the rebound will be felt by the church to its detriment. Not even the "shooing" of Marie Corelli can stop its onward march and while a timid girl may frighten away a large whale by simply saying "shoo" according to Corelli's notions, the whale of Infidelity will swamp the Christian ship and leave its passengers floundering in the deep waters of superstition and all the lifeboats gone. The Catholic bishop of Northern Michigan was right when he said the growing generations would know no god, and especially is this true of the bible god, the god of Abraham, Isaac and Jacob. Every newly discovered truth, every newly demonstrated fact, every new thought uttered, all combine against god and Christianity and from these sources will Infidelity become stronger until it has displaced orthodoxy in the land.

### WHO IS MISTAKEN?

It is not enough to be honest. It is not enough to be fair in your dealings with your fellow-men. It is not enough to minister to charity and assist the helpless and distressed. These are not the principal tenets of the orthodox religion. They have nothing to do with religion. A man or woman may do all of these things and yet be irretrievably lost, doomed to everlasting torment, if they have not faith in Christ.

So says Rev. H. C. Attwater, of the St. Peter's Episcopal Church, in Detroit.

There can be little doubt but what the Reverend gentleman is "at water" or "at sea" upon the question of morality if he really believes what he preaches. It may be according to gospel but it is not humane. A god who cares so little for humanitarian principles is unworthy of consideration, much less worship. A god who could deliberately consign to hell such a person is a monster of the vilest degree and should be made a target for both scorn and contempt. Listen to what he says:

"There is a disposition on the part of many men in business to think that morality is enough, without religion. They appear to think that if they fulfill the requirements of business, if they are honest in their dealings, do not defraud, and minister to charity, here and there, they are not far from the kingdom of God, but they are mistaken."

Observe that morality is spoken of as being something apart from religion. It is not made a part of religion. It is disconnected therefrom. Then what becomes of the claim made by other persons that religion is morality, and that morality is inseparable from religion? This is what Freethinkers have claimed for years and so far as we are aware this is the first time we have known of an orthodox preacher confirming the Freethought position on this very question. We have no doubt that this preacher would prefer to have the people believe that religion is superior to morality, but for all the practical affairs of this life we will bank our stake upon the man who practices the morality complained of and will ever remain suspicious of the fellow who pretends to religious scruples alone. No stronger argument was ever offered than that orthodoxy is not humanitarian and the vast superiority of Freethought over and above all religious claims is thus amply demonstrated.

### TOUGH FOR PARSONS.

The Lord must entertain an unusual degree of love for his special agents in America, if it be true that a chastening process is proof of his love. From Clarence, Mo., comes the information that L. J. King, an evangelist, by his rabid remarks so inflamed the community that he was mobbed and beaten and his meetings thereafter had to be conducted by the aid of an armed guard. These guards carried their guns and pistols openly into the church and under this fearful menace the gospel of love was pumped into the audience. The reports state that an outbreak is feared and no one appears capable of making a prediction of the outcome. Cincinnati reports state that during the re-

cent Lenten services thieves took advantage of church congregations and picked the pockets of the penitents while they were actually kneeling in prayer and a number of such thefts have been reported. At Christ Church a number of boys, it is said, broke into the basement while the congregation were worshipping god, and stole a quantity of pocket-books containing varied sums of money. At Woodbury, N. J., Rev. George W. Thompson, pastor of the First Presbyterian church, committed suicide on the approach of his wedding day, after an interview with another woman in a room at a hotel who had threatened to stop the wedding because of his liaisons with her.

### BLASPHEMY.

I deny the possibility of blasphemy where there is no belief. A man may blaspheme that which he accounts worthy of reverence, because in speaking evil of it he violates his own convictions and holiest feelings. But if for me there is no God, how can I blaspheme him? Speaking contemptuously of him, I but condemn nothing. If the writer (he was answering, were accused of blasphemy for reviling Jupiter and Venus, Brahma and Vishnu, Baal and Moloch, the Goddess of Reason and Mumbo Jumbo, he would reply, I cannot blaspheme false gods, meaning simple gods in whom he has no faith. Just so, I say that I cannot blaspheme the trinity-in-unity of the Christian, which to me is non-existent, absurd, impossible.

—James Thomson ("B.V.")

### IF I BUT KNEW.

"Your time will come," they tell me,  
But what I'd like to know  
Is where that time will come from  
And where it's going to go.  
If I had but this knowledge,  
How happy I would be!  
For then I'd run and meet it  
And keep it company.

### PUBLICATIONS RECEIVED.

Freethinker, London, Eng.  
Humanitarian Review, Los Angeles, Cal.  
People's Press, Chicago, Ill.  
Ingersoll Mem. Beacon, Chicago, Ill.  
Truthseeker, New York City.  
Weekly People, New York City.  
Osteopath Brief, St. Louis, Mo.  
Wage-Slave, Hancock Mich.  
Literary Digest, New York City.  
Our Dumb Animals, Boston, Mass.  
True Word, Bryn Mawr, Wash.  
Universalist Herald, Macon, Ga.  
Journal, Holcombe, Wisc.

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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 Freethinkers will be given a hearty welcome.  
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ADDRESS ALL COMMUNICATIONS TO THE BLUE GRASS BLADE, P. O. Box 393, Lexington, Ky.**Editorial****MORE ABOUT THE SCHOOL.**

Every passing day, almost every hour, brings some new truth to our mind in a way that convinces us that we have adopted the proper course for the propaganda of liberal and materialistic thought through the medium of the Correspondence School.

Since first proposing the school we have been favored with many enthusiastic comments and with but one exception, all approve of the school. The majority urge us not to wait for the one hundred pupils, but this is a matter of pure business and can only be determined by the extent of outside contributions. Even one hundred pupils alone would not pay the cost of printing the lessons and examination papers, the voluminous correspondence,

the postage and stationery to be used, In addition to this the School needs an internal equipment, or office arrangement whereby we can arrange all data, papers, etc., in regular order. This, however, is a matter of business detail and the opening of the School will now depend upon the amount of money obtained for that purpose.

Regarding the commendation of the School we need but furnish a few examples. The opinions of S. F. Benson and Mrs. Harriet M. Cloz have been expressed and published in the Blade columns already. In addition to these we have receive the following:

"I have incientally mentioned your mail lesson scheme. I shall be interested in watching your progress in this new plan and hope you may make it succeed." Singleton Water Davis,  
Editor Humanitarian Review.

"I am very much infatuated with your School of Correspondence, my only present objection, however, being to the use of Sir Robert Ball's Astronomy. I want to join."

Franklin H. Heald,  
Editor Higher Science.

"Like the idea of your School, but if Liberals do not take more interest in it than they do now in our Free-thought papers it cannot succeed. The poorest Catholic hired girl subscribes more to her church than many well-to-do Liberals do to the cause of Freethought. Let us keep up the fight until we have myth worship vanquished."

J. B. Lenau,  
Editor People's Press.

"Will take great pleasure in speaking of the Correspondence School through the body of our Magazine. Hope things will be bright for you."

Parker H. Sercombé,  
Editor Tomorrow Magazine.

"If wisely handled I believe the future prosperity of the Blade is now assured. Your suggestion of a Correspondence School, in my judgment, is a good one." T. J. Bowles, M. D.

"March 15th and 22nd Blue Grass Blades convinced me that the Correspondence Course was just about the thing needed, if the Guider was really a Materialist so as to draw attention to the points in each study that prove Materialism. You must put in Physiology, too, so as to compare man with animals, dependence on food, drink, air and right combinations, connection of

brain and thought. No life, no thought; after death, no soul, etc."

Eliza Mowry Bliven,  
Sec'y Materialist Association.

The foregoing opinions by such prominent leaders in the Liberal thought of America are valuable. Not to the Blade and its School, alone, but to the bulk of our young men and women as furnishing reasons to them why they should, if possible, take part in the studies here afforded and work for a further mental elaboration. Remember that the truth which another man has won from nature and life is not our truth until we know it and live it. Only that becomes real or helpful to any man or woman which has cost either the sweat of brow, or the effort of the brain. He or she who would be wise must earn their wisdom. Men are tattooed with their special beliefs and religious dogmas like so many barbarians but a real human heart, shorn of orthodox influences, beats with the same glow under all the patterns of earth's thousand tribes.

In this issue of the Blade will be found a letter from a fifteen year old lad. We desire our readers to peruse that letter. Observe the trend of thought. Make a mental note of what you see. And yet, with it all, none of our readers can be put in the same position in regard to that boy as the editor of the Blade. Why? Simply because we have been able to perceive the undeveloped mentality of the boy through the medium of his letter. In other words, here is found a brain of strength, of force and character, coupled with a will-power to do. The letter in question will indicate what this boy could do provided he had the opportunity. A three year course of study in the Correspondence School will widen his mental horizon, extend his knowledge of things and by the time he reaches eighteen years he is ready to take the field or the forum and battle against the superstitions and myths of orthodoxy. No better illustration could be found on this continent than the case now under consideration. It is just such as these for whom the School is being launched. The expenditure of \$65 or \$70 within a period of three years, will furnish him with an education that could not be acquired under ten times that sum by attending college, and when his full course is at an end, he is in possession of a splendid library, all his own, to enable him to continue his studies beyond where the School had to leave him.

Need we say more? What further could be said to demonstrate the importance and necessity of the School? Correspondence Schools for business and commercial purposes have succeeded admirably and why should not a similar institution for the propagation of liberal thought and to furnish a Liberal education also succeed? It can succeed and it will succeed or the Blade will know the reason why.

Orthodoxy has filled the universe with godly and ghostly mysteries. The School is to present, to its pupils, the universe, in all its aspects, just as it is, just as we see and know it, based upon experience and investigation. The People's Press, published by J. B. Lenau, of Chicago, in a recent issue, said:

"When we have divested Nature of the mysteries with which ignorant men have invested it in the past, we will then be on the unobstructed road to intellectual progress."

That is the case in a nutshell. The School is designed to divest the universe of those mysteries. It is designed to remove all existing obstructions on the road of "intellectual progress." It is designed to make that progress more sure, more certain, and more speedily. It is a safe presumption that not one of the students in this School will ever believe in gods, ghosts, goblins, hells, devils, or the like. Furthermore they will be mentally equipped to resist all such "obstructions on the road to intellectual progress" and this constitutes the great glory that must emanate from the School.

Besides, who knows to what end such an institution may ultimately develop? Who can foresee all the possibilities that underly it? From it may evolve greater opportunities than we can now detect. By earnest co-operation success will crown our present efforts.

Mrs. Bliven writes that in her judgment we have set the requisite number of pupils at 100 as being too high a number, and she further suggests that if we can secure only ten to START THE SCHOOL. The motive behind such a sentiment is good. But the principal trouble would be in the matter of expense for the TEN would require just the same labor and the same expense in the matter of printing the lessons and examinations as the 100 and the only saving would be in postage and intermediate correspondence. We would start the school with ten if we can get enough outside help to share the expense with us. As a matter of fact, if TEN be all that is necessary, and sufficient money is forth-

coming from outside sources to help the SCHOOL could be STARTED NOW for we have ELEVEN students already enrolled.

Now, what say you, friends, the movement is yours. It is in your hands. We want FOURTEEN more pupils and the School will open. If you cannot join the School, how much can you give towards getting it started?

Let us hear from you!

### FOOLED OR BEING FOOLED.

According to an old Irish adage there was unmistakably good luck in odd numbers, but the paid professors of orthodoxy appear to detect strength in any sort of numbers so long as there be a godly muster roll. It is the boast of every denomination that it enjoys a large number of members and can own a large number of church buildings. We must not be unmindful, however of the fact that in matters of mere belief numbers have no weight. Especially is this true in religious affairs. Thousands have believed, changed their beliefs, believed again, and many give it up forever.

But this is not the issue we now desire to discuss. It is merely used as a prelude, a basis, as it were for further argument. There now appears to be a concerted plan upon the part of Christian advocates in America to encourage the people into believing that India is about to embrace Christianity and then follows the suggestion that a little more money and a few men put into the field, the triumph of Christianity over the multifarious forms of religions and creeds now existing in India will be complete.

During the past few days two articles on this subject have appeared in print, almost simultaneously, and from different writers. Both make the same preposterous claims. One came from the pen of Rev. Charles F. Thwing now at Bombay, whose letter appeared in the New York Evening Post; the other comes from Bishop J. W. Theburn, who has just returned after a long service in the land of Islam. The latter, in an address recently delivered at Chicago, and published in the press of that city, says:

"There seems to be a widespread breaking away from the worships of the East and a general turning towards the teachings of Christianity."

Not content with this he further asserted that in China, the followers of Confucius had "almost ceased to oppose the crusade for Christianity;"

that the Filipinos are "eager to learn the teachings of the Christian religion to follow them;" that Japan is "rapidly becoming Christianized;" that the Malays do not show the same tenacity as of old in "clinging to the tenets of Mohammedanism;" and—well, sufficient unto the day is the evil thereof.

Scarcely an iota of truth is to be found in any of the foregoing statements. The attitude of Japan towards the Christian religion is too well known for such filibustering in these days. China is further from the Christian faith today than she was fifty years ago and the missionaries sent there are responsible for the present revulsion of feeling. Although much labor and money have been spent in these countries in an effort to win their people to Christian methods, the result has been a dismal failure and missionary effort, a costly undertaking when judged by its results, has been subjected to severe criticism because of its alleged impotency. Instead of calling it impotency, a clearer knowledge of these people would admit that they are as firmly opposed to Christianity today as they were a century ago.

As for India, but little need be said. The horrors and outrages to which these teeming millions have been subjected by the British government since 1850, and in the name of Christ, has produced in their minds and hearts such a repugnant feeling for the religion of the Nazarene Carpenter that today, the great majority of the people of India look upon Christianity with the utmost contempt and regard the missionaries with suspicion.

Why should the Orient turn to Christ and him crucified, abandoning their own creed by such an act? Is not their present subjugation due to the brutality of Christian nations? Are not some Christians even crying for war between America and Japan in order to humble the latter and depress the people by defeat because of their recent triumph over another so-called Christian country? Have not these Oriental people a purer and a better system of morals than those taught and practiced by Christian nations? Do such monstrous crimes abound in the Orient as in the Occident? What need can the Orient possibly have for Christianity? Is it not a known fact that they will be far better off without it? Would not the United States be better today if the republic had steadfastly held to the religious beliefs of its founders instead of permitting zealous fanatics to run things and direct legislation?

### THE WORKS OF VOLTAIRE.

The Blade is pleased to specially direct the attention of its readers to the advertisement appearing in this issue of the complete works of Voltaire, published and offered for sale by the St. Hubert Guild, of Akron, Ohio. From a personal examination of this edition we are able to pronounce it to be the very best collection of Voltaire's works extant. It is complete, and the 43 volumes constitute an entire Freethought library in itself. The terms of sale are so reasonable and easy that these splendid books are brought within easy reach of all.

In a recent issue of the Blade we printed a picture and biography of Voltaire, but it was so brief owing to our limited space that we were unable to do the subject full justice. Let it be known that Voltaire was even more than a deadly foe to the organized church for he was an ardent advocate of the political and social rights of the people and assailed with unerring aim the pretensions of monarchy as well as priestcraft. Though born of the French aristocracy he did not hesitate to expose their shams and sins. In addition to this he was a philosopher and students of Voltaire may see in his famous writings the foundations upon which the present Separatist movement, now a fact in the French republic, was built. It was through Voltaire that the goddess of Liberty was crowned in Paris and the volumes here presented furnish abundant argument upon kindred topics that they are a world of information. Every Freethinker should be possessed of this edition and we take pleasure in recommending them to our readers.

If you should order a set kindly refer to the Blade when so-doing and you help us thereby.

### THE PASSING OF ANDOVER.

How hath the mighty fallen! And how great shall be the fall!

With the end of the present scholastic term the Andover Theological Seminary, once the most famous of all the New England Colleges and noted for the influence it exercised in and upon the theological opinions of America, will be no more. Decay has set in upon it and lack of interest by the growing generations in matters of theology has impaired its usefulness, rendered its existence unnecessary, and next September it will abandon its present position and for the sake of mere appearance it will be absorbed by the University of Harvard.

When Harvard absorbs the Seminary she will be taking over a gold brick. All the traditions of the past now buried in seven professors, twelve students and 56,000 books. This is all the portable property now belonging to Andover that will be taken to Harvard. This is the remnant of a once proud institution and its decay, its decline has been produced by the rapid change in public sentiment now hostile to theological pretensions. Institutions that teach subjects of modern importance and in accord with modern ideas and demands, finds students galore, but the most that Andover has been able to muster after years of prosperity and importance, is about three students for each class upon which an annuity of about \$5,000 per capita is being spent.

Reference is made to this transition as a tragedy. And it is a tragedy. The principal factor therein is theology. It is not a tragedy of blood. It is not a violent, yet, it is an impressive tragedy. In the costly buildings held, owned and controlled by Andover lie buried all its glorious traditions of religious faith, never to undergo a resurrection, never again to see the light. The young men and the young themselves anent theological matters women of our day do not concern nor they do they seek such a form of instruction. In rare cases one of liberal mind turns toward it for no other purpose than to study it in comparison with other branches in the expectation of acquiring facts for refutation and argument. Traditional theology offers but little attraction in itself to the rising generation. Secular competition has become too keen and in the struggle for existence the useless, the non-essential, has met with defeat. These are the contributory causes to the passing of Andover. As time proceeds the competition will become more intense, the dissatisfaction with such instruction will become more universal and theology as a separate branch of instruction must ultimately pass away.

This is a distinct triumph for rationalism. It is an educational victory. The battle has been a long one. The struggle has been intense, yet carried on without the blazonry of trumpets. The transition came by gradual changes but in the end it is a distinct triumph for liberal and rationalistic thought. There is something pathetic in the decay of such an institution. Public sympathy would have been more universally expressed had the institution, in the first instance, stood for something useful, something prac-

tical. Inasmuch it stood only for the traditional aspect of a cruel religious depotism its passing excites but little comment no matter how much its advocates and professors regret the circumstance.

### THE POWER OF THOUGHT.

Thinking means an abundance of hard work. It also implies considerable leisure. There must be leisure time in which to think, if thinking is to be done. Orthodoxy does not think. Its advocates do not think. They have much leisure time on their hands, but it is spent in worship instead of thought, and the only thinking ever done by the professors of orthodoxy has been forced upon them as a means of self-defense. Fidelity to their creed excludes honest thought. To think outside the confines of their creed would be an act of unfaithfulness. A new idea seldom, if ever, strikes them. While defending the old, the sacred, the past that is dead, the clergy cannot become inventive. Neither can they become original. Like a newly made captive bird beating against the bars of its cage, struggling to be free, the human mind has ever beat against the bars of that prison which orthodoxy has constructed for it. In its struggles the mind has bent, twisted and broken these bars. It has passed beyond them, and the priest stands defending but an empty dungeon.

The inability of the priesthood to think has caused a lack of inventive and scientific genius among them. If we go to any church, no matter the denomination or the personality of the preacher, so long as it passes under the name of Christian and is so accepted, the teaching is precisely the same, the method of teaching only being slightly different. All orthodoxy, by whatever name or sect, is one and the same, founded on the same myth built by the same intolerance, and perpetuated by the same degree of ignorance. The power of the church is in illiteracy. It is the independent thinking of the masses that has impelled a semblance to thinking by the priesthood. Self-defense forced the issue. The priest not only had to defend his church and its creed against the advancing intelligence, but he likewise had to defend himself. Here and there, like an oasis in some dreary desert, a few think too much, and their candor compels them to ally themselves with the intelligent thought of the day.

**BIBLE AND BOOZE.**

The jewel of consistency does not find a setting in the crown of holiness worn by the average Christian. Orthodox restraints and limitations, its restrictions and inhibitions upon individual conduct are invariably intended for the other fellow, but the moment the application is made direct and personal there is not only a kick but an evident desire and manifest purpose to break through the boundaries.

For years the clergy have practically insisted that the people must do as they say and assume a moral blindness toward their own actions. "Do as I say, not as I do" is the maxim of the average preacher and the majority of Christian worshippers have been apt scholars.

Previous comment has been made in these columns anent the Christian policy in the new State of Oklahoma towards the liquor question. Mention has been made of the number of Christian applicants for the office of County and State agencies in the dispensing of the alluring booze. Recent developments indicate that in urging the adoption of the new State's liquor laws the Christian element intended it only for the other fellow and did not anticipate that it would be enforced upon them. The reports show that a number of Christian people in Mc-Alester have been summoned before the grand jury to testify before that body of inquisitors as to several purchases of liquor made by them in a manner not in strict compliance with the law. It is a noteworthy fact that no Freethinkers are included in the list summoned. It appears that in giving their orders for the liquor these applicants were required to set down their own signatures in a book, and with these tell-tale autographs the grand jury is said to be sure of getting all the evidence necessary.

The agent, whose name is given as Dreyfus, would take individual orders for either beer or whiskey. His patrons were the Christian people of the community, they who had been instrumental in getting the present liquor laws adopted. The reports go on to state since statehood this agent has disposed of two hundred cases of whiskey and fifty car-loads of beer. It is certain that the Christian people of Mc-Alester were a thirsty lot or they are possessed of an abnormal fondness for the cup that is said to cheer. Large quantities of the liquor have been seized by the police and while making a more extensive search of the premises used the order book was found.

Investigation revealed the fact that the names contained in this order book were those of prominent church people and the police have now caused them to be summoned to appear before the grand jury. Not only were the individual orders found but the individual receipts thereby showing that the liquor had actually been delivered to them and we are not surprised that the discovery has caused "consternation" in the church circles of Mc-Alester.

It was ever thus. Hell was not built for self. It was built for the other fellow. Sunday laws are the inventions of the cranks whose sole aim is to compel recognition of their hobbies. Legal repression will run its limit and when the reaction comes there will be a terrible awakening and orthodox Christianity will get the worst of the encounter. What a hue and a cry would have been raised had the names of infidels been found on that order book. Sermons would have followed from orthodox pulpits. The religious press would devote columns to the exploitation. But watch them now. The prohibitory liquor laws are essentially Christian and Christians are the most prominent in its violation.

**ENGLISH LECTURER COMING.**

The Blade is pleased to announce that Mr. Harry Snell, secretary of the Ethical Society, London, England, is contemplating a brief lecture tour of the United States during the early fall of the present year. Mr. Snell is both a Freethinker and a socialist. He has written and lectured extensively on both subjects. He has taken a prominent part in the struggle for Secular education in the public schools of England and is recognized as a man of unusual ability on the rostrum. Being favored to the extent of a personal acquaintance with Mr. Snell, the Blade would bespeak a hearty welcome for him in America. He is also a prospective candidate for parliament and as the indications in British politics point toward an early campaign his stay on this side of the Atlantic must necessarily be brief. At the best he can touch but little more than the principal points between Boston, New York and Chicago. The Blade would be pleased to arrange a few lecture dates for him. His terms will be reasonable as he simply desires to pay expenses. He will lecture on either Freethought or Socialist topics. Friends desiring lectures may communicate with the Blade in his behalf.

**DELAYED BY ACCIDENT.**

The last previous issue of the Blade was delayed several days in mailing by reasoning of a rather serious accident. It was not of a personal nature. The accident happened to our machinery and it has been a hard blow upon our pocket book. Just as we had about printed the issue the shafting that runs the machinery broke and all our operations had to cease. The repair took four days during which time the Blade office was at a standstill. We could not proceed with our work and the Blade could not be mailed on its regular day. As a result we simply had to bite our lip to keep from saying bad words and do the very best we could. Our readers will, we hope, excuse the delay under such conditions.

Every child born into the world is born an Atheist. Every human being is by nature an Atheist. Not until the church begins to pour its dogmas into the ear does the god theory begin to obtain. Many live and lie an Atheist without actually knowing it or proclaiming it from the housetops.

One boy under the hand is worth two in a reformatory.

Fourteen pupils are now registered with whom to begin the Correspondence School and as it has received the hearty endorsement of the leading Freethought publications in America there is no reason why it should not have more than one hundred students by opening.

Marriage and Divorce, by Mrs. Henry, furnishes considerable food for thought upon the subject of domestic relations and our readers ought to give it a wide circulation. It is only 25 cents. Orders will be received by the Blade or they may be sent to Mrs. Henry direct. Address her at Versailles, Kentucky.

A St. Louis jury has recently acquitted a citizen charged with the murder of a burglar who had entered his home and bought him a medal for the success he made of the job. This is a happy reversal of the rule where the burglar kills the citizen and afterwards buys up the jury.

Just another thing, have you got that subscription blank filled up yet? If not, why not? Think it over in your own mind!

## MOTHERLOVE HOMESITE.

## Twenty Acres Secured in La Prosperidad Colony and the Work of Sex Redemption is Prosecuted With Vigor.

(By Helen H. Philbrick.)

I wish to notify all friends among the Blade readers, who have so generously responded to the call of the W. I. S. C. and Motherlove Home Society, to help establish a method of home and family protection of kinship ties without the help of the church, that I am at last in possession of a title to five acres of the richest land in the world, in the finest climate in the world, among the finest people in the world, and under the finest government in the world. I refer to La Prosperidad Colony Association in Lower California.

When I have completed my title to 20 acres (the limit of a voter's share) and have made some small beginnings in the way of shelter (which need be but light down here) I shall be in a position to begin the work of educating the young mothers of free born babes, how to look at their "case" from a scientific standpoint, and by the means, place them absolutely out of danger, as well as the Colony, of any possibility of being the mothers of illegitimate children; those who, like the "unwise children" of Solomon should not know their own father.

The young mothers will leave their babes with us, Faith and I, while they prepare on their own little homesites to plant the vine and fig tree and build the cottage from which to send to the Colonial Public school, the little kindergartners after they shall have graduated in the "knowledge of god," positive and negative electricity or force caused by heating and cooling, taught incidentally with the phonetic reading and spelling which is waiting in its rainbow colors for them in the "Mother Goose Phonetic Rhymes" in our possession; and most important of all, in the knowledge of the Trinity, the three powers in one personal consciousness (sense, in intellect and emotion) which the church Orthodox teaches in three men rolled into one man, and which the Church (of Humanity) teaches does not exist at all but which does or do exist and vibrate the various conditions of "heaven and hell," as you and I, reader, know them to be in the nervous system or human pro-to-plasams your selves.

Faith is as eager as her mother to go to the Colony and begin the baby home and kindergarten. She is but eight years old but can tell you all very easy that "god" is only the life force in all things, and that the whole secret of dispensing with the grafting middle man, is to remove the First Great Cause of all middlemen, the supernatural agent of graft known as "god" which makes the human mother a beast and a slave. Faith can also tell the superiority of truth over a ceremony She is also beginning to under-

stand that though marriage is the great crime of the vilization that it has to be, under competing forms of living; but that the social wedlock, without the middlemen (god), or any of his agents of graft, is the only decent or moral method of preparing two human beings for the solemn obligations of parenthood.

I am told that it is too bad that Faith, so young has to grasp all these "hard questions;" but after a talk with her this morning we decide that scientific thought and problems are no more dangerous for a young child than the problems of hell-fire and damnation to scare a child into nightmares.

Faith can also tell the married women of the Blade, or any one who may wish to take issue with us, that the only difference between signing a false name on a note (to put a man in the perjurer's cell) and naming a child contrary to the facts of nature to put a minister in a pulpit is, that in the first instance, some one in this generation gets the money under false pretences, and in the last, some one (the capitalist class) gets it in succeeding generations. She will be pleased to have the assistance of all wise and good men and women who can afford to take some of the \$14 shares in La Prosperidad Colony, join us in preparing the lessons showing these facts, for the babes of the Motherhood Home.

We are sure (and our friends here so tell us) we have the understanding of this "child question" which, coupled with the settlement of the "woman question" as done by our wonderfully perfect Colonial laws, will lead the way to the Land of Freedom that Olive Schreiner saw when she met the old man "Reason" in the Desert.

Believing there are many women among the Blade readers who would join the Colony and help in this matter of showing the honorable way to freedom for women, by the Motherlove Home method, I ask that every male reader who reads will make an effort to get this letter to some lady friend who wants a home of her own, a vote of her own, and insurance against poverty in her old age by becoming a member of the Colony and, incidentally (through her influence) helping Faith and I bring the education to women both in and out of the colony.

The body is the "matter;" the motion of, on, in and through protoplasm is "the life;" and, "the life is more than meat"—the matter; that is, the healthy balance of the three fold life powers (when balanced as co-operation makes possible) is more to be desired than the more dead matter without "the life" or, a body in "hell" because the life (the motion) is all turned out of nature by wage slavery and faith in personal gods and devils.

Faith and I can hardly wait to begin the work of showing the members of the Church of Humanity the beautiful truth to supplant the falsehood which it tears down. We shall teach in the Home; Brother Kerr can teach in Church, but—I will wager (if the

colony will allow betting that we can get pupils to learn the scientific facts about the trinity and how to keep it "holy" or—healthy, faster than he can get members to his church, especially when he runs competition with Sister Bliven.

Faith and I send regards to both and want every Materialist in the world to know about La Prosperidad Colony and the Motherlove Home for "fallen girls," as introduced by

ONE OF THEM.

457 Ulysses St., Los Angeles, Cal.

## Order of Square Fellows.

WELLSBURG, W. VA.—I am a Free-thinker and I see in the Blue Grass Blade that Mr. Curtis, one of your subscribers, handed me an article on Organization. Allow me to say that there is but one religion and that is the equality of man and that all truth should be based upon the formula that all men are negative until made positive by purpose. That all men are born equal, but do not receive equal culture and that education is a process of brain transformation. That as Dr. Thompson says no child is born speaking any language, and knows nothing by any sense until educated, and this must be achieved by anatomical changes in brain structure—trans-over farmare—make—making over thin minds and that the will of the Creator is an all equal will; that to love neighbor as self is equal love, that the square met its equal angles and sides, is a figure of equality and is the symbol of the golden rule—of which all nations have a formulated expression—the will of the All Equal One—God. Women are also equal with men. There is no sex in principle, there is sex in the natural man, but, not so in principle and that divisions and inequalities exists in society, because they do not believe in an all equal creator. All religions begin upon principles of equality, but end in favoritism. Mases square world was not the real Kosmas, but a reality world of equality, character and love, symbolized by the square and he invested the square with a heart quality by wearing the "square breast plate of judgment" over the heart thus investing the square with sincerity and honesty, and an ethical meaning, viz: squareness. I have been trying to organize an order under the caption of Square Fellows with the enclosed emblem and determining all social acts by the rule of equality. My idea was to make it secrete and I have four degrees. There are principles common to all philosophies. These ideas size the square being, the symbol of the golden rule, and that makes square world was symbolical are original, but the present false institutions can be hit some shattering blows. Please advise me what you think of these ideas. I can send you matter thereon.—J. W. NEEL.

THE HISTORY OF RELIGION.

(By Susan J. Péck.)

So long a time has elapsed, since the sending of my last number of "The History of Religion," that I find it necessary to acquaint new readers of the Blade with the nature of my work.

The task given me, was the explanation of the inconsistencies of the New Testament and I shall in the future as in the past, confine myself to quotations from the Bible, as the Bible is the book under discussion, using only the old version as we began with that, with occasionally a definition from Webster's Dictionary as an aid in proving the truth of my assertions.

But first, let me assure my readers that although I call myself a Christian, to me, (Christianity means obedience to conscience and conscience is the Christ, according to the best bible writers; conscience of heeded, is our Saviour from sin and as a natural consequence we shall be saved from punishment for sin, if we have not sinned. Further, I will state that I am in no way interested in the support of any church, or church creed, nor shall I favor priests of any denomination, but on the contrary, I am opposed to all churches and consider the Bible (as well as any other so-called sacred book,) worthless, unless we are to understand exactly what it meant to its writers, compilers and those who have from time to time been interested in its transpositions, omissions, additions and general alterations, as well as what it all meant to the priests and what the Bible and the priests meant and still mean to the people, for the Bible is not the word of one God, but the word or decrees of the "gods many and lords many," (see I Cor. VIII. 5) who were only men and the greater number of whom were devil-gods, or, evil rulers, with occasionally a better one.

Having, as I hope, made my position understood, I will proceed with my thirty-first article entitled: "The Divine Rights of Kings."

In the fourth chapter of Luke, we read of him who was born king of the Jews and called the only begotten son, (of the father who was dead prior to his son's birth, and who returning to earth to communicate with Joseph his son's step-father, was called by the writer, the Holy Ghost; the same writer calling the son Jesus; and that Jesus was led by the Spirit (of his father,) into the wilderness, where he was tempted of the devil. "And the devil said unto him, If thou be the Son of God, (son of our dead king,) command this stone that it be made bread." (set the people to work in the quarries and building temples, colleges, monuments, etc., that they may earn their bread, then shall it yield also to you a very great revenue.) And the king (called Jesus,) answered him saying,

"It is written (in our love that man, the common man,) shall not live by bread alone, but by every word of God." (he must accept every decree of the king.) (The common man must live, (?) by paying tribute to the king and kings a few thousands of years ago were called gods.) "And the devil taking him up into (not onto,) a high mountain, (the mountain of his selfish ambition in which was the cave of secrecy), showed unto him all the kingdoms of the world in a moment of time, and the devil said unto him, All this power will I give thee and the glory of them; for that is delivered unto me; (by some other devil,) and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine. And the king (called Jesus), answered and said unto him, Get thee behind me Satan: for it is written, (to the king,) Thou shalt worship the Lord thy God, (the power behind the throne,) and him only shalt thou serve." But, some of my readers may say, The king drove the devil from him. But that is where they mistake, though it is the story as told by the church, but its meaning to Bible writers, the lords, the kings and the priests, is quite a different one and by reading the ninth verse you will see that the devil did not leave him, but getting behind him, (which meant controlling and supporting him), he brought him to Jerusalem, and set him on a pinnacle of the temple, (gave to him the chief professorship in the college which had been built from that stone by his command.)

In the course of their conversation the king (called Jesus,) answered the lord, It is said, Thou shalt not tempt the Lord thy God." (The king might not tempt the devil, but the devil might tempt the king.) The king (called Jesus,) had been guided into the wilderness, (which is a Bible figure for a place where enemies may lurk and from which they may spring upon their victims at any unexpected time,) but which here means, in reality, the wooded park, in which was situated the castle of the Jewish lord of finance and in a private room of which he made him acquainted with the financial conditions of all the kingdoms of the world and promised that if he would be controlled by him, (worship him,) that he should be his successor, should be made the financial ruler of the world.

It will be remembered by Bible readers that the "only begotten son" said that "this gospel of the kingdom must be preached to all nations." Not only to the Jews, then dispersed among the Gentiles of all nations must the gospel of his acknowledged kingship as their financial, (and by means of of the financier their political and ecclesiastical) head be preached, but his acceptance must also be forced on the Gentiles, as well as the gospel of the kingdom as

opposed to the republic, or, any other co-operative form of government.

I shall not dispute with those persons who assert that the so-called special rights of kings were and still are divinely bestowed, but, I shall maintain that the divinity who bestows them in the devil; (a new devil in each age,) and all this too according to the Bible.

In marked contrast with the teachings of those who would be the supporters of devil-made kingdoms, is the lesson given by another class of Bible writers and teachers and to be found in Judges IX. 8-16 in the allegory in which we read: "The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith they honor God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my vine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the cedars on Lebanon." In other words, the bramble told the trees that if they should really crown it and make it their king, that they must all put their trust in the secret sessions of a kingdom, and in the future accept, such decrees as might be sent forth in the king's name, having no voice themselves in making the laws by which they should be governed. But, if they were only to make it their king in secret, still maintaining an appearance of a co-operative form of government, then, they must consent to allow their rulers to destroy the best minds among them, those tall grand cedars, occupying the lopes of Lebanon, from whence they were able to overlook the plain and the valley and thus protect all the other trees, for only by so doing can I control the trees; and the bramble thus explained that only in that way could they imitate men, who, having abandoned natural and just forms of government, contrive to destroy those whom they cannot deceive. And by this little allegory the writer showed that only the smallest, the weakest, the narrowest, and the most cruel mind of them all, even for one moment entertained the thought of accepting a crown and giving to the trees a kingdom in lieu of self government.

## The Blade's Correspondence

### Let the Work go On.

PIERSON, IOWA.—I herewith enclose you two clippings from the "Big Daily's" which, taken together as they come to me almost in the same mail, suggest very strongly the progress of our liberal cause. Let the good work go on.—S. F. BENSON.

### Blade is Running Slick.

UTICA, MINN.—Please find P. O. order for five dollars to grease the press of the Blade. It is running slick. "Let 'er run." Church hasn't got all inside yet, even to the preachers and we have shamed many of them out. Science, education and higher critics will cripple even the Pope in time. If all would read and heed we would soon bust 'em up in their crazy superstition. Keep on in the good cause. I was much interested in Wilson's "Trip to Rome" and especially in regard to the Bruno Monument. Had an interest in that a long time. I can see great changes in the past sixty years, being now near seventy-three. Accept regards.—N. M. CROSS.

### Considerable Sympathy Wanted.

FOREST CITY, IOWA.—My sympathies if I have any, are with the poor and oppressed. Perhaps its hereditary with me, and I grow sick and weary at heart knowing that many Christians are indifferent towards the devil who needs a kind word now and then to uplift him morally, intellectually, physically and spiritually. Let us put our shoulders to the wheel and see if we cannot do something to assist this friendless devil who is sorely in need of an occasional kind word. He who created Himself, Herself or Itself out of nothing and then created everything else out of nothing needs not our prayers nor assistance.—E. A. PINCKNEY.

### The Would-be Annihilator.

AUGUSTA, MICH.—Had a card from J. O. Smith, which I enclose. He feels badly because he cannot get a chance to annihilate a thousand or more Liberals at one swing of his mighty intellect. I have told him that he could not assume that the bible was true, that it was God's word and that Jesus was his son, and then base an argument on that as other people had their opinion of these things and would want him to prove his assumption before admitting it. It seems from what you say

in the Blade that he has nothing to say only "thus saith the Lord." Puts me in mind of a fanatical Irish Baptist of this place. In replying to an intelligent liberal who had called down the bible, he assumed that it was all true for he says "in what other book can you find "thus saith the Lord," Mr. Warmington? It was sufficient for Mr. Warmington. J. O. Smith is about as bad as I view him over. He yet thinks all the people believe in the bible and all that tommyrot. I don't believe they are making many new ones these days as bad.

I enclose a clipping from a Detroit paper. You can see it is faith alone of Paul's that is essential to salvation. Character is of no earthly use as a saving grace. You remember reading when a boy how the thief on the cross got there, but he did and this clipping is right in line with such scamps getting to heaven. I have been writing a concise history of about 6000 words on Neo-platonism and its influence on Christianity which I am going to send to you and get your opinion. It is what I have thought to write for a year or two. So many people even in the liberal ranks, that know nothing of early Christianity or what was called Christianity. I have it nearly completed and will send in a week or so, I have much to do and can spare but little time to write.

Well poor J. O. Smith is longing to swat some one but can get no open place for a knock out blow, Oh I forgot, if my article is good enough I am going to have it put up in tract form, so I can send it to many liberals I know.

Well I hope you are all well at the office I am to old to go into your Correspondence School. I think it the best thing for the people of youth and middle age.—T. B. Hall.

### Because of the Pictures.

LORENA, TEXAS—I see you are going to print the pictures of our grand old Freethinkers in the Blade. I send you \$1.50 for the Blade for 1 year. Please begin my subscriptions when you print the first pictures. If you began in the past send me the back numbers to same and begin my subscription then.—D. F. MARRS.

### Blade Going to New Fields.

NEWPORT, NEWS, VA.—I am pleased to acknowledge the receipt of the Blue Grass Blade of recent date. It advocates just my kind of religion and in fact if the

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whole truth was known many others too. I handed a copy to a friend. He advised me to get up a club. I could put him down for one. The dark shadows of ignorance and superstition are fast fading away before the Giant of Freethought, Free Speech, and honest convictions.

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**Joins Blade and School.**

FORT MOULTRIE, S. C.—I received the Blue Grass Blade sent me last week. I am well pleased with them. I now want to ask you to do me a kind favor to continue sending the Blade to me. I will be able to remit the subscription price by the first of June. I bought some books on the installment plan and will finish paying for them by May 15, and then I will be able to send you the amount and I think a few other subscribers. Date my subscription from April 1st. The copies you sent me are already doing missionary work. I want to be ready to commence studying in the Scientific and Philosophical Course when you commence your School. I am not a very highly educated man, but I have good common sense, and I have been a Freethinker every since I was ten years old. I am now forty three. I have quite a fine lot of free thought books, and take other publications, but I think the Blue Grass Blade one of the best I have ever seen. I want to take the course to protect myself when I come in contact with those Hell-fearing, God-loving cranks, that I meet every day. As I am a soldier and money is not so plentiful I will have to pay \$10.00 at the time but will take the three years' course. Put me down as a member.—G. M. COLLIER.

**A Valued Compliment.**

NEW YORK.—Please mail me at your convenience any part of fifty copies of the Blade of the 15th inst., for distribution where I may meet intelligence and maturity of mind to receive them. The article, "Another Revision of the Holy Bible," by Mrs. Henry dissects and proves with the vigor and clearness of an Ingersoll's unanswerable logic the demoralizing and fraudulent part of that book, unmistakably disproving its alleged divine origin. It offers a sure antidote to any sufferer not too far gone and honestly seeking truthful relief from the superstitious folly of having swallowed the entire volume covers and all.

The few simple words of Bruno showing the injustice and ignorance of the intolerance of human opinion, and which coupled with his heroic meeting of the inevitable, is a strong illustration of the fact that the human mind receives its inspiration through its development under favoring conditions. So it ever has been

and ever will be that the advance of the human species from the low to the high and the civilization of the world are the result of human effort and growth. Human thought and acts lead and develop the human family. That choice fruitage comes not through the favors of imaginary Gods even though the latter may at times stimulate and give temporary comfort to the struggling weak.—C. AMORY STEVENS.

**BOOK REVIEW.**

**"SIDEREAL SIDELIGHTS"**

It has been well said that "variety is the spice of life" and from a perusal of the interesting pages of Sidereal Sidelights, a Medley of Dawn-Thoughts, by Charles L. Brewer, it is evident that the author believed and wrote on the notion that "variety" was also the spice of progressive literature.

The Blade is in receipt of a copy through the courtesy of The Balance Publishing Co., of Denver, Colorado, publishers, and it is well printed, in a fascinating style, and is being sold for the modest sum of 50 cents. It is just what is implied by its nomenclature, namely, a "medley" consisting of both poetry and prose, touching upon a number of different topics connected with the progressive thought of the day. Its range is ample, covering the field of sociology, with flashes of philosophy and a touch of mysticism which gives a charm to the thread of its stories. The whole is an impressive dwelling upon the Humanitarian impulse, holding that if there be any element of so-called divinity in the universe it must exist within and as a part of Humanity. It is well worth reading and ought to have a wide circulation. No book can please every reader who may glance over its pages, but the one now under review is calculated to please the majority of thinking people and this is a victory in current literature.

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—GOETHE

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