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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT



MARILLA M. RICKER,
Lawyer, Orator, Diplomat and Freethought Advocate.

Marilla M. Ricker

(By Josephine K. Henry.)

"Marilla is the High Priestess of Free thought in America."—Elbert Hubbard.

In the Philistine of September, 1905, its Editor, Elbert Hubbard, who wields the strongest pen in the field of journalism since the passing of the immortal Saladin, pays a splendid tribute to the subject of this sketch, whose ability and long service to the causes of Liberty and Justice, make her easily the greatest living American woman. This tribute by the great journalist and orator sparkles with wit and pathos, and the genius of the writer brings out in bold relief the true character of this woman who is

"Large as mankind in her splendid humanity.

Large in its record the work she has done." Marilla M. Ricker has reflected great credit on the historic State of New Hampshire, by being a native of that State and many of its statesmen, jurists, and orators had to look to their laurels after Marilla appeared.

The date of Marilla's birth is unknown and it may have taken place in prehistoric times. But whose business is that? The world has only time to give thanks that she is here, and is doing valiant service to the human race in freeing it from slavery, superstition and injustice. "Fra Elbertus" says Marilla is ninety-four years old, that she was married one thousand years ago, and that she became a widow at twenty-eight. It would be unbecoming in me to dispute with this learned journalist on this question. It may be that "Fra Elbertus" was there when Marilla's birth was recorded in the family Bible, and who knows but he was the best man at her wedding? Marilla and "Fra Elbertus." These two! they are indeed stars of the first magnitude in the literary firmament, and when their light ceases to shine an eclipse will take place in the world of thought.

It was most fitting that so fine a tribute to Marilla and her life work should have been written by the editor of the Philistine. It seems to me that in his mental explorations Fra Elbertus must at times, cry out, "Alice where art thou?" and Alice Hubbard with her splendid intellectuality and mental poise generously responds and brings him fresh inspiration to hold entranced a million readers of the wandering little Philistine that sheds its light on land and sea. Surely no man could do this without the inspirational influence of a grand woman. Marilla M. Ricker was born and reared on a farm in New Durham, New Hampshire. Her father was Johnathan B. Young and her mother Hannah D. Stevens. Her father was a man of splendid mind and attainments, broad and liberal minded and a Freethinker and woman suffragist from the first, with a mental integrity and rugged honesty as rock ribbed as the mighty mountains of his native state. He was a distant relative of the noted Brigham Young. Her mother was a devout church woman, she had four children. Three of the children always attended church with her on Sunday, but Marilla positively refused to go. She stayed at home with her father who was her chum and comrade, and, in the summer they spent the "Lord's Day" salting the cattle, looking after the fences, etc. Marilla was indeed a child of nature, she says as a child she could run faster, climb trees quicker,

and make more noise than any other boy or girl in the neighborhood. She rode all the horses bare-back, loaded hay, dropped corn, beans, potato and pumpkin seed. Her father always said "a girl was as good as a boy and a little better". She was passionately fond of books and when only four years old she cut the large letters out of the newspapers and followed her father around the farm asking him what they were. She could read at five. Her mother wanted all the children to kneel and pray at night, Marilla sat bolt upright in her little chair, and looking her mother in the face with a determined look, said "I will not pray Hannah." She called her mother Hannah when she did not like her. As a growing child when Marilla would refuse to pray or go to church, her mother would say to her, "Marilla you are exactly like your father," and she would reply, "Yes Hannah, but you gave me my father and I am entirely satisfied with him." Her books were her joy and delight and every evening she sat by the kitchen table and by the light of a whale oil lamp or tallow dip gathered the knowledge that has made her a leader in the world of thought today. She became a teacher at sixteen. The last school she taught she made her pupils read from different books in the morning instead of the Bible. The committee came to see her and told her she must read in the Bible, so the next morning she said to her pupils, "We will now read the startling and truthful account of Jonah whilst he was a sojourner in the sub-marine hotel." She came mighty near losing her school several times. Marilla was married to John Ricker, a direct descendant of the great Gen. Ricker Shaw, Elbert Hubbard says of him "That he had discrimination and great good sense is sure, for did he not have brains enough to marry Marilla? Only an archangel could be a mate for this woman, no archbishop could" to which we respond with emphasis sure. When Marilla became a widow she studied law and was admitted to the Bar of the Supreme Court of the District of Columbia, May 12, 1882.

She opened the New Hampshire Bar to women in July, 1890. In 1905 the powers that be in New Hampshire decided that a woman cannot practice law in that state and Marilla in her overflowing good humor wrote to the judge who thus decided "that inasmuch as she had practiced law for twenty-three years, fifteen of them in New Hampshire, it reminded her of the private who struck a superior officer and was told it was against the law for a private to strike a superior, and the private replied, 'but by George, I've done, dun it,' and Marilla with an emphatic prefix said to the judge 'I've done dun it and what are you going to do about it?'"

In May, 1891, she was admitted to practice before the Supreme Court of the United States, and she has won many cases before that august court. She usually spends her winters in Washington City and has defended more friendless prisoners without compensation than all other lawyers practicing at that bar. When she began practice at the Washington bar a man might be imprisoned for debt sometimes for life, but this woman of great heart and brain advanced such arguments against such barbarism that this law is as dead as chattel slavery in the District of

Columbia. Marilla was appointed a United States Commissioner by Gen. Grant and her decisions are quoted to this day.

During President McKinley's administration Marilla was slated for a foreign consulship and though far more competent than the average consul or foreign minister. She was defeated because she was a woman, which proves that political parties are looking out for favorites than the ability of their appointees. Marilla M. Ricker has always possessed an ample fortune, and being a splendid financier she has kept it intact and increased it, which has enabled her to be more than generous to the great causes she advocates, and to those who need help she gives with a lavish hand. She has traveled extensively spending three years in Europe. On her first trip abroad she carried a letter of introduction from United States Chief Justice, Salmon P. Chase, to the Chief Justice of England, and she was invited by that dignitary to don a robe and wig and sit on the Bench with him, which she did, being the first and only woman that ever sat on the Supreme Bench with England's Chief Justice. I will venture that Marilla had as much brains and law sense as that Chief of Justice, and I know she was better looking, for she has a commanding manner, and a head and face handsomer than the models of the Roman Senator. We all know judges as a rule are not handsome or burdened with brains, or the other qualities that should constitute the model judge. If Marilla were on the United States Supreme Bench for which she is better fitted than many that have been there, we would not only have a better looking judge that we ever had before, but one that would not reverse her own decision for political purposes. Marilla was a born Freethinker and Woman Suffragist. There never was a time when she did want to vote, and she says she used to yell "bloody murder" when her father would take her brother six years older than she was to "town meeting" and her mother would not let her go.

In March 1870 Marilla went to the polls at her home in Dover, New Hampshire and tried to vote, but was refused because she was a woman, although she was some twenty-one years old, a law abiding citizen and a large taxpayer. This is the sham republicanism we are living under today, and we have the results in our political, financial, judicial, industrial, and social religious rottenness that is preying on the vitals of the United States government. When Marilla M. Ricker was refused a vote she appeared before the selectmen of her town and made a speech of protest before them, which is one of the finest things in suffrage literature. She instituted the suffrage organization in New Hampshire and with her brains, influence, and money has done more for the women of her state than any other woman within its borders. She is a life member of the National Suffrage Association and has given much money to the cause. The Woman Suffrage leaders of today are not made of the timber of Elizabeth Cady Stanton, Susan B. Anthony and Marilla M. Ricker, but spend more time junketing through Europe than working for Woman Suffrage in the United States, consequently England and other foreign countries are leaving us in the rear on the suffrage question, and it may be that we will have to be lashed to the wheels of the car of Progress, as the South was on the slavery question.

But the crowning glory of this great

American woman's life is the work she has done for Freethought. Marilla is a born Freethinker and her reason has been her guide through life. She never learned wisdom from her mother's knee, she learned it from old mother Nature.

Sad is the fact that the average Christian woman cultivates the wisdom in her knee, and never brings her brain power into action, but kneels before the fetiches set up for her by the clergy, and while she prays and teaches her children knee religion, the clergy prey upon her credulity, fear, vitality, and substance. This woman is so deep a thinker, that the "faith delivered to the saints" always capitulates to her robust reasoning. The Pope of Rome and his cardinals, the archbishops of Canterbury combined with the high prelates of the religious world, hold not so helpful and honored a place in the progress of the world as this American woman, with her great mind, sterling common sense, sublime courage and splendid individuality.

Elbert Hubbard says of Marilla "She had no predecessors, she never will have a successor; she has no duplicates; and the only person who looks like her is Marilla Ricker," and he is right. She is an individualized, self-poised, self-converted, independent woman. The chromo woman manufactured from the cut made by the clergy, (and her number is legion), is a burden to herself, and a bar to the progress of the world. Christianity proclaims in its Bible, creeds and canons, that woman is an inferior creature, and it has always scorned and outlawed the questioning woman. A Margaret Fuller, a Matilda Joslyn Gage, an Elizabeth Cady Stanton or a Marilla Ricker could scuttle the ship of Zion with their knowledge and regal reasoning its robed masculine dignitaries.

The Christian clergy are mental cowards. They dare not engage in open, honorable, intellectual battle, and their religion is only safe until women arise in the majesty of womanhood, and demand equality in church and state or know the reason why. When women give more time to Reason and common sense, and less to religion and romance, both of which are mental delusions; when women dethrone priests, and enthroned Reason, when women refuse obedience to man made religions and laws, and obey their own sense of right and justice, the dawn of the golden age will be upon us. Elizabeth Cady Stanton, and Marilla M. Ricker are the two American women whose words and deeds shine with resplendent lustre in the mental liberation of the race, and when justice reigns, their names will be enshrined in the Pantheon of Immortals.

Robert G. Ingersoll is the mental and moral titan of modern times, and he has had more tributes penned by great minds, than any man that has lived for centuries, but of them all, Marilla M. Ricker is his greatest eulogist. Her tributes to the immortal Thomas Paine and the immortal Robert G. Ingersoll are classics that are not excelled in literature, except by Paine and Ingersoll themselves.

Marilla is not only a strong and polished writer, but her humor is equal to her sense of justice, and flashes from her sentences like the tips of bayonets in a moving column under a strong sunlight.

Marilla always reminds me of Shakespeare's Rosalind in her charming sallies of wit. In her the ardor of youth never burns to ashes. She expects no reward but goes on her way doing grand and noble deeds and forgets them to make way for

others. The character of this American woman loom up in its isolation and its majesty. She has thrown down the gauntlet to church and state, and neither has the courage to pick it up.

Marilla's dissertation on immortality is clear cut, concise, and convincing, and I heartily commend it to the persons who sermonize on "Recognition in heaven," shall we know each other there? "The home of the Soul," "The New Jerusalem" and "Beulah Land." Marilla says "Just so long as man is taught that he has an 'immortal soul' that can never die," he is going to fear the future, and speculate on his destiny in another world. Thought fixed upon a fog that conceals the unknown is a perpetual source of misery and live unrest. The belief in personal immortality with its accompanying threats has forced upon men the thought that this life is a failure—the world a desert dread.

We will never produce a great and magnificent race until we cease all thought of another world, and devote ourselves to this. A religion that embraces vicarious atonement, miraculous conception, regeneration by faith, baptism and other absurdities; a religion that promises a heaven of idleness for all those who agree with us, and a hell for those who do not, is barbaric, degrading, absurd and unworthy."

Marilla says "without the belief in immortality, there could have been no demonology, no persecution, no hot opposition to science, no fighting of progress at every step, and no continuance of superstitious dogma into a scientific age." This is an opportune time for theologians to silence this woman who is radiant with ideas and guided by reason. The cornerstone of Christianity rests on the credulity and silence of woman. When she awakes in her mental majesty "the faith delivered to the saints will become obsolete and the cross will capitulate to the "Torch of Reason."

Marilla M. Ricker is not only one of the strongest writers in the Liberal press, but she is an impressive platform speaker, she is a great favorite at Paine Hall, Boston, and she has spoken extensively before the Liberals of the Eastern States, California and Washington City Secular League. Her sledge hammer arguments, trip hammer sentences, scintillating with wit, musical voice, and individualized personality, make her one of the most forceful Freethought speakers of our time.

The great work Marilla Ricker has done for Freethought cannot be recorded in a short sketch. She is always on guard, she gets in some fine strokes in the metropolitan press, writing with the vigor of an Addison, and the clearness of a Ricardo. She never ceases her labors to help remove the iron hand of priestcraft from the human mind, or to break the bonds of all who suffer injustice, and to break the political chains of the most moral and law-abiding half of our people, namely women, all lovers of Liberty and Justice owe her lasting gratitude. Personally she has been a "tower of strength" to me.

May this beloved woman live in health, hope, and purpose, until the power of priestcraft and injustice is paralyzed, and until Reason reigns wherever the sun.

Doth his successive journeys run.
I reverentially place the laurel on the living brow, and the rose in the living hand of Marilla M. Ricker, because she has proven herself "one of the glories of our age and country."

Versailles, Kentucky.

THE MAD PREACHER

And In The End It Must Either Be Liberty Or—Hell.

(By John F. Clarke.)

A preacher, out in Oklahoma, went mad, got two guns and shot at people from behind trees, and wounded several women. He was finally shot and killed by fellow Christians. He died with his head in his wife's lap and his last words were: "Father, forgive them, they know not what they do." The account says that sanity returned just before he made the celebrated repetition.

The newspaper reporter, has a unique perception of sanity, when he states that a recurrence of sanity would result in such a statement. He had raised hell and had nothing for which to forgive of himself or to proxy. Why should God allow a fellow, who had dedicated his life to God's service to become infected with bug-house microbes? What the hell is the use to pray: "Lead us not into temptation, and deliver us from all evil," and then be germified for bug-house demonstrations?

God's assurances are "made to the ear and broken to the hope."

This is the quintessence of machivaelianism. When a prayer is answered by a counter demonstration of woe, it is time to cease praying and to begin to curse. It has been said that, "curses like chickens, come home to roost." What judgment of those who have observed their answers?

"Hell hath no fury like a woman scorned."

"Heaven hath no harpy like a mismater to the answering of prayer, in person, or lets the contract to gratifying angels and saints is speculative. The answers are substantial proofs of botch work on a rampage. People who have minds and place them in bond, cannot expect to get much intellectual embellishment. Whether their minds were furnished them by God or Nature, the act of giftage demands that the best use be made of them. Minds are keys to knowledge and should not be hung in priests' closets to rust, but should be used for the owner's own profit. Man's power to learn is restricted enough without being limited by dunces in cowls.

Let us all say to pope, priests, ministers, postoffice inspectors and inquisitionists:

"Give us, this day, our daily liberty; or give us hell."

FREETHOUGHT FUNERALS.

Iowa Volunteer Who Is Well Equipped To Officiate Thereat.

In reply to some of your correspondents, I wish to say: That Dr. A. R. Ayers, Hannibal, Maryland, compiled a "Secular Marriage and Funeral Ritual and Collection of Secular Hymns, price 25c., any freethinker ought to be able to conduct a funeral respectable with the aid of it.

The next thing to do is for the liberal publications to keep a directory of people who will volunteer to conduct funerals, also their terms, next all, people who can be in readiness to attend such calls, should report with terms—and here is mine.

Undersigned will conduct Secular funerals within 50 miles of St. Ansgar, Iowa. Terms:—Traveling expenses to be paid.

A. J. CLAUSEN,
St. Ansgar, Iowa.

The Planet Mars

Editor of Higher Science Takes Issue
Upon Its Habitation and Limits It To a
Few Probable Insects.

(By Franklin H. Heald).

I have been reading the continued article by your correspondent Chas. O. Hayes, upon his ideas of the Planet Mars and the possibilities of it being inhabited; and beg leave to submit to your intelligent readers the following facts, which I believe prove conclusively that it is impossible that Mars is inhabited by any life much more evolved than plants or at most insects and reptiles. Almost all scientists including your able correspondent, Mr. Hayes, base their logic upon the Nebular Hypothesis i. e., that Mars is older than the earth and that each planet away (up) from the sun is millions of years older than the last.

This seems to me to be a false premise for the simple reason that the figures prove that the older ones are nearer the sun. First, we find the planets located in a regular ratio of distance from the sun as follows: Mercury, 4; Venus, 7; Earth, 10; Mars, 16; Asteroids, 28; Jove, 52; Saturn, 100; Uranus, 204; Neptune, 412. And while Neptune, 3 billion miles from the sun is traveling but 250,000 miles per day, Mercury which is but 30,000,000 miles distant, is traveling 2,500,000 miles per day and each one between them is traveling in the exact ratio, as its distance from the sun requires, according to the laws of gravity and centrifugal force which acted on it in its fall toward the sun. There can then be no other alternative but that the planets are formed beyond Neptune, as material is furnished and there after gradually fall in an orbit around the sun until they finally reach it; which shows us that the nearer they are to the sun the older they are. This is the foundation upon which is built, the theory of a Procession of Planets. The Nebular theory is based upon an impossibility i. e., that a vast cloud of white hot gas once occupied the space of the solar system and that it gradually condensed in its revolving, forming the sun at the center and dropping off the planets one at a time as it cooled and condensed; in which case the farthest away would be the oldest. Let us see.

Why should there be in space a patch of white hot gas? It is an entire impossibility. Gas is invisible to begin with, and cannot be seen, not even by a spook; and if it could, it is impossible that it should be heated. There is nothing to heat it. In

the next place, let us suppose that there was such a vast revolving mass and that it formed and dropped off the planets one at a time; we should then find Neptune making its orbit in the same time that Mercury does, or traveling 18 billions of miles while Mercury traveled 180 millions of miles. Instead of Mercury traveling ten times faster than Neptune, as it does in fact, it should, if the Nebular theory is true, be traveling only one hundredth part as fast. Must we not then concede that the oldest planets are nearest the sun? Do we not perceive that each planet away from the sun has more moons, and that they are holding exactly the same ratio of distance and speed to their planets that the planets hold to the sun? Do we not also see that each planet as we near the sun, from Jupiter, is more cooled, which is proven by its mountains?

As a planet cools the act of crystalization makes it larger and thus raises mountains upon its surface. Mars has no mountains; the highest mountains on the earth (with a crust forty miles thick) are five miles high, while those on Venus are nearly 30 miles high, because it is much more cooled than the earth. If then the earth is millions of years older than Mars need we expect to find a people of great intelligence there? Certainly not. What kind of life occupied the earth a few hundred million years ago? Serpentine animals, as near as we can tell. The first birds were winged serpents, and the first animals were serpents with legs, and no doubt the first serpents evolved from worms with positive and negative degrees of heat (which is electricity or life), organized in the water, or from plants upon the land. Why could an intelligent people build great canals to irrigate land that is no doubt under water, when it is not frozen solid?

More likely these so-called canals are mountain ranges that are beginning to be forced up out of the water and change color (if they do change) by producing vegetation during their warm season which is a whole year of our time. Even with a solid year of sunshine the surface of the planet could not have sufficient warmth, were it not for its close proximity to its internal fire inasmuch as the sun only gives one-fifth as much light and heat as at the earth. When the great new telescope is in place upon Mt. Wilson, let us hope it will settle this question of whether or not we see canals upon the surface of Mars.

Los Angeles, Cal.

toward all religions except their own. They come to Asia to tear down our superstitions and build up greater ones, if possible, in their place.

Q. How do you reconcile those statements, Doctor, with the fact that many of those missionaries are College graduates?

A. I hardly believe that three per cent. of them can be graduates of reliable Colleges, such as Johns Hopkins, Columbus, Girard, or Yale. Many of them, are graduates of Denominational Colleges, so-called; Colleges in name only. You know what they are. I believe you have been a student in two such Institutions, yourself.

Q. How do the missionaries live?

A. I have never seen a Protestant missionary live in India, Japan or China with less than three servants. Most of them take from three to four months summer vacation. They are all provided out of the Mission funds with two homes for the summer and one for the winter. The smallest salary received is \$650.00 besides they also get an allowance for each member of their families besides a large amount of native assistance. Considering the purchasing power of money in India, I should say that a missionary receiving a nominal salary of \$800 would be as well provided for as if in this country he had an income of \$6,000.

Q. How do the missionaries justify their keeping of so many servants?

A. In two ways. First they claim that other Europeans and Americans live in this way in India, and that it is therefore necessary on their part to keep up their station and the dignity of the Christian religion. So then it seems, the Christian religion is a religion of dignity! Secondly, they claim that two servants in India will only accomplish as much as one in America. I would ask them how many of them were accustomed to one servant in America.

Q. Missionaries have often told me that these arrangements were strictly necessary to their health and perhaps their lives because of the climate. What can you say as to that?

A. I have only to reply that during the three or four months when the weather is unduly hot most of the missionaries take a vacation; and that there at least 150,000 Europeans in India who keep but one servant while the missionaries keep three.

Q. What do the missionaries do?

A. The average missionary's life is spent something like this. He arises and has breakfast at eight or nine. Then if he has children of his own he spends a few hours with them teaching them his language and other things, then he reads his papers; most of them take a morning walk. By that time it is time for dinner. After dinner many of them take a nap. Then they meet the native Christian workers and hear their reports. Then they go driving in their carriages, or bicycle riding. Many play polo, hockey, tennis or cricket till it is time for afternoon tea. By this time they are exhausted with their day's hard work and it is time for supper. After supper, God knows what they do.

Q. How do you know all this?

A. By personal observation; by the reports of native servants employed by the missionaries; by the reports of native teachers employed by the missionaries while learning native languages; by all the report of native Christian workers.

Q. Do the people of Asia look upon these missionaries as moral teachers?

A. First of all, the average life led by

Christian Missionaries in India

Personal Reports Grossly Exaggerated and
the Plain Truth Told By One Who
Knows.

(By Dr. Krishna.)

The following interesting interview upon the Christian Missionaries in India, was given by Dr. Krishna to the Wage-Slave, of Hancock, Michigan, and coming from such a source, the author being a native, his utterances are entitled to every fair consideration. Among other things, he said:

Q. What do Asiatics, as a rule think of the missionaries?

A. Most of these missionaries belong to the down and out middle-class in the country from which they come; seldom either to the workingmen class or to the cultivated among the rich. No people on God's earth are so ignorant, superstitious or tyrannical as they are. Their scientific knowledge is nil. They know as much about philosophy as Morgan and Rockefeller know about honesty. They are filled with a burning hatred

a missionary is luxurious and idle; the Orientals cannot see the propriety of this in one, who supposedly, devotes his life to preaching Jesus Christ. Second, the missionary always shows that he is actuated by the profoundest hatred and intolerance toward other religions. Now and then there are a few exceptions, but the natives generalize from the majority. Frequently the missionaries are drinkers of whatever intoxicating liquors in vogue in the countries they come from.

Q. But they must be accomplishing some results. I have myself seen and talked with native converts which they have brought back to this country. What can you say about these native converts?

A. These native converts that the missionaries bring to Europe and America for exhibition purposes are usually the moral degenerates of Asia, half starved too, and poverty stricken, who will do anything for a piece of bread and butter without work. They got all this from the missionaries and in return they are willing to tell as many lies as possible about their own land and their own religion, though to say the truth, many of the poor degraded beings are too ignorant to know scarcely anything about either.

Q. What points of difference and resemblance Christianity and the native faiths of India suggest themselves to you?

A. The Christian superstition makes much of the River Jordan; the Hindu superstition makes much of the River Ganges.

The Christian superstition delivers its victaries into the hands of preachers and priests; the Hindu superstition does the same.

The Christian superstition teaches belief in a personal God; the Hindu superstition does the same.

The Christian superstition has always opposed every scientific or progressive movement; the Hindu superstition has done the same.

The Christian superstition has always been a means in the hands of the ruling class for keeping the workers quiet while they were robbed; the Hindu superstition has been the same.

The Christian teachers preach one thing and practice another; the Hindu religious teachers do the same.

The Christian religious teacher points us to Jesus Christ and fails to conform his own life; the Buddhist religious teacher points us to the life of Buddha and fails to conform his own life.

On the whole I would say that there is about as much resemblance and about as much difference between Christianity and the native faiths of India, doctrinally and practically as there is between two rotten potatoes.

Q. What do you think of Christian Intelligence and Philanthropy?

A. Chancellor Day of Syracuse, Governor Buchtel of Colorado, John D. Rockefeller, J. Pierpont Morgan, Thos. F. Ryan, the Czar of Russia, the Emperor of Germany, in fact all the ruling blood-suckers in Europe and in America are prominent supporters of some form or other of Christianity. When the Christian churches can show not only that they are not dominated by such men but that they can get along without them, and wash their hands of the blood-money they are now receiving from them, it will be time enough for them to send missionaries to teach us how to live in Asia. Till then they had better be occupied in cleaning the dirt off their own door-steps.

that he did not put a lying spirit in the prophets' mouths that our brethren quote to try to sustain the above? Suppose that from any event that the Jews should again possess Jerusalem and the Holy Land, it would not be a continuing or an everlasting possession. Centuries have passed since they were in possession of Canaan or any other country.

Now be honest does it look like this God knew what he was talking about.

NUMBERS.

14c 22 V.—Because all of those men which have seen my glory, and my miracles, which I did in Egypt, and in the wilderness, and have tempted me, now these ten times, and have not hearkened to my voice.

14c 30 V.—Doubtless ye shall not come into the land, concerning which I swore to make you dwell therein—save Calair, the son of Jephunnek and Joshua the son of Nun.

14c 34 V.—After the number of days in which ye searched the land, even forty days, each day for a year, shall ye learn your iniquities, even forty years, and ye shall know my breach of promise.

Comment.—Now you see this God declared that they should know his breach of promise. That is they should know that he would not do what he promised to do and also after he swore to do these things.

We are taught that this God is the very essence of truth and cannot lie, and that he is alwise, etc., and there can be nothing hidden from him. If this be the case he certainly got off of his base and acted like a foolish man—and made rash promises.

No wonder that Moses showed how rash he was when he threatened to annihilate the children of Israel for their murmuring, etc. Moses told Jehovah if he did this thing the people whom the Israelites had left behind would hear of it—and would say that you were not able to do what you started to do—so it appears that Jehovah tumbled to the lay of the ground, and did not carry out his rash threat.

1 KINGS.

22c 22 V.—And the Lord said unto him: Wherewith, and he said, I will go forth and I will be a lying spirit in the mouth of all his prophets, and he said, Then shalt persuade him, and provide also, go forth and do so.

22c 23 V.—Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil of thee.

Comment.—If the above statements be true this God put lying spirits in these prophets' mouths, so it should persuade Ahab to go up and fall at Ramoth-gilzad. It seems like the Lord was bent on his destruction, and also it seems to me he did considerable fussing around to get the thing done—wonder why he did not strike him down dead, like he did Saphira and hubby, and the man that put him up to keep the Ark from toppling over. Various instances might be mentioned of Jehovah's cruel acts.

What do you think of a great and truthful God forcing people to lie and then punishing them for so doing, or causing others to be punished on the account thereof. Don't you think that such a God would be

(Continued on page 12.)

Biblical Commentaries

Affecting The Veracity of Jehovah; The Bible God, The Devil and The Prophets.

(By George Leeson.)

GENESIS.

3c IV.—Now the Serpent was more subtle than any beast of the field, which the Lord God had made. And he said unto the woman "yea, hath God said, ye shall not eat of every tree of the garden."

3c 3V.—And the woman said unto the Serpent, "We may eat of the fruit of the trees of the garden:

3c 3 V.—But of the fruit of the tree which is in the midst of the garden, God hath said ye shall not eat of it, neither shall ye touch it, lest ye die."

3c 4 V.—And the Serpent said unto the woman, "ye Shall not surely die."

5c 3 V.—And Adam lived a hundred and thirty years, and begat a son in his own likeness after his image, and called his name Seth.

5c 4 V.—And the days of Adam after he had begotten Seth, were eight hundred years and he begat sons and daughters.

Comment.—According to the above statement the Serpent told the truth, and God was in the error, for Adam was 930 years old when he died.

This Serpent and forbidden fruit transaction, &c., taken place in the garden of Eden in an early stage of the game. They did not die the day they eat of the fruit but lived centuries afterwards.

Now watch the smart alecs try to explain what they did too.

17c 6 V.—And I will make thee exceeding fruitful, and I will make nations of thee and kings shall come out of thee.

17c 7 V.—I will establish my covenant after thee in their generations for an everlasting covenant, to be a God unto thee to thybetween me and thee and thy seed and to thy seed after thee.

17c 8 V.—And I will give unto thee and to thy seed, after thee, the land which then art a stranger, all the lands of Canaan for an everlasting possession and I will be their God.

Comment.—Now what does everlasting mean, Webster says perpetual, eternal duration, eternity.

The Jews claimed Abraham as their father, do the Jews own that country today? Do they own any country? Some people fly to the flimsy subterfuge that the Jews will yet return to their country and possess it. Just listen to them quote prophecy to try to sustain it. If God put a lying spirit into the prophets' mouths on other occasions, so that they might deceive the people—what assurance do we have

Current Comment on Public Events

Excelsior!

Onward; Forward; Upward!

At last the church has been able to realize that the spiritual don't pay and it is rapidly turning to the material.

Splendid result of a splendid and persistent work.

Two clippings have recently reached our office. One came from Thomas Truheart, of Plainville, Connecticut; consisting of an editorial from The New York Daily Tribune, and the other from H. M. Fisk, of Pella, Iowa, being a news item in the columns of the Chicago Daily Inter-Ocean. Both point conclusively to the trend of the age in which we live as it concerns the orthodox religion.

The Tribune caustically comments upon the establishment, by an eastern preacher, of a series of "smokers" for "men only" in connection with the church of which he is pastor, whereat pipes, cigars and cigarettes are literally enjoyed, the preacher taking part therein and setting the pace. This is in line with the Chicago preacher who decided to become an aid to matrimony among the young people of his church by the installation of "courting rooms" in which little, cosy-corners were built, with seats for just two. Dim lights and other "conveniences" were allowed, and, of course, at the end, wedding fees were expected to result in a rich harvest, and more members for the church. It would suggest, however, that singing societies, sewing circles, reading rooms, and the like, are now out of date, and the new innovations are expected to set the pace that kills off all opposition and enhance the power and glory of the Christian church. In the course of time, who knows, it may be appropriate with Christian propaganda and the struggle for members, to even read the bible in church once in a great while, but this can be considered later. The one question now is to get up something new and attractive in order to keep people interested in the church movement, for the idea of a crucified savior, a doting father in heaven, a glorious resurrection, are no longer regarded as "drawing cards" and the flaming sword is unable to terrify.

In New York it is a prayer between puffs; in Chicago it is a case of hug and pay.

Chicago has another and better proposition. It is a departure with which many Freethinkers are able to agree. Prof. Theodore G. Soares, of the Chicago University, in a recent lecture on the "Process of Religious Development" advanced the theory that children need exercise, not theology, and that good games, not religion, were the best things for them. Here are some of his precepts:—

"Build up a child's health and let religious training go.

Religion is all right at the proper age, but precocious religious emotion is dangerous for a child."

This is well said, but how many of the orthodox professors can be found who will agree with him? Their great aim has been to fill the mind of childhood with the fears

and torments accompanying a belief in angry gods, talking ghosts, wicked devils and fires of brimstone, so that upon reaching maturity, his church membership can be relied upon. "Train up the child in the way he should go, etc.," has been the argument used for generation upon generation, and well the priest knew what was meant. Too many parents have felt pride at the religious precocity of their children, unable to discern the iron-clad environments into which its expanding mind has been placed. Give the child fresh air, healthy exercise, good games, and allow it to play and work. This will produce a healthy body and a healthy mind necessarily accompanies it. Cut out theology. Let it go back where it belongs among the owls and bats of superstition and darkness.

We quote the following from Prof. Soares, commending it to all our readers:—

"There is a normal religious development beyond which the child should not be forced. No religious experience in children should be sought which goes beyond a normal healthy development.

"Awakening religious emotions in a child at too early an age is bad for the child. The utmost that should be asked of the child is a healthy life and a gradual appreciation of law and the love of people about him.

"There is a grave danger in appealing to the religious emotions of a child of nine or ten years. Three serious mistakes are commonly made in training children. These are in laying too much emphasis on decision, on using wrong motives, and on an expression of religion."

Prof. Haeckel of Jena, the eminent Darwinian, whose public appearances are exceedingly rare, lectured recently in Berlin before a distinguished audience of scientists from all parts of Germany, on "The Problem of Man." The zoological institute of the University of Jena produced all its treasures, skeletons of a gorilla, of man of various races, of apes decorating the platform.

After paying a tribute to the early work of the Swedish naturalist, Linnaeus, as the predecessor of Darwin in the theory of descent, Haeckel claimed Darwin as the man who established for all time the morphological relationship of men and apes. It is not to be understood by relationship, said the lecturer, that man has been descended from some existing type of ape, but rather that he and the existing anthropoids had one common ancestor—perhaps in the remote Tertiary period—that this ancestor was descended from a more remote "half-ape," which in turn descended from some insect-eating beast of mammal affinity.

This line of descent claimed Haeckel, is now accepted by scientists with greater certainty than any other theory about the descent of the elephant or the whale. As for the religious or philosophical consequences of such a theory, it was immaterial whether man's origin was found in the region of the apes or in that of any other

species of mammalia; for example, the sheep, as Prof. Virchow once sarcastically suggested. However our pride may rebel against this theory of descent, it remains a fact that no group of animals approaches nearer to man than the apes.

Prof. Haeckel paid an eloquent tribute to Huxley for his work, showing how close their relationship was. Dealing with the objections of those who point out anatomical differences in the legs, feet, brain, etc., who lay stress on man's consciousness of good and evil, his sympathies, his nobler feelings, Haeckel said that, although these objections had his entire sympathies, there would, he thought, be more intellectual pleasure among men on this question if they freed themselves once and for all from the blinding influences of traditional prejudices; and if they recognize in their lower origin the best evidence of their brilliant faculties, and in their progressive past a reasonable ground for belief that their future will lead them to still loftier heights.

* * * *

It is now reported that Pope Pius X. is extremely anxious to call and hold a council composed of all the bishops of the Roman Catholic faith from all over the world, in order to complete the work of the Vatican in determining questions of universal discipline, which was interrupted in the time of Pius IX. because of the entrance of Italian troops in Rome while the Council was in progress.

By reason of such an announcement coming from the Vatican at this time, it is well to note that several of these councils have been contemplated but none actually held and carried to a conclusion. It is recalled that Pius IX. tried it and failed. He held the bishops together for a little while, but the luxury indulged in, the expense of which had to be borne by the Pope, caused such an extravagant expenditure of Peter's pennies that he is reported to have said, "if this council does not soon end I will be bankrupt" but the calamity was averted by the unexpected entrance of government troops about the scene that the Pope felt it a wise move to call the council off, which he did.

Leo XIII. the successor to Pius IX., entertained a hope of bringing the bishops into such a conclave, but the cost staggered him and he backed out.

What with bible revision and universal discipline the Pope has a world of trouble and worry on his hands. The improving, changing and re-editing of god's inspired word is an undertaking so vast, and so important, that it is not to be lightly considered. To further outline and get a common agreement as to how the humbler clergy, those lower than a bishop should be disciplined, is another job requiring much faith and barrels of prayer to complete.

Many years ago, or, rather in the sixteenth century, when the celebrated Council of Trent was in progress, many things were, it is said, left undone which every pope since that time has had a desire to do. The entire time of that council was occupied in trying to get an agreement concerning the canonical bible, resulting in the Douay version, or Vulgate, which has been the Catholic bible ever since. Additional opportunities have never presented themselves, despite the fact that it is supposed to be god's work, and god has never expressed himself on the subject or offered the slightest personal aid towards its accomplishment.

If such an understanding among the clergy were desirable, or even necessary, how easy it would be for god to inspire them, or make another revelation in such terms and figures that all might know and understand! Should one of their number, no matter how high in the Councils of the church he might be, claim to have such a revelation, or have received such inspiration the others would set him down for a charlatan and utterly refuse to believe in him.

Reduced receipts for the Pope's exchequer, the general trend of the world anent questions of orthodox dispute, render the situation exceedingly critical for the Pope and we are safe in assuming that the proposed council will never be held and thus will the benighted millions be in serious danger on that account.

We can express an opinion concerning what the laity think about such matters, and that would not be very much.

* * * *

Horrors of all horrors!

Impious hands have been violently laid upon the cringing form of a godly cur.

From Suffield, Connecticut, comes the report, that weeping and shrinking from a jeering, threatening crowd of infuriated men and women, Rev. John A. Smith, formerly pastor of the reported popular Congregational Church in the city above named, was compelled to board a train, shake the dust of Suffield from his shoes, leave the town in deep disgrace and pledge himself never again to return thereto.

And why?

Guilty of gross immorality!

Such is the verdict of the populace and we are given one more instance of the power of saving grace and sand-fleas.

The particular offense, or offenses, for be it known that they are given the plural, is not, or are not, named in the press dispatches, leaving the public to assume that to even name them would be unprintable. It is reported, however, that the disgraced and discharged pastor had been exceedingly popular, but that he had been suspected of gross wrong-doing, and certain information had been laid before a committee of his church. The report says that when brought face to face with his accusers, he broke down, meekly confessed to his sins, signed the written confession by placing his name in writing thereto, promised to leave town inside of forty-eight hours and never return. He kept his promise. In some mysterious way the report got out that he was going. The public wanted to know. The public got the desired information and it was on hand when he went away.

Could more light be thrown in upon the dark corners of church doings and church practices, what a startling revelation would be made. With this preacher, as with many others, he was all right until caught, and being caught, he confessed and knew the jig was up.

One more lamb for the altar!

* * * *

"Lying cold in death, a mass of blood stain, with an open bible and hymn book at his side."

The above is a newspaper description given by the Daily Soliphone of Paragould, Arkansas; concerning a bloody and heart-rending crime caused by the influence of religion. It is told therein how Jeff Bra-shers fired a bullet into his father's brain, killing him instantly, because of an alleged

difference with his mother over religion and church worship.

It is reported that five years ago the parents of the patricide had separated because of religion. The father belonged to one denomination and the mother to another. Differences sprang up between them. Each tried to convert the other. Both failed. It ended in separation. The wife agreed to return and to pacify her husband, joined his denomination. The husband, later, became filled with religious jealousy which led to fresh trouble and a final separation. During coverture, so the lad claims, his father gave his mother frequent whippings, and this so preyed upon his mind that he resolved upon his maniacal deed and killed his father.

Ordinarily, this crime is not different from many other crimes. The feature worthy of comment in these columns is the fact that sectarian hatreds was the remote cause of the terrible deed. At the bottom it is religion and this dread plague has one more horror credited to its account.

In the face of such events can it still be said that Christianity is a religion of spiritual holiness and from god?

* * * *

Rev. William Thurston Brown, the Western Unitarian preacher (has followed in the footsteps of several other preachers, by questioning the reality of Jesus as an historical personage.

This has been a long time coming, but the turning point has been reached. Gradually, silently, but certainly, the spirit of doubt is permeating the pulpit and in a few years the refusal to accept the historic character of Christ will be a popular move. One by one the clergy are coming over. True, Rev. Brown, is a Unitarian, and theism represented by that church has been well described as a "feather bed upon which to catch a falling Christian."

The Blade has no criticism to offer upon what Rev. Brown had to say, but appreciating his utterances on this subject, we quote the following from him with approbation and commendation:—

"An attempt to establish the historical truth of Christ on literary grounds is a difficult task. It is fair to say that there does not exist a single contemporary who mentions Christ outside of the New Testament writings and the works of those to whose interest it was to prove that the character really existed. Profane history is silent concerning such a man.

"The alleged quotation from Tacitus has no historical value and clearly belongs to the category of forgeries which unfortunately were so very numerous during the time of our new testament writings were taking form. In determining this question we must depend on religious writings entirely and in interpreting these we can not honestly ignore the fact that some discredit is due them especially where the miraculous stories of the gospel are in evidence.

"The days of authority in religion are numbered. It means something more than mere believing in miraculous doctrines. The data upon which we must determine what is right for ourselves, what is our duty or our destiny in this world or any other is not to be found in ancient records. The greatest number of human failures can be laid at the door of precedent. We ourselves, must attempt new things and not try to enter future's portal with the past's blood-rusted key."

The Central Christian Church, of Lexington, one of the largest organizations in the city following in the wake of Alexander Campbell, has made a proposition to its directors, which is in turn to be submitted to the congregation, which, if carried to a logical conclusion, will be the beginning of the end.

The world, orthodox and heterodox, knows what is meant by the term "backslider" and it appears that the church above named has had its full share of that class of people. It would obviate this difficulty in the future by a new plan, which it is hoped, will bring the desired results.

According to newspaper reports, we do not vouch for their accuracy, the church directors will submit to the congregation a proposal to deprive the lukewarm members of their standing in the church, and to place them on a sort of probationary list until such time as they have demonstrated their intention to overcome backsliding. In addition to this certain individual requirements are to be named and failing in the standard or qualifications set, salvation by this route will be denied, and the backslider will have to get into another life boat or suffer chances of dodging hell on his own account. But look at what this church wants:—

1. Character.
2. Attendance at church.
3. Liberal contributions to the church.
4. Observation of the Lord's supper.

To the average individual it would seem that this church has gone a little too far and if carried to the limit it will result in its depopulation. Not one church in ten could stand up under such a strain. As a general rule, and it is seriously doubted if the church in question can be made an exception, the parson will insist upon the third qualification to the exclusion of the others. "Liberal contributions" are desirable at all times, and with gold, the donor is led to believe that he has purchased a front seat in heaven, right up, near to the throne. The "liberal contribution" if forthcoming will supersede all defects in the other qualifications enumerated, and our advice to the preacher of this church, and its directors, would be not to insist upon too close an observance of the first, second and fourth.

It may be that beneath the plan proposed lies the motive of forcing the "Liberal contributions" and the other qualifications have been suggested as mere side issues. Character is always desirable, whether it be on the inside or the outside of any church, and character can be found without church attendance, without contributing to the support thereof, or biting Jesus once a month through the medium of a cracker.

* * * *

He Was Slightly Mistaken.

MARSHALL, ILL.—Put me down for five dollars in the Blade's defense if needed. Am agreeably surprised at the juvenile appearance of both of you as per picture in the Blade. I fully expected to see old grizzle-heads. With two such men full of vim and vinegar the Blade ought never become feeble and die.

JOHN H. SCHWARTZ.

Wanted Extra Blades.

WHITE HALL, ILL.—I am enclosing six cents in postage for which send me one or two copies of the Blade of the date of May 31st, 1908, and oblige, WM. F. DILLMAN.

BLUE GRASS BLADE.

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GOD'S COUNTRY (?).

One of Lexington's Presbyterian preachers, Rev. Charles Lee Reynolds, assumes the credit for having made a most wonderful discovery, and it is wonderful, provided it is true.

Rev. Reynolds does not claim to have been in any way inspired, or to have been made the recipient of some divine revelation from some supposed deity, but it just occurred to him in the natural order of things by a simple exercise of his individual gray matter. He has discovered, and so announced, through the medium of a printed newspaper report of his Sunday sermon, that it was god's great plan to found the American republic, and to build up a mighty nation in the land of great promise, even as he had led the children of Israel out of the wilderness into their bright Canaan.

Turning back the pages of American history and with but a casual glance thereat, we are forced to the conclusion that if it was god's plan to build up a new nation in the precise way there portrayed, he is in a mighty poor business, a mighty poor manager, and ought to make application before one of those gold-gagged courts to have his company put in the hands of a federal receiver. One would naturally suppose that even a god would become wise through repeated experience, but that stern tutor appears to have had

slight effect upon the Christian god. First with the Israelites, then with Christian Europe, we have a right to expect that he would offer some improvement, but given the same power accorded to this particular deity we could give him cards and spades and then beat him at his own game.

Seven long years

Of blood and tears.

Was this god's plan? Can it be true that an all-wise and beneficent deity had no other mode of nation building? Think of the lives sacrificed, hearts broken, homes ruined by bayonet and torch, the hardship and suffering endured through all that period of the formation of our republic and then ask yourself in sober seriousness if this was god's plan. Picture the agony of men, women and children, scalped, tomahawked, and cruelly tortured to death by savage barbarians in the conflict for possession of the soil, and then ask again if this was god's plan. Did not god know from the beginning that such tragedies lay in wait for the sons and daughters of men? By a simple exertion of his will it could have been otherwise, if Christian theology be true, but he moved not in that direction. Is there a school child in America to-day, able to read, who does not know that the few liberties we enjoy to-day, even in America, had to be wrested in a fierce death-struggle from the reluctant hands of political tyrants who claimed the right to rule by the fiat and authority of this same Christian deity? Granting the truth of their claims, would it not also be true that every soldier in the army of the revolution was fighting against the will and power of this same Christian deity? Even the hell of orthodox Christianity can offer no terror or suffering such as were endured by the early settlers of this continent, and to say that this was in full accord with god's plan is to make him a monster fit only for a supreme contempt.

After all, it would appear that there was method in the orthodox madness of this Presbyterian sky-pilot. Urging upon his ignorant congregation that god had given them this country as the home of the free and the trimmings usually attached, he insisted that it was their paramount religious duty to see that god got all there was coming to him, by striving to increase the size of Sunday congregations, swell the hosannahs, and, incidentally, increase the amount of the collection.

No search warrant is necessary to find out the motives that actuate the preachers in all they undertake. The bulk of them have run the limit, and thinking people are next to the game.

BLUE GRASS BLADE

ANOTHER EDITOR CONVICTED.

The trail of the serpent is again seen on the broad prairies of the northwest.

Through Dr. E. B. Foote, of New York City, treasurer of the Free Speech League, the Blade is informed that Freeman Knowles, editor and publisher of The Lantern, at Deadwood, South Dakota, has been tried and convicted in a federal court on the charge of sending obscene matter through the mails, and, according to the present outlook, it looks as if he will have to spend some months, if not years, in prison, the sentence not having been imposed at this writing.

From a perusal of the article in question, which has been republished since the trial and conviction, the Blade is unable to detect the slightest obscenity, but on the contrary, a beautiful, tender and pathetic picture of a gigantic social evil in which thousands of young women are led to monstrous sacrifice. There can be no question that the alleged obscenity was far from the mind of the author when he penned that article, and the only judgment any sensible person could impose would be that the evil exists only in the minds of those whose thoughts instinctively turn to evil, who desire evil, practice evil and encourage it.

Dr. Foote writes, as the mouthpiece of the Free Speech League: "I have kept track of such things for thirty years, and this seems to be the worst case yet." Every Freethinker is willing to abide by his judgment. Under such circumstances it is gratifying to know that the fight is not over, for through the operations of the League the convicted editor will derive liberal support, and it would be fitting that lovers of liberty should do what they could to help in the effort to maintain the freedom and integrity of the American press.

If you are willing and able to help, write Dr. E. B. Foote at 120 Lexington Avenue, New York City.

THE ETERNAL CONFLICT.

"Thou shalt believe on the Lord Jesus Christ."

So the command of the orthodox Christian church runneth, and all who heed it not are forever and eternally damned.

Any religion that could consistently hold to such a doctrine and insist upon an obedience thereto by thinking men and women seals its own fate and is unworthy of consideration. A man is no more to be blamed for disbelieving in deity than he is for disbelieving aught else that seems to him to be absurd. Man doubts because the evidence submitted is altogether unsatisfactory, or he is incapable of properly

analyzing it. Not one of the so-called books ever written, the Vedas, the Korans, the Talmuds and the Bibles, ever yet succeeded in convincing an intelligent human being that there is aught in the universe greater than himself, and they never will succeed in doing so. Those who can accept such evidences do so because they harmonize, or appear to harmonize with their own half-conscious religious conceptions, and because such so-called truth is established by esoteric rather than exoteric evidence. Mohammedanism and Buddhism still voice the religious sentiment of the Orient despite the many years of futile effort of the followers of Jesus to Christianize it. And yet through all the living, breathing, thinking world, men and women are drifting more and more from the influence of sacred books, and it must be said that the orthodox pulpit is leading the procession. This is not consciously or intentionally done, however, but it is being done just the same.

Even in these days of science and humanity the devout believer points us to his sacred books for all authority. We have these sacred books in abundance, and yet, Atheism rises ever higher and higher, just as education increases and marches on with irresistible force, and in the course of time it must engulf the reasoning world of men. The Christian will, on account of his faith, take issue with this statement, but what has he to say when, after nineteen centuries and more, of earnest proselyting, scarcely one-fourth of the world is Christian, and in every country which is now professedly Christian, Materialism and Atheism flourish like a green bay tree? Of eighty million American people less than one-third are church communicants, and it is exceedingly doubtful if half of them actually believe the Bible. Beecher criticised the Bible, even as Ingersoll did, while innumerable preachers, occupying pulpits even to-day, are striving to explain to their church congregations that the bible is a collection of beautiful myths and fabled allegory. The story of a suffering savior appeals to the heart perhaps, and brings up a feeling of sentimental pity, but with reasoning men it can never get beyond the head. If sympathies were evidence we could prove almost anything, but in matters of such great importance the Atheist demands stronger evidence, which, not being forthcoming, he suspends his judgment for a season until he can investigate and this ultimately leads to a rejection of all gods or belief in gods and sacred books.

When an honest doubter asks for evidence from those still in the faith, he is pointed to the miracles of Moses, to the miracles of Jesus, and if the aforesaid honest doubter find these to be violative of his reason,

or beyond his comprehension, the exponents of the faith meet his objections with "The fool hath said in his heart there is no god." The doubter is compelled to retort that his would-be spiritual advisers are either ignorant or guilty of rank dishonesty, so honors remain even, and neither side is satisfied. No thinker can change the construction of his mind. He sees and understands, and if anything is presented to him that conflicts with his formed opinion, he subjects it to a critical examination. This the believer refuses to do. He prefers to accept upon faith alone, which he is told is the "evidence of things unseen."

THE CORRESPONDENCE SCHOOL.

Get ready, friends, for the Correspondence School! The Correspondence School is getting ready for you.

Many have written us concerning the School, and have expressed a desire, or intention of joining it, and to these we would urgently request that they send in their names immediately so as to enable us to get the full roster completed before it opens for actual business.

This is now important!

It is important to the School, and it is also important to the cause it aims to advocate.

First, it is important to the School in that it should begin with a good class of pupils and have them all start together upon their studies. It is important to the cause because the more pupils we can secure the stronger will be the advocacy of Freethought.

There is no longer any doubt about the School opening and carrying out its plan of work. A box of geological specimens have been secured from abroad for use by the students in that branch of study, and this will be shipped on its rounds to all students for examination and inspection. It will include fossil plants and animals, and different specimens of geologemanating from the School. If it only result in helpful formations. This is a departure from the system of any other Correspondence School, and is designed to furnish ocular demonstration to the students of the School.

Tuition fees can now be paid at any time, and the Scholarship will be immediately issued.

Text-books ought to be obtained, and the student can order these through the School and obtain the twenty per cent reduction.

Remember, friends, there is no profit to the Blade in building up the Blade we shall be eminently satisfied. Our object is to teach Freethought principles and to lay a scientific foundation therefor. With the

demand for higher education there is no reason why the School should not succeed.

At this writing we have partially decided upon a Zoological work by James Orton, or F. Herrick, the only question to be decided, is the rate of reduction we can get for the benefit of the students from the publishers.

We will make a final decision in our next.

Send your name in if you have not already done so.

Be ready to begin when the School opens, September 1.

Our time is getting limited, and we are striving to get ourselves in readiness to begin the work properly.

FREETHOUGHT FUNERALS AGAIN.

To guard and protect our beloved dead from the carrion crows of the dread superstition of orthodox beliefs should be the first consideration of every Freethinker in the world.

We have previously written on this subject. We do not wish to grow monotonous or tiresome. Since our previous comment other articles have appeared relative thereto which suggest further thoughts along this line, and in view of what has been said we deem it the part of wisdom to offer our readers what might be a solution of a problem that has long been pressing them.

Following the article from the pen of James F. Morton, Jr., wherein it is suggested that we get away from Christian forms, and a good suggestion it is, Mrs. Henry, and others, have written on the same subject and it begins to look as though a system can be inaugurated which will insure the Freethinkers of America that their wishes in this respect may be complied with when the end cometh.

The communication from A. J. Clausen, of St. Ansgar, Iowa, is valuable and straight to the point. The Blade heartily commends and endorses the suggestions therein contained, and will readily open its columns for the publication of a standing list of the names and addresses of Freethinkers who are both capable and willing to undertake such a sad duty. In one thing, however, the Blade would offer an amendment, namely, in regard to the distance or radius suggested. Fifty miles is but a comparatively short distance. On hundred miles can be traversed in three hours in almost any part of the country, and in the times gone past the Blade's editor has travelled six times that distance in order to conduct a Freethought funeral.

Suppose we had two in each State, each in a different section of the State, who would undertake these

duties when occasion demanded them, we could, thereby, cover the whole State, and no Freethinker need be laid to his last rest without such rites as he may desire or express a wish to have. The names could be kept in a standing column, so that all Blade readers may know where to find them, and a telegram could quickly call them to any desired point. As soon as two, or three, have volunteered for this purpose, the list will be made up for the benefit of those living within easy reach.

There is also considerable gratification to know that Mrs. Henry is inclined to make such a work a part of her future labor for Freethought. With Dr. Wilson living less than a hundred miles away, Kentucky can rest assured that all the wants throughout the State in the direction indicated can be supplied. A considerable portion of Ohio can also be covered. What we want now is a volunteer service for the purposes suggested, and with Mrs. Henry and Mr. Clausen, we have a splendid beginning.

All are invited to send a communication to the Blade on this subject, and, if possible, to volunteer for the duties herein suggested.

The announcement made by the Humanitarian Review, to the effect that its editor is about to realize one of his fondest hopes, by enlarging the magazine, is refreshing and encouraging. When any Freethought periodical is able to "enlarge" and thereby increase the scope and power of its activities in propaganda work, it shows forth a healthy sign. This ought to become epidemic. The good work ought to be catching. Freethinkers, everywhere, could now well afford to allow their mental efforts to expand in the same proportion, and we could soon make ourselves felt. With the August number, so Editor Davis announces, its pages will be enlarged and the Review will be almost double its present size. Good news from the West, surely.

The church leaders of the country are not taking very kindly to the facts given by Thomas Dixon, Jr., and repeated by Dr. Aked from the pulpit of the Rockefeller church, concerning the arrested church progress in the large cities of the country, but rail as they may, the fact remains that the church is failing to keep up in numerical strength with the increasing population of the country.

Only a few days ago an outspoken infidel was exceedingly rare, but every town, village and hamlet on the continent can not only boast one, but several. In some communities infidelity has become fashionable, and the church is in the attitude of playing to empty

benches, almost begging for a crust, an opportunity to do something in an orthodox way. To condemn the strictures of the gentlemen above named does not mend matters or alter the facts. Anyone at all conversant with the religious sentiment of the nation at large well know and realize that the church is engaging in a mighty struggle to keep up appearances, and by the judicious use of an elegant bluff they are able to keep their heads above the rising waters of honest doubt.

It is useless for the clergy to deny. The people know different. Their denials may go unchallenged, undisputed, but the people are doing considerable thinking and this, in itself, is a fatal proceeding for the church.

In dealing with the supernatural, as with all things else, it were well to bear in mind the apothegm of Seneca, which is to the effect, that "many persons would have attained wisdom if they had not presumed that they had already possessed it."

After all old orthodoxy is the very efficient wet-nurse of Infidelity. Refusing to accept any middle ground, counting all who are not openly for it as against it, the majority have taken the superstition at its word.

Now is the time to send in the new subscriber along with your renewal. It only costs fifty cents additional. If all do this, our subscription is just doubled. You all know what that means.

Mark the believer and the unbeliever. The scholar follows the gonfalon of the latter, while the ignoramus follows blindly in the trail of the former.

Friends desiring bound copies of the Blade at the end of the year are requested to send in their names because we shall bind only direct, personal order. This bound volume will make a valuable addition to any library and we propose to supply them at actual cost.

Fuss and feathers in heaven, boils and blisters in hell, and hundreds spend their lives trying to find out which of the two evils they would find it best to dodge.

One good method of helping the Blade to success is by patronizing those who advertise in its columns. Such patronage is an index to the interest taken in the Blade and the extent of its reading. Advertising assists in defraying the expenses.

In the effort to bring socialism and Christianity into a closer compact the vicarious atonement business will have to be dropped, and then good-bye to Christianity.

BIBLICAL COMMENTARIES.

(Continued from page 5.)

as immoral as any man that told lies? It seems that such a God beats Bob Tail telling lies, and it is said that Bob Tail beat the Devil. Can you depend on the prophets of such a flickering God?

The prophecies keep people guessing and they do not guess alike by a long shot. Why are not the prophecies spoken in explicit and plain terms what will take place, and when and the prophecies that are said to have been fulfilled already, why does not every one done so plain that a way-faring man, though he be a fool, he need not err therein. If God wants to reveal things to us for our benefit he certainly ought to be wise enough to do it in a plain way so that people could fully understand so there would be no guess work about it? You talk about the word of God and the interpretations of the Scripture and truthfulness of the Scriptures.

This interpreting Scripture, is a wonderful business, scores upon top of scores of sects and creeds of the Christians have sprung up over the land due to the different interpretations of the Scriptures.

Many of these different creeds of the Christians in time past have shed each others blood in deadly combat all due to their different interpretations of the word of God, fought each other, like the different tribes of Indians have fought each other in by-gone days. Heretics have suffered tremendously at the hands of these Christians. Now when you Christians undertake to answer this flounder and squirm and twist and juggle things together—and look as wise as serpents—and try to appear to be as harmless as doves, and tell us how God works in mysterious ways.

2 CHRONICLES.

18c 19 V.—And the Lord said, Who shall entice Ahab, King of Israel, that he may go up and fall at Ramoth, Gilzad, And one spake saying after this manner, and another saying after that manner.

18c 20 V.—Then there came out a Spirit and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith.

Comment.—It now seems that this Spirit was about to let this God of whom these is nothing hidden—into the secret.

18c 21 V.—And he said I will go out and be a lying Spirit, in the mouth of all his prophets.

And the Lord said then shalt entice him, and then also prevail, go out and do even so.

18c 22 V.—Now therefore behold, the Lord hath put a lying Spirit in the mouth of these thy prophets, and the Lord hath spoken against thee.

Comment.—I am satisfied that this God spoken of here, is the same one spoken of in Second Kings, but if not he must be of the same family of Gods for he seems to be just as tricky, what do you think of such a God—I think it would be a terrible thing to fall into the hands of such a cruel and unjust God?

MATHEW.

16c 27 V.—For the son of man shall come in the glory of his Father with the angels, and then he shall reward every man according to his works.

16c 28 V.—Verily, I say unto you, There

be some standing here, which shall not taste of death, till they see the son of man coming in his kingdom.

Comment.—I wonder who it was standing there that should not taste of death till they see the son of man with his flock of angels coming in his kingdom. If these people are still living—they are much older than it was said Methuselah was when he died—now if these people are yet living they should be hunted up and interrogated as to how soon we may expect Christ's second coming.

If Christ has already come the second time he has been very still about it, nobody has found it out yet. I should not wonder if there was another one of them prophets that the Lord put a lying spirit into his mouth.

24c 30 V.—And then shall appear the sign of the son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven, with power and great glory.

24c 31 V.—And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four-winds, from one end of heaven to the other.

24c 32 V.—So likewise ye, when ye shall see all these things, know that it is near even at the doors.

24c 34 V.—Verily, I say unto you, this generation shall not pass, till all these even at the doors.

24c 34 V.—Verily I say unto you, this generation shall not pass, till all these things be fulfilled.

Comment.—Christ says this generation shall not pass away till those things all be fulfilled. What generation? The generation that was in existence at the time these things was said to have been spoken, how else can you make any sense of it. There has generation after generation passed away since that time, no second coming yet—peradventure that God that appears to be so handy at putting lying Spirits into prophets' mouths got in his work on that prophet also.

MARK.

13c 21 V.—Then if any man shall say to you look, here is Christ, or look, he is here, believe him not.

13c 22 V.—For false Christs and fable prophets shall rise and shall show signs and wonders, to seduce, if it were possible, even the elect.

13c 29 V.—So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

13c 30 V.—Verily I say unto you, that this generation shall not pass, till these things be done.

Comment.—We have seen none of these signs come to pass as the sun being darkened and the moon refusing to give her light, etc., only in a natural way. This generation shall not pass, etc., till these things come, is getting to be old. A thousand years is as a day with the Lord, is a subterfuge that Christians quote on some occasions to try to sustain argument, but it is a failure with real honest thinking people. God created and made all that was made in six days and rested on the seventh, hence our Christian Sabbath—now measure this seventh day by a thousand year as a day with the Lord—you might work six thousand years and then rest a thousand

years. I knew of no one that would be liable to get to work one day, even, let alone resting one day (thousand years).

13c 31 V.—Heaven and earth shall pass away; but my words shall not pass away.

Comment.—No your words will not pass away so long as there are credulous people full of superstition—and are ready to gulp down mythical teachings. In the above 22 V. it says for false Christs and false prophets shall use, etc. I admit there has arose in times gone by, many false saviors and prophets, and I believe that Christ is no exception. Many religions have their sacred books, words of God, or Bibles, so to speak, with their virgin born saviors who they claim was born of a virgin through an immaculate conception—and all before the Christian savior, and offer the same quality of evidence that the Christians do to try to establish it as a fact, therefore I believe about the one the same as the other—that is that they are all mythical—having no foundation in fact.

They have their prophets—and miracle workers—and they juggle, twist and squirm, and cut and cover—and try to get every body to accept it as a fact, the same as Christians do. Some may claim that we should believe in the second coming of Christ or it would not be repeated so many times in the New Testament. I want to tell you that a myth or a falsehood repeated a legion of times in the Bible or out side of it does not make it a truth.

LUKE.

21c 27 V.—And then shalt they see the son of man coming in the cloud with power and great glory.

21c 29 V.—And he spake to them parable beheld the fig tree, and all the trees.

21c 33 V.—Heaven and earth shall pass away; but my words shall not pass.

Comment.—You see we are reminded again of the endurance of his words. Now as to my part I had just as soon look for the second coming of Moses or Elijah as for the second coming of Christ: Oh you may say that we have no promise of Moses or Elijah's second coming.

Well, what is the difference, hadn't you as soon look for unreasonable things to come to pass—that had not been promised, as to look for an unreasonable thing to come to pass that had been promised by somebody that you know nothing about. Centuries have passed since the time that is said was promised to come to pass or be fulfilled.

Verily I say unto you, There be some standing, which shall not taste of death till they see the door of man coming in his kingdom.

ROMANS.

3c 7 V.—For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner. (Paul.)

Paul, also must have become afflicted with that lying spirit that we have been reading about. Paul seems to think, that it is the right thing to do, to lie for the glory of God. I reckon if we tell some worshipping lies for the glory of God and for the cause of the church and religion; we will get a lot of big bright stars to beautify our crowns with. Say, didn't John when he was on the Isle of Patmos, see a wonderful derangement of the stars and a lot of queer things?

THE HISTORY OF RELIGION.

(By Susan J. Peck.)

The heaven of Revelation is not only the heaven of the Jews, but of no Jews except those of the twelve tribes of Israel.

The Jews who were in the land of Nod (Nod himself being a Jew,) at the time that one of their lords with an army invaded Eden, as well as others then dispersed among other nations of the Gentiles being excluded. The king, (Jesus, the only begotten son,) in his message given to John, (See Rev. III. 3,) assured his followers that he would come on them as a thief. He made no pretense of being honest, but thus openly declared himself to be a thief. And in his coronation speech, delivered his officers, (other Jewish lords,) just before his capture while living, he told them that not all his followers, (not the Gentiles among them,) should enter into his heaven, (as he called it.) (See Matt. VII. 21-23.) "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven;—Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name?— And then will I profess unto them, I never knew you; depart from me ye workers of iniquity." The statement that he would profess unto them, "I never knew you," was an acknowledgement that he would lie to them; and not only did he promise to lie to them, but to send them to hell for being followers of his teachings of war, discord and dishonesty. In his speech again, he said, (See Matt. XV. 41) "Then shall he (the king) say also unto them on the left hand, Depart from me ye cursed (ye whom I now curse,) into everlasting fire, prepared for the devil (another devil,) and his angels." (Messengers or followers.) In the passages quoted we have his promise to rob them, to lie to and deny them and to condemn them to perdition for obedience to his teachings; and this Jewish Jesus is the church's so-called Savior.

Concerning the church's chief saint and first people Peter, let us read in Acts V., the story of Ananias and Sapphira his wife, who had sold some land and of the money received for the same, had given to the church a sum deemed by them to be sufficient, or all that they could afford. We have no evidence in the Bible account that Ananias and Sapphira lied to Peter, though Peter accused them of doing so, assuring them that the alleged lie had been told to the ghost of the Jewish king, called the Holy Ghost, who, through Peter, was still presiding over the church established by his thievish son.

In speaking of the land, Peter asked of Ananias: "While it remained, was it not thine own, and after it was sold was it not in thine own power?" The power which Peter was robbing him of. Even if Ananias did say that he sold the land for a certain sum but did not mention the full amount received by him, he refrained from doing so no doubt as a safeguard against possible loss by theft which he had need to do. We read that while Ananias was hearing the accusation of Peter, "he fell down and gave up the ghost, and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so

We are told about the Serpent, the Devil, Satan, etc., being the Father of lies and a deceiver, and so slick with his tongue; it looks like he or that God that was so handy with lying Spirits give Paul a dose.

We read in the holy Bible about what God did and what the Devil did—What God commend—what he sanctified and what he winked at, etc.

If those things be true, I conclude that the Devil is fully as humane as God, the Bible God and fully as truthful and shrewder, for if the accounts of what each one did be true the Devil has out generated God from the garden of Eden down till today, God never undertook anything but what the Devil butted in and caused God a peck of trouble; caused him to have to drown the whole world with a flood of water; and also had to suffer his own to be crucified so that we might be saved from our sins.

The Serpent, the Devil commenced right in the garden of Eden and showed God what he could do.

We Christians claim that we have the true religion and that there is no other given under heaven, or amongst men whereby be saved except this Jew's Christ.

Now if this be true there will be but a very small per cent of the people of the world saved, at the most that can be saved. Nineteen hundred years of this Savior-Chris arrangement—what per cent of the people of the world have bowed their knee to him and with their tongues confessed his name, millions of them have not heard of his name and don't know him from Adam.

It seems to me if this Bible God and Savior was so wise and powerful and so mindful of the people of the world and so desirous of them being saved in the Christian heaven, as you would have us to believe—that they would have got a move on themselves and had things working their full capacity ages ago.

Some Christians in attempting to answer these quotations, questions and comments in trying to put a quietus to these attacks much of it would run after this manner:

God's ways are not man's ways.

The ways of God are mysterious.

These things were not intended for us to know.

The way of God are fast finding out.

God does these mysterious things, for some wise purpose, best known to himself. If we don't understand these things we will understand them later.

All of God's ways are wisdom and a lot of stuff of the same quality.

ONE MORE JOINS IN.

The author of the article, headed, "Folly and Fury of Fanaticism" instead of showing the benevolence religion has infused into his mind, it appears he would rather strive to bring you into trouble.

He closes his letter by alluding to the "sacred truths of the bible" which "lying and unscrupulous men have attacked."

Will the writer of that article be good enough to state just three or four of those "sacred truths," such as the world will regard as truths and hitherto unknown to history and philosophy and promulgated to the world? I know of no such "truths" in the bible.

A little discussion along this line, carried on in the spirit of truth would do some good.

A. A. BELL, M. D.

Madison, Ga.

much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? (Let us remember, that the spirit of the Lord was the spirit of the thief.) "Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet and yielded up the ghost; and the young men came in, and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church and upon all the church and upon as many as heard these things."

Whether Peter by his own hand used a bludgeon or a dagger in slaying Ananias and Sapphira, or, whether they were killed by others at his command we do not read; but, it is certain that what we do read furnishes the evidence of the cold-blooded murder and burial without ceremony with robbery as the object, of those two persons. Sapphira was not even apprised of her husband's death, nor, invited to his burial, for a funeral he had not; for both were dragged out (after having been robbed,) and thrown into graves prepared for them by their murderers, at the command of the church's chief saint, who was one of its chief devils. Further persual of the chapter reveals the fact that although the people feared Peter, (the lord,) the number in the churches was increased from that very cause, as in those earlier times of which we read in (Esther VIII. 17.) "And many of the people of the land became Jews; for the fear of the Jews fell upon them." Still further we are informed that the high priest of the Sadducees, (Materialists,) imprisoned those who opposed them. But one of the lords sent a messenger, (called an angel,) by night, to bring them forth with the command to teach "all the words of this life." The chief priests of the Sadducees would have compelled them to teach Materialism; but when they had been released they continued their former teaching. And some of the Jews advised others as to their treatment of them, mentioning other teachers who had been slain and their followers dispersed.

Paul, the second chief saint of the church, after having persecuted, tortured and killed the followers of the Gentile's Jesus, (or just one,) he who taught that the right of the individual to obey conscience is supreme forever, spent years travelling through different countries remote from the scenes of his persecutions in chains and under guard, teaching, because forced to, the doctrine which he had murdered others for the teaching of, that he might then help to increase the number of the followers of the Gentile, (called Jesus,) and who was the carpenter's son, whose following he had once so much reduced.

The method of frightening converts into the churches by murdering, robbing and persecuting, employed by Peter and his associates, is still resorted to by missionaries in foreign countries; and the reports that India and China will soon be Christian, is due to such practices. The missionaries who are usually representatives of syndicates whose members possess property requiring the employment of laborers, add to the means mentioned the boycott, relying on the presence of the army of their own country, officered by Jews, to enforce by raids, massacres and outrages, including the kidnapping of women, the conversion of the natives.

The Blade's Correspondence

Joins the School.

GRAND RAPIDS, WIS.—Papers with outline of Correspondence School received, am greatly pleased with same, and I will surely enroll with you and send first year's tuition fee before September 1st. I hope you will be able to enroll at least one hundred to one hundred and fifty students. Fraternally
GEO. M. OTTO.

The True Religion.

ASHVILLE, N. C.—The true Trinity is Father, Mother and Child. The first stands for law, the second for life, the third for love. The social child, is the social savior; because it is the connecting link between its parents; the past and the future free society. The true religion is economic fraternalism. The true charity is to loan the fraternally organized unemployed, capital without interest, returnable in installments, substituting dividends for wages. One god and one religion—humanity.

The child of today may some day be the father of its present father even as Christ was the father of his father.

FRANK C. RIVERS.

Ready To Help In The Fight.

LOWELL, ARIZ.—You may count on me for a couple of dollars should Terrible Teddy and his set of grafters try to exclude your great weekly from the mails. It would be in keeping with the methods used by the administration, but I hope you may not be troubled more by these hounds of superstition.—S. J. GARRETT.

Sends His Renewal.

FRAZEYSBURG, O.—Enclosed find order for three dollars (\$3.00), for which please move up my subscription tag from July, 1907, to July, 1909. Also a piece of poetry, which we would like very much to see in print in your valuable paper, if space will permit it. It is a clipping which appeared in a newspaper some thirty-five or forty years ago. The original copy has been lost, and for that reason, its author is not known.—J. C. ASHCRAFT.

Renews And Pledges Help.

BRIDGEPORT, CALIF.—Please find post-office money order for the sum of four dollars and a half (\$4.50), of which I owe you three, and with the remaining \$1.50, move my tag up one year. You can call on me for \$10.00 in case of any trouble; and it will be ready when called for.

W. CARGILL.

Another Renewal and Pledge.

BUCKSKIN, IND.—My time is about up for the Blue Grass, find order for one dollar and a half (\$1.50) to push my tag up to July, 1909. If the attempt is made to exclude the Blade from the mails, will subscribe \$10.00 for defence of same, when

you want it for that purpose let me know, do not like to do without the Blade.

JAS. ROPER.

For Success and Victory.

MOREAL, OHIO.—I am in arrears since May, 1907. I have neglected renewing, so here goes until 1909 in May: also call on John A. Clements for \$5.00, in case you need it to defend the constitutional rights of American citizens against the damnable creeds of superstition and ignorance and suppression of truth and progress and intellectual civilization, for facts and truth. Enclosed find Postoffice Money Order for \$3.00. Success and victory for you.

JOHN A. CLEMENTS.

Wants Them All.

GREAT BEND, KANSAS.—As I am receiving the Blue Grass Blade, I would like to know if some friend of ours has subscribed for me as I want it paid for? I will try and make up a club of five subscribers as soon as the busy season is over, but I realize that if I solicit for the Blue Grass Blade, that I am liable to be kicked out of some Christian friend's Blue Grass Yard, and then I would regret it. We as Atheists have no hospitals yet. Hoping to hear from you soon, I remain yours for hospitals, schools, meeting places and matrimonial bureaus, as our Christian friends have them.

THOMAS V. WHITE.

His Propaganda.

PELLA, IOWA.—I enclose clipping from Chicago Inter-Ocean that I think is the wisest thing I ever heard from a Christian source. I thought it would be excellent matter for the Blade with comments. I am encouraged with the progress the Blade is making and hope the Correspondence School will turn out some good, able writers and lecturers. No young man need be afraid to show his colors on materialistic lines. There is not as much real Christianity in the world as some people think. I have met many church members who pose as Christians and when sounded, are Infidels, and too big cowards to show their colors. If the infidel world would confine themselves to good logic and pure lives, the world would soon be won over, at least to Freethought, and Freethought would ultimately result in the universal brotherhood of man.

I am a materialist. I am freethought to the core. I like broad platforms and liberal views. There are few people who can face sound reasoning with faith and fable. I never have seen a person, Christian I mean, who could stand continued fill of good logic and reason very long. Their faith will soon fade away. It will not do to abuse Christians. Always administer the balm of giliad for wounded feelings before the onslaught is made. An ounce of preventative is worth a pound of cure. First get them to realize that the humane emotions of love and devotion to humanity,

exists within us. I first give my whole religion experience, my great struggle with unbelief, my pleadings with Jesus and god; for years. I quote the scripture. Faith is the gift of god. I claim thy promise. It is up to thee. I am waiting, waiting. I am pleading, pleading. Thy promise, oh god, thy promise, I claim. I am helpless, helpless. Lost; Lost, and then some more pleadings. Of course no answer comes. Then the whole responsibility is on god and his son, and the scripture. This is a very little of my real Christian experience. When that is told, open up the batteries with solid shot on the gods and the whole Christian fraternity, and if they haven't lost all the religion they ever had by that time, they will go off praying for the poor lost sinners. Then you have prepared the way for the Blue Grass Blade, and they would destroy all the theology this side of Hades. Success to the Blade.

H. M. FISK.

DAVE'S LETTER.

TO HIS DEAR HEAVENLY FATHER.

(Copyright applied for, 1908, by Franklin H. Heald).

My dear heavenly father:—

How far is heaven from hear? Is it nearer or father from the sun; or is it nearer some of the big suns that Papa has heard of? Can we see it when they get the big telescope done, up on Mt. Wilson, or is it spiritual like a sole? How many billion of years wood it take lite to go their? Do soles go faster than lite? How long wood it take a dead man to go there, say from Chicago; or do Chicago people ever go? Can you go as fast as a sole? Joe says when you die just think and you are their already. He does lots of things that way now. Lots of his storys are that kind; he imagines them. He can here angels and sometimes he can see them, just by thinking he does. Do you ever do that way?

There was a man at Los Angeles once, that cud set for a weak with his head hanging over between his leggs and then think to dead people and people in India, but he couldnt talk much to live people. He was like an antemire or a bee, he didnt hav any reason to bother with. He lived in a cave in India and he called himself a ram. I dont no why, but I think he new you are partial to sheep; of course he couldnt be a ewe lam, so he done the best he could. Why do you like black people better than white ones? Do you feel more at home with them or do they glorify you better?

Do you no our new Divine Heeler here at Los Angeles? Are you realy backing him? The Doctors are awful mad. He cures lots of people who quit taking the Doctor's medicine. First thing you no there will be a lot of Doctors looking for work. They dont think much of the divine business and blame you and the preacher for robbing them of trade. Of corse this Divine Heeler dont cure anybody that is realy sick but neither do the Doctors. The Doctors are blameing the Preachers and both are knocking you on the quiet and claiming it is a fake. Of corse you no your own business, but I shud think the doctors were helping you get a certain class to heaven, As ever,

DAVE.

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