

BLUE GRASS BLADE.

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DO UNTO OTHERS AS YOU WOULD HAVE THEM DO UNTO YOU—CONFUCIUS.
THE WORLD IS MY COUNTRY; TO DO GOOD MY RELIGION—TOM PAINE.
AN HONEST GOD IS THE NOBLEST WORK OF MAN—INGERSOLL.

EDITED BY A HEATHEN IN THE INTEREST OF GOOD MORALS.

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Charles C. Moore
Editor

NOTES AND COMMENTS.

By JOSEPHINE K. HENRY.

Since the suicide of Louisville's city treasurer the crusade against gambling seems to be on a earnest, and the clergy are leading the crusade. Anti-gambling sermons are the order of the day. The Rev. J. K. Mason, of St. Andrew's Episcopal Church, in combating this evil took for his text Psalms xviii: 22, "They part my garments among them, and upon my vestments do they cast lots."

Dr. Mason opened his sermon by saying that "gambling could not be traced to some heathen nation for its origin." This is an honest confession from a preacher, for the pulpit is denunciation of the so-called heathen, and warning against their religions or customs. But not a word do we hear of the debauching of the heathen by Christians, by strong drink, sensualism, the inciting to war of peaceful nations by cruelty and robbery. Not a word of the lust and lechery of Christian armies against the helpless men and children of heathen nations. Why should we not have the whole truth, and nothing but the truth? Perhaps if we had, the "I-am-holier-than-thou" spirit would not be so rampant in Christendom.

But in his sermon Dr. Mason made this startling statement: He said that "the germ of gambling was found when God made a law to test the obedience of man, and man dared to take the risk of disobedience for supposed gain." Think of God making a law to tempt poor, ignorant, mystified man. This law of God, according to Dr. Mason, has culminated in the pool room, the gambling den, the stock exchange, the church fair, the slot machine, and the poker and euchre club. If God's law brought all these evils upon humanity, it seems hard to reconcile God's law with God's goodness, but "great is the mystery of godliness." I have been taught from infancy that "God is the author of all things," but it never for one moment occurred to me that God was the author of gambling. Dr. Mason has found this out, and I am convinced that what the clergy do not find out about God is not worth knowing. Dr. Mason declared that "only a strong public sentiment by God's people can cope with the gambling evil." Think of the public sentiment of God's people combating an evil that had "its germ in a law of God."

If preachers would preach less about things they know nothing about, they would at least not make themselves ridiculous. We shall see which is the victor in this special case, God's gambling law or the public sentiment of God's people.

The Rev. F. R. Beattie, of the Presbyterian Theological Seminary of Louisville, is preaching a series of sermons on "Evolution." Not a word of protest to we hear as in the cases of Prof. Woodrow, Preserve Smith, Dr. Briggs and others. The heresy hunters have retired from the conflict, and there seems to be a tacit understanding that it is both unwise and unprofitable to attempt to run down heretics, so "evolution" is an admissible subject for pulpit discussion. Of course, in the pulpit, the preacher has it all his own way, as the law prohibits any person from taking issue with any statement a preacher may make.

Dr. Beattie claims that "there is no contradiction between true science and religion." Mark you, he does not say true religion. It is getting to be an acknowledged fact that "true religion" is as unknown a quantity as the first Great Cause.

The great lights of orthodoxy have made sorry spectacles of themselves reconciling religion and evolution. Gladstone, Canon Farrar, Cardinal Manning, Dr. McCosh, Ian McLarin and a host of others have failed signally in this task.

Prof. Drummond, in his late "Exposition of Evolution," exposes as follows: "Evolution" has ushered new hope into the world. The supreme message of this age is that all nations and all peoples of the man who tried to develop himself, and

nature. For all things are rising, all worlds, all planets, all stars and suns. Darwin's great discovery is the same as Game's—that the world moves. The Italian prophet said it moves from west to east; the English philosopher said it moves from low to high, and this is the last and most splendid contribution of science to the faith of the world.

Religion was so reconciled to evolution that it prosecuted and imprisoned Galileo, and hurled its anathemas at Darwin and denied him a Christian burial. Religion has falsely directed the human mind toward the unreal, mythical and supernatural, as the source of all power and good, while evolution has directed it to the unfolding powers of man himself, through reason and experience, which enable him to discover and apply the laws and forces of nature for the good and prosperity of the human race.

Drummond, as a Christian expositor, seems lost in the mazes of his subject, and does not seem to know "where he is at." This has always been, and always will be, the fate of the Christian reconciler.

When orthodox produces as conclusive proof that there is no conflict between science and religion, as Prof. Draper and Andrew D. White have produced to show that the conflict is irreconcilable, then sermons along this line might be helpful to the cause of revealed religion, but not till then. All through the ages when a fact has been accepted by the world, the church has boldly stepped upon the territory and staked its claim.

When the theory of evolution was first given to the world by scientists, the church would have silenced them at the stake if it had dared. Now orthodox claims that religion and science were one and the same thing, and twenty years from now the clergy will claim that they were the original scientists, and that doctors of divinity alone gave to the world geography, geology, anthropology, astronomy, spectrum analysis, chemistry, and the thousand channels of electrical science. If the Bible teaches all these things, the clergy have been very remiss in their duty to keep the world in ignorance of them until the scientists called their attention to them, but the truth has dawned that it will not do to cling to mildewed dogmas and cry down living facts. The claim that there is no contradiction between religion and science, is as absurd as the claim that Christianity alone has elevated woman to her present position. Neither of these claims are true, but a library of proof can be adduced to show they are not true.

Rev. J. D. Wills, of New York, at a meeting of the Presbyterian Ministerial Union, expressed himself as follows: "The people are losing their respect and their use for the church; they are drifting away from it. Nothing flourishes today as does materialism, and I must add unbelief. We ministers dare not contend against the higher criticism for fear of being spoken of as ignorant and unlettered men. One has only to consult the church advertisements in the daily papers to learn how loose, how mushy, how theoretically baseless, and almost pointless, is much of the present-day and pretended up-to-date preaching of the average Christian pulpit."

This man must be slipping away from his clerical moorings. That is exactly what rationalists are saying. In a decade the clergy will be preaching Ingersoll's doctrine. A lot of them are doing it now.

Rev. E. H. Avery, of the Westminster Church of San Francisco, frankly expresses himself as follows:

"Nine-tenths of the hymns sung in our churches should only be sung in cloudy weather, and then only in the desert, where no one would catch the contagion. The preacher who reads a long chapter in an unearthy tone has two dusty songs sung, and then attempts to entertain an audience of cold critics for fifty minutes twice on Sunday, will soon begin to hear of the 'dead line' and of asylums."

Remember, we are not saying this, but a preacher. No Bible doctrine about these sentiments. We know that asylums are where crazy people are confined, but about that "dead line" it is not so clear. Rev. Avery seems to have run upon the truth not as it is in Christ Jesus, but as it is manifest in up-to-date Christianity.

Rev. Johnston Myers, of Chicago,

expresses himself in the following language to a newspaper reporter:

"I believe the Church of Christ is losing ground at the present times. The facts bear out the statement—that this is a dark hour for Christianity. The seminaries are complaining of a falling off in the number of students for the ministry. Our memberships show slight, if any, gains. Our missionary organizations depend upon large gifts, and deplore universal indifference."

From this clerical testimony, it is evident the Twentieth Century organization for the evangelization of the world is not leading humanity into the great high road of faith that leads to the New Jerusalem.

Rev. George W. Stone, Field Secretary of the American Unitarian Church, said in a recent sermon:

"The people of the United States are more interested in the 'open-door' for merchandise than for Bibles and hymn books. We have not, up to this date, developed a religion suitable for export."

Rev. Stone is right, and he might have added that the mission field is white for the harvest on the home ranch.

For centuries women have been confessing their sins to their "Father Confessors." Is it not about time for the Mother Confessor to put in an appearance, so that the "Sons of God" can make their confessions to "the daughters of men"? I have an idea that the mother confessor would hear some rank confessions from the Father Confessors, and confessing masculinity in general. Liberty and license have done a perfect work in turning out champion sinners. I wonder if the Father Confessor confesses to himself and forgives his own sins? I do wonder how that is? Woman's mind is too weak to cope with such a subject.

The game of marriage is serious enough for a young woman at either end of the social ladder; whether it brings her to cabin or castle, to happiness or misery.

If the Bible could be reversed and men occupy the same position in the scriptures that women do, men would see to it that the last copy of it on earth was committed to the flames. They would not accept it, or attempt to temporize or reconcile its teachings.

If a man had done for his sex what Elizabeth Cady Stanton has done for hers, he would be canonized and have the post of honor in the "Temple of Fame."

Deeds to all church property should be recorded in God's name, and the tax bills presented to the divine owner.

The woman question is too big a theme for weak thinkers to deal with, but the fact is before us that a type of woman has appeared in this Twentieth Century who is as unmanageable a creature as a lawless planet darting from its orbit to steal the celestial fire of reason.

Versailles, Ky.

THE GREAT LECTURE

Is the Christian Immortality a Normal Desire of the Human Mind?
By Dr. J. B. Wilson.

Is now published in pamphlet form and for sale at this office. The pamphlet contains forty pages, and a fine portrait of the author.

Such was the demand for the republication of this lecture that we were constrained to re-publish it in pamphlet form. About five hundred orders have been sent us in advance of its publication. These will be filled at once. Liberals will find this lecture one of the best propagandic arguments in Freethought literature. A great number of our subscribers have written us that they "carried it about in their pockets, ready to read to whoever would listen, until worn out, and they await the pamphlets which will be more convenient for pocket use."

This lecture is not only a convincing argument, but is rich in pathos, sparkling with literary gems and warm with the fire of sincerity. It is rich in fervid imagination, well illustrating the author's descriptive powers, which are surpassed by none, and equaled by few.

It is right to the point all through—forcible, convincing, of absorbing interest and well calculated to impress the doubter and liberal Christian. It should be well circulated, and Liberals desiring to do propagandic work of their own, would do well in purchasing this pamphlet. Price, 15c each; eight for \$1.

"OUR JO"

Goes Bodily Over to Old Skinny With the Gum-Elastic Smile—Leo No. 13.

Joseph Christos Salvatore Blackburn, called, for short, "Our Jo," United States Senator from Kentucky—same Jo that was once going to lead a regiment from Kentucky to Washington City in wood up to his bridle bit; that is, if somebody else furnished the blood—has, by special dispensation from old skinny with the gum-elastic smile on him, at Rome, been allowed to marry a female Catholic, "the Senator solemnly promising not to interfere in the religious belief of his wife, and, should children be born, that they will be reared in the faith of the mother."

"Father Mackin" was just wasting his breath when he said, "should children be born," so far as Jo is concerned, and as the lady is a Catholic, you may bet on it so far as she is concerned. Among Protestants, these days, the burning of children is confined to niggers and po' white trash, but among Catholics, beside the special orders on that subject, the special ecclesiastical-political importance is such in this case that you may reasonably calculate on anything from six to a baker's dozen.

As Jo represents Dog Fennel at Washington, it goes somewhat against the grain with me to think of his having to promise a Dago about raising his children before he could get married. I never heard of anybody mentioning that. I was lacking in cheek but I would see the prettiest woman that ever was born at the devil and run batch until I was four times as old as Methuselah before I could stand up before the crowd that was present when I was married, and right before all those people and my best girl, promise any sky-buster, Catholic or Protestant, that ever was born, anything about what I was going to do with the babies we were going to have, no, siree, Bob! I'd go way back and set down, arst, reop, are doing mighty funny.

J. HENNING NELMS

DOES NOT RECEIVE COVETED ORDERS IN EPISCOPACY.

J. Henning Nelms was recently a lawyer in Lexington. He was of a pious turn of mind, and managed to find time to wedge into interstices in his profession lectures upon one "Joseph"; the same that was correspondent some time since in a social scandal with one Mrs. Potiphar.

Mr. Nelms left Lexington and went to Wilmington, Del., where he conceived the idea of becoming a sky-buster of the Episcopal brand, his brother already having a job of that kind.

The Lexington papers state that there having been objections to his ordination on the part of some one in the Lexington diocese, certain prominent ecclesiastical dignitaries, from Delaware came with would-be Rev. Nelms to Lexington to enquire into matters, and at the time of my writing, December 20, it seems that the said dignitaries have returned to the state from which "peaches" come, not having granted Bre'r Nelms the coveted plum. Bre'r Nelms, on being interrogated by certain purring newspaper scribbles, was like the boy the calf ran over, he had "no remarks."

If Bre'r Nelms will get a lot of Old Blades and read Mrs. Henry's depositions about Episcopal sky-busters—she having been raised in that branch of the faith—then let up on Joseph, and write and deliver a lecture entitled, "What I Know about Episcopal Sky-busters," he can make a barrel of money by it.

MY BIRTHDAY AND J. C.'S CLOSE TOGETHER.

I write this on December 20, E. M. 301, my sixty-fourth birthday.

Five days after mine is the birthday of Jesus Christ, and some reflections upon the characters of the two men are natural.

J. C. has attained greater fame than I have, but after as fair a review of our two lives as I can make, I being an interested witness, it seems to me that I am the better man of the two.

No man can be a first-class good man without ever having done any work, if he was able to do it. There is no record that J. C. ever did a day's work in his life—not even fishing, in a country where the fishing was good, and where it is commonly understood that a man who is too lazy to do anything else in the world can and will fish.

I have just finished a job of putting up ice through a spell that froze more people than almost any ever known in America, and the icicles hung from my beard like pendants from a chandelier.

I have married a wife and raised a family and provided for them and all of us are respectable and useful. J. C. never did that. He lived upon the charity of other people, pandered to rich people, and taught his disciples to do the same, and they are still doing it. J. C. was in favor of propagating his news by force. I am op-

posed to that. He wanted everybody burnt up in hell that didn't believe just as he did. I say that's n. g. He was in favor of liquor drinking and made it and furnished it to drunken men. I am agin him. He went into a church and cleaned out the whole gang, and kicked over the missionary boxes. He ought to have been sent to the workhouse for doing it. He never even said but one first-class thing. That was: "Do unto others as you would have them do unto you." A heathen Chinese, named Confucius, said that 600 years before J. C. was born, and I am still saying it 1900 years after J. C. is dead.

Up to date J. C. has more followers that I have, but I think I am gaining on him.

OFFICIAL NOTICE

From Pres. Bowles, of the American National Liberal League.

To the Secularists and to all classes of Liberal Religionists in the United States:

In the city of Buffalo the first week in October, 1901, a movement was initiated to organize a National Liberal League, and temporary officers were elected.

The first annual meeting of the League will be held in Cincinnati on the 26th day of January, 1902, at which time a permanent organization will be completed.

Every man and woman in the United States who is opposed to ecclesiastical domination and control of the republic are cordially invited to be present at this first meeting of the League.

From the very beginning of its existence as a nation, efforts have been persistently and continuously made by ecclesiastics to compass the union of church and state, and now more than ever before, the friends of constitutional liberty have just grounds to fear the consummation of this great political crime. The saddest, the bloodiest, the most horrible and gruesome pages in the history of the world are those which record and recount the savagery of ecclesiastical government, and to prevent a repetition of this awful record in our beloved country, is the chief object of the National Liberal League.

May we not confidently hope that thousands of great men and grand women will respond to this call, and make the 26th of January, 1902, as memorable in history as July 4, 1776, when for the first time in the history of the world a civil government was organized completely separate from an orthodox state of religion?

Let us honor the memory of Washington, Jefferson, Paine and Franklin, and the 70,000 patriot heroes who sacrificed their lives for liberty, and gave us the constitution of the United States which guarantees to every man and woman the right to worship or not to worship according to the dictates of their own conscience.

Let us be as true to our posterity as our fathers were to us—had it not been for the heroic efforts of Paine, Franklin, Jefferson and their associates we would now all be slaves of orthodox religion, and our country would be as dark and desolate and hopeless as Russia and Spain, and if the liberties which they bequeathed to us are to endure and grow like the spreading branches of a mighty tree that great body of men and women known as Secularists and Liberals must stand on guard with sleepless vigilance.

The constitution of the United States confers no favor on any of the numerous forms or kinds of religion, for it expressly says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This is the Palladium of our liberty and the only hope of the republic, and to you we confidently appeal to preserve it, and transmit it unimpaired to all the generations that are yet to be.

The National Liberal League will direct its energies toward legislation and reconstruction of Liberal forces. The temporary organization has adopted but one plank for its platform—The complete separation of church and state and the emancipation of the human mind from ecclesiastical domination.

It proposes to adopt an impartial attitude toward all Freethought papers, and will have no quarrel with other Liberal organizations.

Well defined duties will be prescribed for the conduct of each official.

No salary will be attached to any office except to that of secretary.

Nominations for office will be made in open session. Editors will not be placed upon the executive committee.

Detailed quarterly reports will be issued by the secretary. The strictest economy will prevail. Subordinate state bodies will be instituted. The annual dues will be \$1.

You are not required to send the annual dues before the permanent organization on January 26th, but we are anxious to have all those intending to become members to register their names at once. Send your name and address with the statement that you desire to become a member, to the secretary, W. F. Jamieson, 1716 Western avenue, Cincinnati, O.

T. J. BOWLES,
President of the National Liberal League, Muncie, Ind.

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Reaches a liberal class of buyers. Advertising rates and sample copies on application.

My terms are \$10.00 an inch a year, paid in advance, regardless of the number of inches and for nothing less than a year.

CHARLES C. MOORE.

"THE DAMNED STUFF CALLED ALCOHOL."

I believe that alcohol, to a certain degree, demoralizes those who make it, those who sell it, and those who drink it.

I believe from the time it issues from the coiled and poisonous worm of the distillery until it empties into the hell of crime, death and dishonor, it demoralizes everybody that touches it.

I do not believe that anybody can contemplate the subject without becoming prejudiced against this liquid crime.

All you have to do is to think of the wrecks upon either bank of this stream of death—of the suicides, of insanity, of the poverty, of the ignorance, of the distress, of the little children tugging at the faded dresses of weeping and despairing wives, asking for bread; of the men of genius it has wrecked; of the millions who have struggled with imaginary serpents produced by this devilish thing.

And when you think of the jails, of the almshouses, of the prisons, and of the scaffolds upon either bank, I do not wonder that every thoughtful man is prejudiced against the damned stuff called alcohol.

ROBERT G. INGERSOLL.