

MEMORIAL TO GREAT WOMAN

OUTDOOR ART LEAGUE PAYS TRIBUTE TO LATE MRS. STANTON.

The California Outdoor Art League adopted yesterday the following memorial to the late Elizabeth Cady Stanton:

In Memoriam.

Elizabeth Cady Stanton has ceased from her labors. Full of years and honors, she has bidden adieu to earth and journeyed to the unknown, leaving a record without blemish, and an example that will be a stimulus to the daughters of this and of future generations.

Resolved, That the foregoing Memorial be spread upon the minutes of the California Outdoor Art League, and that a copy be sent to the friends of the family.

MRS. LOVELL WHITE.

MRS. H. H. FASSETT.

MRS. EDWARD F. GLASER, Committee.

MAGAZINE—METHUSELAH AND DOG FENNEL

Charlestown, W. Va., Nov. 15, '02. Brother Moore:

Set me down for 5 copies of your Dog Fennel Sunburst.

I have both of your books and nearly all issues of the Blade keeping to bind.

Don't waste your substance in riotous publication. Put efforts on the paper, if there is anything more can be done to it. Let the magazine go till you have paid for the Lino.

A friend and I are planning to be at the meeting in January.

Have only just read your attempt to explain Mrs. Henry's remarkable statement about Methuselah's age, and the flood. Such errors as this do harm, giving the superstitious a handle to an accusation that free thinkers deliberately falsify.

Had you been careful, you would have seen (Gen. 5, 21) that Methuselah is said to have been born in 3317 B. C. The date you give 3130 is the date of Lamech's birth (verse 25) when Methuselah was 187 years old, and he is said to have lived 782 years after that. The year of the flood 2349 plus the age of Methuselah, 969 makes 3318, a difference of only one year instead of 188 years. And this is but the printer's marginal note. If you will follow the text you will find no such discrepancy. It says (verse 21) that Methuselah was 187 years old when Lamech was born, and Lamech was 182 years old when Noah was born, and Noah was 600 years old at the flood. Now that makes Methuselah die the year of the flood.

But let me suggest to Mrs. Henry, or whoever has interest and opportunity to investigate that an author who claims to be a Hebrew scholar, says that in the original Bible the age of Methuselah is set down at 970 years, and that our translators, to avoid the very difficulty that Mrs. Henry thought she found out off 11 years of his age, making it and at the flood.

TOM SWINBURN.

ANSWER

I want to publish the Magazine to help pay for the Lino. The principal part of the cost of a Magazine is the type setting, and as the Magazine is to be made up principally of what has already been set in the paper, the Blade Magazine would cost us much less than other magazines cost—probably not more than half as much—and be just as good as any of the others and have probably twice as much in it as any of the others. So that if friends of the Blade want to help Mr. Hughes to pay for the lino the thing to do is for all of them to subscribe for the Magazine.

Give us 3,000 subscribers for the Magazine and we will pay for the lino at once. Give us 5,000 which you all ought to do and we will give you the most beautifully gotten up Magazine that ever was printed in the infidel interest and the Blade will just at once, be put in easy circumstances.

I do hope that certainly and without any failure the 500 subscribers for the Magazine will come in as a New Year's present for Mr. Hughes.

Of course you will see the force of what I say if you will think a minute. With the type setting for the Magazine already supplied and all the appliances for getting it out already in our possession, the cost of getting out the Magazine would be at a rough estimate about one-third of what it would be if we did nothing but print the Magazine.

I am glad you are coming to the Lexington Congress and hope that similar news will come to us from every where.

Now as to old man Methuselah. Col. Crockett, you remember, said: "Be sure you are right, then go ahead," but you must be dead sure you are right before you go ahead.

I do not at all claim that Mrs. Henry is right or that I am, and as neither of us claim infallibility there is

no reason why, if either of us is in error, Christians may not think we are honestly mistaken, just as they frequently are.

I have a very fine Bible that cost \$13.00 and it does not, by any means, say what you say the Bible says.

By no kind of construction that anybody can put upon it does it say, as you affirm that Genesis 5, 21 says that Methuselah was born 3317 B. C. and there is no intimation from the chronology printed on its margin that 3130 (B. C.) is the date of Lamech's birth (verse 25). The date 3317 B. C. that you give does not at all, appear in my Bible, and the nearest date to the birth of Methuselah that I can get in it, is 3130, B. C.

Your language is as follows: "It says (verse 21) that Methuselah was 187 years old when Lamech was born, and Lamech was 182 years old when Noah was born and Noah was 600 years old at the flood." Verse 25, of course, meant to say that verse 25, said Methuselah was 187 years old when Lamech was born. Then you say plainly that Noah was "600 years old," and it takes 187 and 182 and 600 to make 969 years the age of Methuselah, but the age of Noah, according to the Bible, was only 500 years.

Genesis 5, 32 says "And Noah was 500 years old" and a foot note in my Bible alludes to Noah as being only 500 years old and there is no intimation any where in the Bible that he was any more than 500 years old.

I do not understand how you make the "difference of only one year," and I do not understand how cutting off "11 years" from 970 years makes 969 years.

If you really understand this matter write it all over so we can understand it, and especially explain to us why you say Noah was 600 years old when the Bible says he was 500 years old.

(From Paris Gazette).

WON'T PLAY

Elder McGarvey has withdrawn from the Broadway Christian Church, Lexington, because its one thousand members voted to install an organ. Think of this great expounding of the Testament gathering up his dollars and little dishes and playing alone in his own back yard. He says "Scriptural teachings are against the organ." There's where he's wrong. Organs were not invented in those days and the manufacturers did not form a trust until the year before last.

Elder McGarvey may find himself in the predicament a former resident of Millersburg once was. The Millersburg man was bitterly opposed to organs. He was a Methodist and his church bought one. The man withdrew and joined the Presbyterians.

It wasn't long before the Presbyterians bought one. The man withdrew his letter and put it in the Baptist Church. They immersed him and sat him by the stove to dry. The steam had hardly got rising from his clothing before some one rolled in an organ. He demanded a letter, got it and joined the Disciples. Wasn't there over two months before the Disciples bought the finest organ in town. He got his letter on application but had no place to put it, as all the churches had instrumental music. Just at that time the Methodist organ got out of order and refused to emit a sound. The organ hater immediately rejoined the Methodists. He was marked for reference and called on to lead in prayer. While he was addressing the throne a member of the choir got to caressing the organ keys. Somehow they dislodged the sparrow nest that had been built in the works, and the organ loudly protested against the spirit of the prayer. The man was asking for the suppression of reed-instruments. He sprang to his feet and demanded his letter. Got it. Went to Battle Ridge, four miles over in Nicholas County, and joined there. In a year that church got an organ. The man moved west, but to the end of his life he was pursued by avenging organs.

Let Elder McGarvey read and repent.

Comment—McGarvey's fussin' and cussin about his durned old organ amuses us Infidels.

HE WANTS "DOG FENNEL"

Capion, Ills., Nov. 11, '02. Mr. C. C. Moore:

You can enroll me for one copy of "Dog Fennel in the Orient."

I have Bennett's travels in that country, but you probably see it from a different standpoint. Perhaps they have found, by this time, the exact spot where Adam and Eve were buried—no matter about Eve, any old spot will do for her; you know she was a woman.

Bennett says if Palestine was God's choice of a country he was a poor judge of real estate.

It will give me plenty of time to gather the little Willie before you get back from that unholy land, unless your taste is like God's and you get stuck on that patch of gravel and rock and stay there, but I don't believe they can fool a man who has lived in the "Blue Grass Region."

Success to You, W. T. FOX.

Comment—That's the first time I ever heard that Bennett had written a book about Palestine.

MASON COUNTY MAN SHOT ON ROAD FORM CHURCH.

Maysville, Ky., Nov. 12.—Walter Peck, a young man, while on his way home from church last night at Flemingsburg, was waylaid and shot for an unknown cause. A man named Burgess was arrested.

Information is that Peck died instantly.

Comment—There is hardly an issue of this paper in which I do not print an item of this kind to warn people against the danger of going to church in Kentucky, but if the people persist in it, and get killed, I can not help it. I have done my duty.

METHUSELAH

IS STILL GIVING TROUBLE—A BLADE MAN SAYS HE "GOT IT IN THE NECK."

Park River, N. D., Nov. 11, '02. Charles C. Moore:

Dear Sir:—Enclosed find \$4.25 for my subscription, and for "Dog Fennel" and for the Magazine, and Willson's Poems, and 25 cents for exchange on check.

Referring to an article in the Blade of Oct. 26, "Mrs. Henry and Methuselah," you say "If you will look at Genesis, 5, 25 in my Bible that has it chronology printed at the top you will find that Methuselah was born B. C. 3130."

Now I have looked up several Bibles and I find it to be 3317. In verse 27, of that chapter; O. K. In Genesis 7, 1, you say the ark sailed B. C. 2347. We find it sailed B. C. 2348, which would make Methuselah 969 years old.

The reason I write this is I had a little argument with a friend as to the Bible not being right and I showed him the Blade, with this same article and he read it. He said he did not believe it and got the Bible and looked it up and found it was a mistake, and I got it in the neck.

Fraternally, SANDER SOLL.

Answer—You make a mistake of 2 years in quoting me. You will find in the Blade that I said the Ark sailed 2349 B. C.

My Bible that I use, the only one I have that has the chronology printed in it, has at the bottom of its title page, "Hartford: Printed and published by Case, Lockwood and Brainard, 1871." This Bible cost me \$13, and is a fine one.

Genesis 7, 1, says: "And the Lord said unto Noah, Come thou and all thy house into the ark." Everything on that page is about Noah in the ark. Three times on that page the date is given 2349, B. C.

The page upon which the age of Methuselah is given begins with Genesis 5, 19 and ends with Genesis 6, 18, where God is telling Noah that the flood is coming.

At the top of that page is printed "Before Christ, 3130."

The first three verses on that page are from Genesis 5, and are as follows:

19. And Noah lived after he begat Enoch eight hundred years and begat sons and daughters.

20. And all the days of Jared were nine hundred and sixty and two years; and he died.

21. And Enoch lived sixty and five years, and he begat Methuselah.

If the date (3130 B. C.) at the top of that page, be made to count from the time Jared begat Enoch, then Methuselah must have been born 862 years less than 3130 B. C.; that is Methuselah must have been born 2268, B. C. Then if the "flood" was 2349, B. C., Methuselah would have lived 969 years he must have been born 2349, B. C., which was 13 years after the time of Ruth and Naomi, or 236 years after Moses led the Jews out of Egypt.

Enoch was 65 years old when Methuselah was born, therefore Enoch was born 16 years after the flood, but Enoch was the great-grand father of Noah and Noah was plainly born before the flood.

If, however, you say that the date, 3130 B. C., at the head of the page that announces the birth of Methuselah is the B. C. date of the birth of Methuselah and the flood was certainly 2349 B. C. then, of course, Methuselah was only 781 years old when the ark sailed, and had to live 188 years after the flood to make out his 969 years, just as Mrs. Henry said, and then the trouble is how Methuselah got over the flood, and the natural and only possible explanation is, if Methuselah did not have a boat of his own hid away on the sly, that Methuselah was hid away in the ark and old man Noah did not know it, and the Noah girls were getting grub to old man Methuselah on the dead quiet.

Then, again, you can count it this way: From Genesis 5, 25, we find that Methuselah was 187 years old when he begat Lamech, and from verse 28, we learn that Lamech was 182 years old when he begat Noah, and from verse 32 we find that Noah lived only 500 years; so that from the time Methuselah was born until Noah died was 869 years, and Methuselah in order to make out his 969 years, must have lived an even 100 years after Noah died, and Noah lived after the flood long enough to raise a vineyard and get very drunk off the wine he made.

There are three ways to fix it and you can take your choice. If there's any other I don't know about it. I don't say that there is no explanation of that that is better for the orthodox view of it. I can't explain it any better and I will print any explanation that anybody will write me.

THE "DAMNED STUFF" PIECE IN THE BLADE.

The St. Louis Star, of November 2, says:

"The Star recently published a statement from the Illustrated Methodist Magazine, charging the late Robert G. Ingersoll with embodying in a temperance oration as his own a passage from the letter of John Stamp, a Methodist clergyman. The charge, which was written by J. H. Odell, alleged that Ingersoll had cribbed the article from Stamp's publication, made a great many years before in the Messenger of Mercy. Friends of Col. Ingersoll, writing to the Star from Waiston, Dobbs' Ferry-on-the-Hudson, N. Y., inclose a statement made by Col. Ingersoll himself many years ago, in which he denied the charge which was even then in circulation. Ingersoll's denial reads as follows:

The letter of Ingersoll then goes on

to show that he was the author of the part that I keep standing in the Blade and that some other party unknown to him added to it about twice as much more. Ingersoll's letter ends thus:

"Hundreds of times I have disclaimed the authorship of this piece. Persons who know my religious opinions, ought to know that under no circumstances could I be the author, and that under no circumstances could I afford to appropriate the language of others without giving full credit.

ROBERT G. INGERSOLL.

Comment—Still it's a good thing for the Methodist Magazine to keep on publishing that Ingersoll plagiarized from a Methodist preacher named Stamp, and of course, the Meth. Mag will continue to print it. The little matter of its being a lie cuts no ice when God is glorified (Romans 3, 7) by damaging Ingersoll and giving prominence to a Methodist preacher.

It is strange however that Ingersoll made so much fame by getting off one-third of it as a plagiarist, and nobody ever heard of Stamps that delivered the whole of it as his own. Ingersoll must have been a wonderful orator. Wonder if Ingersoll could have made anything out of one of Reichwald's speeches, or mine.

"STRAWS SHOW WHICH WAY THE WIND BLOWS."

Scene—In Morrison's great book auction, San Francisco, Saturday night, November 1st.

Auctioneer—Here is a book that commands attention the world over—the Bible. New Oxford Quarto Edition, with marginal references and reading, elegantly illustrated. A magnificent family Bible, worth five dollars; what am I bid for it?"

Auctioneer—"What! only 25 cents for this great family Bible!"

Johnson—"Is it warranted to be the word of God?"

Auctioneer—(smiling)—"They say so."

Johnson—"Four bits."

Auctioneer—"Sold for 50 cents, and no more at that price—this is not a religious audience."

Johnson—No; an atheist had to buy it for reference."

With the Bible and the Blade to inspire me I trust that I shall live to see the destruction of that curse of the world, the Christian religion.

A. JOHNSON, 414 Lily Ave, San Francisco, Lord's Day, Nov. 2, E. M. 302.

WANT 10 "DOG FENNELS."

Okra, I T., Nov. 7, '02. Rev. C. C. Moore:

Dear old Hero:—Put me down for 5 copies of Dog Fennel in the Orient, and Mr. C. P. Hoggar, Post Master, Akra, I. T., also for 5 copies. Go, by all means and write the book, and do not let small things detain you. You are a stunner, C. C., and all the devils out of hell can't prevent you succeeding in any undertaking. Internally yours,

I. W. M. DEVINE, M. D.

Answer—Certainly I am anxious to go, and if many of my friends would encourage me as you do I would stand a good chance to get there, if I live and have health, and I have extraordinary good health now. I think I would write a readable book, but I cannot go with less than 500 subscribers and really, ought to have 1,000. I have no money and it depends upon how my friends subscribe. I can borrow the money on the subscriptions if I can get them.

THIRD MAN WHO WANTS A HUNK OF LOT'S WIFE.

Aspermont, Texas, Oct. 24, '02. Mr. C. C. Moore:

Enclosed find names asking for pardon of Dr. Hammer.

You can put me down for one of your Dog Fennel books.

I have a request to make of you. While you are across the branch, just slide around the plains of Sodom, and see how long a piece of salt of Lot's wife remains.

I once saw a man who said he saw the pillar of salt and that it had washed away but little up to that time, but of late we have had some big rains and it may have all washed away by this time—however we might know the facts in the case. I remain as ever,

C. MAXWELL.

Answer—I am a hayseed and know about cattle and salt, and I know also the signs about the Blue Lick Springs, Kentucky, where the Buffalo licked salt for 10,000 years until Daniel Boone stopped them, and if Lot's wife has been around there in the last 10,000 years I will find out something about the old lady.

EX-KENTUCKIAN HEARS OF DOG FENNEL

Republic, Wash., Oct. 26, '02. James E. Hughes:

Dear Sir:—I came across an old Kentuckian who told me he knew Mr. Moore, and he seemed a little interested when I told him Mr. Moore proposed to take a journey to the "Holy Land," and write a book about it. I had no Blade with me and told him I would order him a sample copy. I should like to be in on the book. Respectfully,

J. S. ODEGAARD.

HOW TO GET THE 100,000.

McGregor, Iowa, Oct. 20, 1902. Friend Hughes:

I started in with five copies a week, had to make it ten, now will have to make it fifteen. Enclosed find 25 cents in stamps for additional. The boy's father has taken an interest with the boy and will help me to try to get those buying now to become regular subscribers.

WILLIAM QUIGLEY. Kidder's "Sacrament." It consists of a beautiful sixteen page pamphlet printed in large type, with elegant paper cover. The price is 10 cents each, or 12 for \$1.00.

EVOLUTION.

Immortal life is often vaunted, And claims, as proof, that it is wanted.

Past ages did us all without, The future will, methinks, no doubt.

They say there is a God, they know, Because some Jews once said 'twas so. There may have been, and still may be, But proof of it I do not see.

If there's a god, and he is wise, I wish that he would advertise, And introduce himself to us, And that would stop all of this fuss.

I think the plan would work so well well That not a soul would go to hell. It might lay off some female screechers, And cause a strike among the preachers.

Of all the things which I do know, Either above or here below, There is no thing that I can see, But, of itself, had here to be.

There's what we call absolute time, It's everywhere, in every clime, We may use it, but can't destroy; I often tried it when a boy.

There's also what we call pure space; It's only just a name for place, Its absence I cannot conceive; That it was made I don't believe,

There's one thing else I am quite sure; That space must have a temperature; And, from these three, what is evolved.

So now the mystery is solved. Des Moines, Iowa. A. N. MOTE.

I'm not a man to kick you see, Twixt tweedle dum and twixt me, And just so far as it sticks me, I simply say, So mote it be."

PRESIDENT ELIOT

Of Harvard, Criticises the Bible and Church.

From the Courier Journal I extract the following about, and from President Eliot, of Harvard.

Boston, Nov. 3.—(Special).—President Eliot, of Harvard, stirred up a good deal of tempest at the meeting of the Methodist Ministers' Association in the Bromfield-street church today. He declared that the Protestant sects, especially the Methodist, are too emotional, which does no good, and that the Sunday school system is wrong. He found also other grave faults with the modern religious system. At the close of his remarks, the Rev. James Boyd Brady, of Worcester, and other ministers took the speaker to task.

President Eliot said in part: "It is a lamentable fact that the influence of the church is beginning to decline seriously in our land. There are millions of our people who never go into a church.

"We must admit that the church and the university encounter a difficulty at the very opening of the Bible, for the story of the fall of man represents labor as a curse. That story has had the profoundest effect on theology until within the last hundred years. We find this false idea of labor running through society."

OREGON WOMAN ABOUT MAY COLLINS.

Ashland, Ore., Nov. 9, '02. Mr. Hughes:

I would be glad to get you up a club of five or more here. I have often asked men that I thought were good Freethinkers and not afraid of public opinion as I thought, to subscribe for the Blade.

Some would say they did not like the paper—that it was too radical for them, or they did not like Bro. Moore, but I shall keep on trying.

I enclose a clipping from the San Francisco Examiner for Bro. Moore to write up as I think there is nobody else can do justice to the case.

You remember how the church people wrote up the death of May Collins and Putnam—now is a chance to get even with them.

Yours for the cause, MRS. A. DE PEATT.

Comment—The clipping enclosed is about Rev. Rabe and his assistant pastor, Miss Augusta Busch, both found dead in the church, in each other's embrace.

Of the coroner's Jury of six in their case, three said it was a punishment of God for their wickedness and the officers of the church were not willing to have Rabe's funeral service conducted in the church.

In the case of Miss May L. Collins and Putnam the civil officers reported that it was from accidental asphyxiation as did also a physician sent from Kentucky to investigate the case.

I do not remember that anybody said there was anything criminal connected with the deaths of Miss Collins and Putnam except one preacher of Lexington who does not rank among the first-class preachers of the city.

"THE BLADE IS DOING IT."

Ogden, S. C., Nov. 1st, 1902. Editor Charles C. Moore:

Your South Carolina subscriber is still alive. Your Blade containing my letter to Rev. Harris, your comment and Kidder's "Crucifixion," caused this critter to ketch hell, last March. Some hypocrites threatened to leave the church unless I was turned out; but I wasn't and they didn't. But, ever since, when I enter church all eyes are cocked upon me, looking for my horns and tail.

It was disagreeable at first, but I am getting climatized, thank Gawd.

Tell Mr. Hughes that is dangerous to ask any one to subscribe for a Blue Grass Blade here, especially if he is drunk on dispensary whiskey. The drunker they are the quicker they will fight for Gawd.

The Blade has done a work here.

that preachers will never undo. I am not alone here, now, as a Freethinker, the Blade is doing it.

Respectfully yours, A. L. NEELY.

FREE THINKERS BUY A BIG BUILDING

Pepper Property in Kansas City to Be Used for Their University.

Kansas City, Mo., Nov. 10.—The Liberal University of Silvertown, Ore., is to be removed to Kansas City after the first of the year and the fall term will be opened here after Oct. 1.—The Board of Directors of the school, through a local real estate firm, today purchased the Pepper building, one of the largest structures in the city, as a home for the university, paying \$55,000 cash for the property. The Liberal University is an institution founded along liberal lines. It was established several years ago and has received endowments from free thinkers in various parts of the country. The Pepper building was owned by the Pepper estate of Philadelphia.

ASKED TO RESIGN

Rev. Bruce Brown Charged With Sensationalism at a Denver Christian Church.

Omaha, Neb., Oct. 16.—With the first day of the Christian Church convention came the announcement from the General Board of the church that Rev. Bruce Brown, pastor of the central Christian Church, of Denver, has been asked to resign on the ground of sensationalism. Rev. Mr. Brown will reach the city tomorrow. It is stated in connection with the announcement that Rev. Brown has invited to his pulpit laymen to discuss labor and other questions and that at one time he permitted an avowed enemy of the Christian church to speak from his pulpit, in order that he might combat the man's views in a formal answer.

RATHER READ THE BLADE THAN TO EAT

Salem, O., Nov. 14, '02. C. C. Moore:

Dear old Heathen:—I am trying to get up a club for the B. G. B. and think I will get there, but don't hold your breath until I do.

Where can I get the "Woman's Bible" by Mrs. Elizabeth Cady Stanton, at a price that I can sell them.

Put my name down for "Dog Fennel in the Orient." I want to join the N. L. P. before the Lexington Congress.

I would rather live on two meals a day than be without the grand old B. G. B. I will send petition for Dr. Hammer next.

Yours for the right, C. H. BUSH.

Answer—Mrs. Stanton's publishers are the European Publishing Company of 68 Broad Street, New York City.

LITTLE GIRL

Wants to Know the Last Name of Adam and Eve.

South Auburn, Neb., Nov. 10, '02. Hon. Charles C. Moore: