

# BLUE GRASS BLADE.

EDITED BY A HEATHEN IN 111

REST OF GOOD MORALS.

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Charles C. Moore  
Editor



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## EDITOR MOORE ILL

### DR. WILSON REPORTS CONDITION

Lexington, Ky., Oct. 15.—I visited Mr. Moore and family at "Quakeracre," to-day, and found Mr. Moore in a serious condition, and suffering from heart trouble. He has not lain down or slept for ten days, and was in a feeble condition, but under a hypodermic, was resting easy at time of my visit.

Our old leader, I fear, is nearing the end of the journey of life—a journey fraught with many varied and remarkable changes. He may live on for a good while yet, but the nature of his trouble is such that a sudden call, may be expected at any time. He told me to state the case just as it is, as he had no fears of death, and seeing the statement in the Blade would not excite or affect him in any way. I was not aware that he was sick until I saw an associated press dispatch stating his serious illness. At Lexington, there was general inquiry and interest. Newspaper reporters were busy obtaining a sketch of his life, and his photograph. The Louisville Courier-Journal telegraphed to its Lexington representative for a complete history and a photo, that it might have it in advance. Some years ago when I was in Louisville with the Defense Committee, I called on the Editor of the Courier-Journal, to make a statement of Mr. Moore's case, and the managing editor at that time would not let me, and said he would not let the paper with mention of Mr. Moore, or the Blue Grass Blade. No doubt there has been a change of editors, and it is significant now that

the public pulse is beating to-day in harmony with Liberal sentiment. While it does not approve in Mr. Moore's radicalism, or in his methods, it recognizes the truth and trend, and at heart they are with him in sentiment, and were it to their financial interests, they would be with him in action.

Also, the whole neighborhood were showing a kindly solicitude for him, and neighbors were coming as I left, and the phone was warm with inquiries. My impressions are that even good Christian neighbors, are not shocked at Mr. Moore's views, and do not entertain any such idea that he is doomed to eternal suffering. I was glad to see this kindly solicitude from the press, and from all classes. It proves a secret undercurrent of respect for Liberalism, which only comes to the surface at such times as this.

There is Dear old Doctor Foote, whose birthday anniversaries are days of note in aristocratic Larchmont. His radicalism has been known for many years, still on every birthday, he is the recipient of many calls, and letters of congratulations, and the village paper gives an extended notice of the event.

These lessons are good for faint-hearted Liberals, as they show that deep under the surface of the intelligent community flows a current of wholesome respect for the man who dares to think and to say his say. I hope that Mr. Moore will be spared to us. We have grown so used to him, that he has become a fixed quantity, and it don't seem possible that he should die and leave us, but his disease is treacherous, and that he is on the decline is evident, besides age is against him. His has been a strenuous life for a good many years, and the wrongs of humanity have borne heavy upon him; and he who assumes to bear a large part of the woes and burdens of the world, must expect to have an increase of heart-beats, which in time wearies that patient organ, and finally, it suddenly ceases to respond. Mr. Moore understands this, and said to me that he was more than anxious to go, if he is to suffer as he has been, and that he has absolutely no fear or concern in the change of nature.

I have advised him to cease writing on all debatable questions, invite no excitement, and give his heart a chance, and rest mentally and physically. I am sure that after this notice goes out to his friends, he will have all

he can do to read the pleasant letters that will be pouring in on him, and after all, there is no other balm to the tired world-weary heart like that of "Human Affection," and I am sure that our Grand Old Leader commands his full share without having to claim it. J. B. W.

### DR. WILSON VISITS QUAKERACRE

Cincinnati, Ohio, Oct. 13, 65. Dear Bro. Moore,

I will be over to see Jim Sunday about my book, and I want to run down and see you and Mrs. Moore.

It is only a few times in life we will get to meet and see each other, and I feel that we should embrace every opportunity. The years will not be many before our meetings will be no more, and I am sure that will be a sad day to both of us. So, I am anxious to see you and all your family. Mrs. Wilson and I have been intending to come over all summer, but every Sunday I have had patients that I could not leave. She cannot come this time. I suppose 'Jim' will go with me—at least, I will urge him to. I write you before hand, so that you won't be off to church. Sincerely yours, J. B. WILSON.

On Sunday, October 13, a beautiful and delightful day, the Doctor and Mr. Hughes came to see me, and found me perfectly relieved by a hypodermic injection of strychnine and morphine, from an attack of cardiac asthma, from which I had suffered for a week, and from which it seemed to me it was almost impossible that I could ever recover.

The disease was, or is, principally of the heart which is hereditary, and on Monday morning, October 16, that I write this I still feel relieved and have had a night's rest, although I am still unable to lie down. I have had so much good health since my attack, that I can't say as they

are religious than those of the North, and quoted the plain words of the Bible on the slavery question, as their authority for conducting the war.

The South certainly had praying generals. Stonewall Jackson was a fanatical Presbyterian, General Leonidas Polk was an Episcopal preacher, and General Kirby Smith conducted religious services in a church in Lexington, when his army had command of our town.

Nothing, in all the history of prayer, so demonstrated the utter futility of prayer, as the experiences of our three assassinated presidents, all of whom died lingering deaths—Lincoln, Garfield and McKinley.

The whole Christian world prayed for them and it did not have a particle of effect. President Jefferson Davis, of the Confederacy, was first a Campbellite and then an Episcopalian, and was always a religious man. Lincoln was an Infidel and the war went in Lincoln's favor.

Certainly the late war between Russia and Japan went against the Christians and in favor of the atheists. The war that lasted for 200 years between the Christian Crusaders and the heathen Moslems, was decided in favor of the heathens.

### THE WAY—SOUTHWEST.

The Missouri, Kansas and Texas R'y (The Katy), is the most direct and convenient line for all points in this land of opportunity—in Oklahoma, Indian Territory and Texas. Extending from St. Louis, Hannibal, Kansas City and Junction City on the North, Galveston, San Antonio and Shreveport on the South, it traverses the best and most productive sections of the Territories and Texas. On its lines are located all of the largest cities in Oklahoma, Indian Territory and Texas, which in itself is a prime asset to the would-be settler, as it assures him in advance a ready market for whatever he may produce.

The geographical location of its lines, its excellent facilities of first-class train service, with every appointment for the comfort and convenience of its partons in the way of quick service through chair cars and Pullman Sleepers, and its well-managed hotels and dining stations (owned and operated by the Railway) are important factors to the traveler who consults his comforts as his business in a trip Southwest.

Such, however, is my regard for his qualities of head and heart that I am perfectly willing that he should say in the Blade, just what he thinks on that subject with the understanding that I may disagree with him.

I was greatly complimented by his telling me that Haeckel knew about me and that the two discussed me together and I have a hope that someday, Prof. Haeckel and Dr. Wilson will visit me at Quakeracre, the Professor being the greatest man

in Europe and the Doctor the greatest man in America.

Dr. Wilson and his wife and daughter and Mr. Hughes and his wife and son—his son being named for my son—are to spend the day with us, Sunday, October 29th; so that I will not go to church on that day.

### FAIRBANKS TALKS ON VALUE OF PRAYER.

He Shows its Efficacy with cases of Several of Our War Presidents.

Nowstown, Pa., Sept. 10.—Vice-President Fairbanks, while sightseeing in Erie to-day, with Congressman Butler and Prof. Phillips, with whom he came over in an automobile from Westchester, on an invitation by the Rev. Herbert Burt, made an address in Washington Memorial Episcopal Church. He took for his theme the value of prayer and pointed to the recognition of its efficacy by Washington, by Lincoln and by McKinley during the wars of that time. He said that this is distinctively a Christian nation and for this reason it is appropriate that a memorial chapel should be erected on this sacred spot. His remarks while impromptu were replete with patriotic feeling. It was the Vice-President's first visit to the historic camp grounds.

My impressions of Washington are gotten from Dominie Thompson, who was a teacher, 30 years old when I was 15. He had gotten his impressions of Washington from his father, who was Washington's wine merchant.

I do not think Washington was a praying man. He cursed Light Horse Harry Lee, and was greatly assisted in war by Tom Paine.

Don't think there is any evidence that Lincoln was a praying man.

War Lincoln and McKinley were on the side that had everything, and the side that had nothing, and the side that prevailed had no evidence that prayer had any influence.

They were as they are—atheists, and religious than those of the North, and quoted the plain words of the Bible on the slavery question, as their authority for conducting the war.

The South certainly had praying generals. Stonewall Jackson was a fanatical Presbyterian, General Leonidas Polk was an Episcopal preacher, and General Kirby Smith conducted religious services in a church in Lexington, when his army had command of our town.

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## CHARLES C. MOORE

### FAMOUS EDITOR AND INFIDEL IN SERIOUS CONDITION.

Charles C. Moore, editor of the Blue Grass Blade, who advertises himself to the world as "The Heathen Editor," is said to be in a serious condition and that his friends, as well as the members of his family, are alarmed over his health. He is suffering from a joint attack of heart trouble and asthma.

The reports received from the sick man say that he has been unable to lie down for more than 10 days and is compelled to take what sleep he can get sitting upright in a chair. He has been suffering from this attack for 30 days, but will not give up or admit that he is in such a serious condition. Dr. Coffman, of Georgetown, is attending him and the reports state that he is a very sick man, although the past few days have brought some slight improvement.

The son of Mr. Moore, Brent Moore, has been advised not to go to school, as he had contemplated because of the seriousness of his father's condition.

Mr. Moore had made himself a national character because of his peculiar ideas concerning religion and prohibition. His paper, "The Blue Grass Blade," is an Infidel weekly, and circulates among those who believe in prohibition as a political issue as well as those who oppose the tenets of the Christian faith.

The above is from the Lexington Leader, the most prominent newspaper that Lexington ever had—edited by Samuel J. Roberts, the personal friend of Mr. Moore.

I am sometimes greatly discouraged by the so many Infidels are running off into the various sensations that are springing up like Jonah's gourd, but I am a majority of the Infidels will keep on "trying" to do better and to make others better. I believe it will have its good effect after a while, and if none of us older ones ever live to see the day, we can at least enjoy the thought that we are doing what we can to bring about a better and happier state of affairs than that which now fills our country with suicides and murders and divorces and drunkenness and theft, especially among those in high places.

During my illness the telephone was busy answering newspapers and private friends about my condition, all expressing sympathy, and many visiting me, and bringing me beautiful flowers and fine fruits.

Nearly twenty years ago, when I started this paper there was a time when there were only two men in Lexington that I regarded as my friends. They were Thomas C. Luxon and David H. Beatty. Now when it was thought I was going to die, and I had been reported dead, there is not a man in the whole of Kentucky whose death would create more interest, and all simply because they know I have stood for the right.

### Salt Lake City.

Mr. Moore—I am better pleased than ever with your Blade, as to how to be happy, but am not certain that I can follow your prescription, but let us all try. I am trying to make your Blade do missionary work.

With best wishes to you and Mrs. Moore, and Hughes, and all good Infidels, I am fraternally yours.—J. P. REDMAN.

I still think that to be good as the greatest, if not only, means of being happy, is the greatest object that any man or woman can have. Certainly life is not worth living, except to be happy, or to try to be happy, and there seems to be no other way of being happy than by doing good for somebody. Having money does not make anybody happy. I have just read where a millionaire had suicided. I can't see that I make much, if any progress in trying to be better myself, but I am not willing to give up the idea of trying to be better. I am getting old, and must die before long, and I want those who will care to remember to recollect that I died trying to get people to be good.

It's a very broad proposition, and there are many ways to accomplish it. I have no special 'prescription' as to how to be good, but we ought to be on the lookout to find some chance of doing good all the time. Such chances present themselves in many forms, and

most of them are right in our own homes. It is an easy thing to say we ought to be good, but it is hard to do. It is hard to say and do the right thing at the right time and it is hard to keep from saying and doing wrong things.

We all have our ambitions and vanities. The idea of getting rich or of becoming a great leader in thought does not occupy my attention because I do not think either of these is possible, but I, somehow, have an idea that in these days when such unexpected things happen, and when the circumstances seem to be propitious, I

possibly be the means of starting the one great thought that doing good is the only way to be happy. It may be because I am just on the watch for that particular idea, but it seems to me that more than ever before there is, in the air as it were, the sentiment that the things that people have commonly desired to make them happy, have all proven failures, and that now the thing to do to be happy, the thing that every body wants to be, is to do good, and I believe this is the explanation of the fact that men like Carnegie and Rockefeller are giving away their money, instead of trying to live in luxury on it, and that people like the Japanese, who had every advantage of the Russians are still willing to sacrifice themselves and lose money when they could have had it by brute force.

It seems to me that all of our Infidel publications are taking the same view of this matter that I do. You can rarely, if at all find an immoral sentiment in any of them and through all of them, there seems to run the sentiment that we all ought to try to be good.

I do not know what the religious papers are doing along this line; I rarely ever see one, but as far as I can judge from what little I do see, they are simply trying to make converts and build fine churches and raise money for different things, and I do not get the idea from any source that any considerable number of Christians are trying to make people happier and better in life.

I am sometimes greatly discouraged by the so many Infidels are running off into the various sensations that are springing up like Jonah's gourd, but I am a majority of the Infidels will keep on "trying" to do better and to make others better. I believe it will have its good effect after a while, and if none of us older ones ever live to see the day, we can at least enjoy the thought that we are doing what we can to bring about a better and happier state of affairs than that which now fills our country with suicides and murders and divorces and drunkenness and theft, especially among those in high places.

### GIRLS ACCUSES MINISTER.

Causes the Rev. Titus Pohl, of Chicago, to Abandon Career.

Chicago, Oct. 8.—The Rev. Titus Pohl, a Lutheran minister, and son of the Rev. August Pohl, the best-known minister of that creed in the West, has given up his pulpit because of charges brought against him. Miss Lydia Wretman, of Moline, has sworn out warrants for his arrest, charging that he is the father of her eleven-month-old child. "My career as a preacher is ended," said Pohl. "I don't know what to do."

Miss Wretman, who has known Pohl for years, learned of his engagement to a wealthy Iowa girl, and then made complaint.

### REV. HALL ARRESTED IN KANSAS CITY TODAY.

Former Local Minister Charged With Criminal Assault on Local Girl.

Lockport, N. Y., Oct. 6, 1905.—Sheriff Reardon received a telegram late this afternoon from Chief of Police Leonard J. Rice of Kansas City, Mo., to the effect that Rev. George H. Hall, former pastor of the South Street African M. E. Church of this city, had been arrested there on warrants issued here charging him with criminal assault in the second degree.

Rev. Hall is pastor of an African church in Kansas City. He will waive extradition. A deputy sheriff will go after him this afternoon to bring him to this city for examination.

He was indicted by the grand jury which arose on Tuesday. The complainant is Miss Sara, a young colored girl of this city, former organist of the South Street church.