

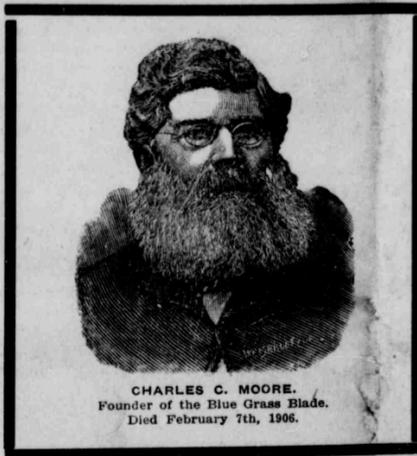
# BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XIV. NUMBER 48

LEXINGTON, KENTUCKY, SUNDAY, MARCH 4, 1906

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CHARLES C. MOORE.  
Founder of the Blue Grass Blade.  
Died February 7th, 1906.

JAMES E. HUGHES - Editor and Publisher  
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## EDITORIAL

Duck in plenty of time and let the waves pass over you.

The boat that was built to carry another man's cargo may capsize under yours.

Doctors of divinity seldom take the medicine they so freely prescribe for others.

The power to please is a tremendous asset, and it is just as valuable in your private affairs as in your business pursuits.

This issue brings out the old Blade in new clothing. It is not merely a spring feeling but a permanent affair. Get in the band-wagon and hit some lusty licks for freedom of thought.

Although we have assumed the editorial management of the Blade we do not expect to inject into its columns that peculiar personal charm which it contained under Mr. Moore. We shall strive to do the best we can to make it the best Freethought weekly in America and truly deserving the hearty and liberal support of all Freethinkers.

Do you favor absolute mental liberty? Are you willing to contribute to the cause that aims to strike every fetter from the brain of man. Then don't fail to renew your subscription to the Blade and get your neighbor to subscribe along with you. The Blade is the greatest Freethought missionary in America.

It is altogether unnecessary that a man should possess an iota of intellect to become a popular preacher, for in all orthodoxy there is no room for reason. To become a success in the pulpit it is only required that a man shall cultivate a sanctified whine calculated to curdle milk, grab the crank of some pitiful little gospel mill and begin to grind. How much better mankind would be if we could

succeed in trading off about three hundred of our modern preachers for a yellow dog and then lose the dog!

This is the age of DO. The age of going to DO has passed. To be successful a man must be useful. Never burden the morrow with the debts of to-day. Place the mark of your ambition high and then work to attain it. Don't be satisfied with anything. Be somebody. Hitch your chariot to a star. Stop crawling around like a lizard on a cold day. Do that which you are well fitted for and do it well. A little done right is better than much done wrong or only half done. Get on the live wire of Energy and the trolley pole of success will never slip. Above all, look after the little things of life, these need attention, the bigger things will force attention whether you are willing to give it or not. If you feel yourself drawn into the current of despair, strike out and you will be able to swim to shore a little further down the stream.

One of Lexington's blatant sky-pilots, who has been publicly accused of a "too reckless use of his pen" by a grand jury of this county, assumes that God Almighty needs his guardianship and takes issue, in public print, with Mrs. Henry's oration at the funeral of our late editor. Feeling that way he has the natural right to exercise such a prerogative, but in so doing he furnishes another evidence of the peurile weakness of his creed. He assumes that an omnipotent God can be injured by the logic of one frail woman.

As a general rule the preachers avoid argument although the poet assures us that "Thrice armed is he who hath his quarrel just." Instead of meeting logic with logic, argument with argument, the so-called leaders of the so-called armies of the Lord take refuge behind laws begotten in brutish ignorance and have sought to close the mouth of honest criticism through the medium of a policeman's club. This was how they fought Mr. Moore while living but his brave and fearless life has crippled them in their desire to slander him now that he is dead. When the Christian religion must needs depend upon such protection it must be woefully weak. Truth has nothing to fear from criticism. If the creeds are unable to withstand the light that shines from Reason's throne they had better sink away and die.

### PERSONAL TO SUBSCRIBERS

We ask the indulgence of the Blade readers this week for the delay in publication and mailing. By reason of the death of our late beloved editor, Charles C. Moore, we have been subjected to innumerable inconveniences, and as the task of furnishing "copy" is an art that few men possess our new burdens are of light character.

This week the Blade will be mailed Wednesday and dated next Sunday—this makes us miss one issue to get caught up—but we shall aim to publish and mail it hereafter on Wednesday of each week so that subscribers at a distance may receive their paper for Sunday reading. With apology and explanation for the delay we promise promptness in delivery in the future.

### TO HIS MEMORY.

As each day rolls by we are more firmly impressed with the knowledge that Editor Moore will be sadly and seriously missed from the Blade. No ingenuity on our part can possibly make up for the loss but we shall strive to make the Blade interesting, attractive and a power in the land as a Freethought missionary. There was never a period in the history of our cause in America when missionary effort was a greater necessity than now. The cause can boast no platform advocates as it was wont to do. But few Freethought journals exist and these must be vigorously pushed if they are to accomplish much in the way of liberal reform.

To many who were familiar with the character and charming personality of Mr. Moore, the following lines will be understood:

It singeth low in every heart,  
We hear it each and all,—  
A song of those who answer not,  
However we may call;  
They throng the silence of the breast,  
We see them as old yore,—  
The kind, the brave, the true, the sweet,  
Who walk with us no more.

'Tis hard to take the burden up,  
Where these have laid it down;  
They brightened all the joy of life,  
They softened every frown;  
And, yet, 'tis good to think of them  
When we are troubled sore.  
And thankful, too, that they have lived,  
Although they are no more.

More homelike seems the vast unknown,  
Since they have entered there;  
To follow them were not so hard  
Wherever they may fare;  
For they have gone where others are  
Be it on sea or shore;  
What'er betides, their love abides  
And is with us evermore.

### OPEN FOR ARGUMENT.

Does death end all?  
Be there priest or layman who can give truthful answer to the question, an answer born of intelligent knowledge?

Naturally enough there were some of the clergy ready to find fault with the utterances made upon the bier of the late Charles C. Moore, because in them they discerned the privileges and prerogatives heretofore accorded them slipping from their hands. They may find fault and declare themselves in opposition to the argument advanced but they cannot destroy one solitary truth, remove one fact from the universe.

To find an answer to the question it is necessary to ask what Life is? Death is but a corollary of Life. It is the penalty that befall who have life. If life is the beginning of individual existence then why should death be regarded as aught but the end of individual existence? Let it be observed that life is not an entity. Life is not a thing. It has neither size, weight or color. It does not occupy space. It is incapable of extension. The human eye hath never discerned it and the surgeon's knife hath never found it. We see not the electric current but we can detect its presence by its manifestations. We know not the life itself but only perceive its manifestations.

Life is not a thing. It is simply a result. It might be asked, "a result of what?" Simply a result of certain combinations of matter and when the combination changes the life ceases and another change ensues which we call death. Then why should the life continue after death? What potent facts in the universe point to a continuation of the life after death? Is it not a universal law that the potentialities of living things shall not be fully unfolded? For every germ that succeeds in struggling into life there are a thousand that are lost. Even the favored few that do succeed in struggling into life and being but a small proportion ever reach maturity.

If we take a gas, we can by raising it to incandescence produce combustion and create light. The light is simply a result of the incandescence. Shut off the gas and where does the light go to? The combustion ceases, the incandescence disappears and the light is gone. Will any one argue that the light has gone running away into some other sphere and continues to exist as light? The chief attribute of a piece of window glass is transparency. Crush the glass and the transparency is destroyed. In neither case have we destroyed matter but we have changed an attribute of matter. Life being an attribute, a result of certain conditions, when the conditions change the same result can no longer obtain. Death takes the place of life and one is as natural as the other.

Advocates of theology are prone to assert the existence of a something which they term soul and then insists upon the unbeliever to deny it and prove his denial. Simply a case of bad logic. The onus probandi falls upon the person taking the affirmative. What cannot be successfully proven, practically remains unproven. No negation is then necessary.

Assuming that the soul does exist, then one of three propositions becomes fundamental. These are: First—Either God created souls from all eternity, or, Second—God creates souls for fresh bodies as they are wanted, or, Third—God himself is the soul of mankind. Taking the first proposition as being true we are then compelled to believe our soul existed before we were born. In such a case our soul could not have been affected by the sin of Adam and the entire Christian argument falls to the ground. If the second proposition be accepted then indeed does the Christian get in an infinitely worse position for he assumes that God is ever watching for an opportunity to create a soul which he knows will be damned before he creates it. Falling back upon the third proposition the Christian gains nothing for he must then argue that when God damns mankind he does but damn himself.

If there be a future life it is desirable only upon the condition of it being a pleasurable one. But if it can only be had at the risk of being unutterably miserable, by escaping hell through a mere miracle, then we had much better be without it. If there is a life beyond the grave the Freethinker will share it with the Christian. Then will the knowledge of a human duty done and a human work achieved cover the mists of death with brighter glories than can be found in the Christian doctrine of rewards and punishments in the hereafter.

### PADDLE YOUR OWN CANOE.

Every man's life is like unto a ship of which he is commissioned the captain. Storms, fogs, jagged rocks and head-winds menace all pretty much alike. Some of these ships sink early on the voyage, others stay close to and hug the shore, while a few sail out far and safe. The difference is to be found in the captains. He who keeps his ship trim and stanch, who knows the stars that guide and the weather signs, he who rightly sets his sails will not meet with disaster. It makes but little difference what his port may be, or whether his ship be large or small, it is the manner and method of management that counts.

We have heard men talk of luck, talent, genius,

chance, fate and even cleverness, as playing an important role in one's success or failure. Each and all may be more or less a factor but without skill and fidelity they cannot be depended on to carry one very far to sea. For every self-made man there are ten self-ruined ones, and this is an awful indictment against the race. In a large measure the fault lies with the captain of the ship. Deference to the judgment and example of others is very well to a certain degree only. We all know people who can touch the springs of our higher nature. Every door of our better self flies open to receive them. We seem to grow and expand in their presence. But he who does not dare to stand erect and alone and look the world fearlessly in the face, think his own thoughts and live his own creed, can never feel quite certain of anything or venture far on any voyage.

There is something sublime in the man who possesses the true spirit of independence and boldness and has full confidence in his own ability to dare and do. The world takes a man at his own valuation. It believes in the man who believes in himself. The positive man carries a positive atmosphere with him wherever he goes. He impresses others with his power and force to do things. His very presence inspires confidence and conviction. You know that a man confronts you and not a weakling. Such a man knows what he thinks and says it, he knows what he wants to do and does it. In other words he captains his own ship and that means paddling your own canoe.

### MRS. HENRY'S PAMPHLET.

One of the crowning glories which the present century inherited from its predecessor was the recognition of woman, in some states, as the co-equal of man in matters political, but there is no subject entitled to such consideration as that of marriage and divorce, a subject where a woman stakes her all, nay, but her very life.

In Mrs. Henry's pamphlet on "Marriage and Divorce" the issues are thoroughly, clearly and concisely discussed. In 60 pages Mrs. Henry very ably goes the subject in all its phases. It should be read by every man and woman, liberal or orthodox.

They are for sale by Mrs. Josephine K. Henry, Versailles, Ky., at 25 cents each or six copies for \$1.00. If you buy six you can then do some missionary work for the cause by placing them where they will do the most good.

### ON DANGEROUS GROUND.

When a modern preacher of average intelligence, real or assumed, undertakes the task of proving, or attempting to prove, the theory of the resurrection of Christ, he is skating on thin ice, or, in other words, treading upon dangerous ground.

Admittedly, the entire fabric of Christianity stands or falls upon the resurrection. This doctrine is one of the fundamentals of the Christian church. Disprove the resurrection and you destroy the entire Christian creed. Fail in its proof, or in furnishing a sufficient convincing proof, and the Christian system of theology is perceptibly weakened. Aside from the miracles he is alleged to have performed and the unnatural influences that are said to have brought Christ into the world, his very divinity, the scheme of the redemption, the efficiency of the atonement and the doctrine of the immortality of the soul, are all mutually dependent upon the resurrection. Destroy or weaken the theory that Christ rose from the dead and the material essence of the Christian religion is gone.

These facts are becoming more patent to the clergy every day. Sermons and treatises on the resurrection are daily growing more numerous and the leaders of the church realize the burden they are laboring under.

One week ago, Rev. I. J. Spencer, of the Central Christian Church, of Lexington, preached a sermon upon this subject, in which, as shown by published extracts therefrom, the truth of the arguments here advanced was candidly, though cautiously admitted. That the position herein taken is correct, the following quotation is taken from a Lexington newspaper report of that sermon. It follows:

"The great Church of Christ to-day is founded upon the belief in the resurrection of Jesus. Let it be shown that He abides in the tomb and the church would crumble and perish."

Every word of that statement is true, save and except the adjectives employed. There is no halting place, no half-way ground. Either the resurrection is true or it is false. If it is true there should be no difficulty in furnishing abundant proof. If it is false no amount of theorizing, speculation or argument can help it.

It is upon the "proof" that Rev. Spencer gets in a dangerous place. He evidently fails to distinguish between "evidence" and "proof." The terms are not synonymous. They have not the same meaning or interpretation. Even in our criminal and civil jurisprudence what is offered as "evidence" frequently fails in establishing the "proof" and the case is not made out. Assertion is not even "evidence" much less can it be "proof."

Let it be understood that the Christian sects are by no means a unit upon the doctrine of the resurrection. Some contend for a regular, old fashioned

(Continued on fourth page.)