

BLUE GRASS BLADE

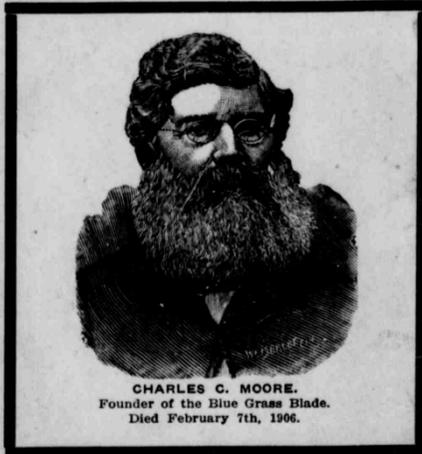
A. T. Parker
High and Ashland East Side

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XV. NUMBER 10

LEXINGTON, KENTUCKY, SUNDAY, JUNE 10, 1906

PUBLISHED WEEKLY \$1.00 A YEAR IN ADVANCE



JAMES E. HUGHES - Editor and Publisher
TERMS OF SUBSCRIPTION

One issue for one year \$1.00 in advance. In clubs of Five NEW subscribers, 50 cents each.

Terms.—\$1.00 per year in advance; foreign subscription \$1.50 per year.

Five new subscribers sent for one year for \$2.50.

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The address slip on the paper will show expiration of subscription, and serve as a receipt as the date changes as soon as the subscriber pays.

Subscriptions to the Blade are not discontinued at expiration unless so ordered by the subscriber. The courts invariably hold a subscriber responsible to the publisher for the subscription price of all papers received until the paper is paid for in full and up to date and ordered discontinued.

Office of Publication is located at 153 W. Short St., Lexington, Kentucky.

Entered at the post office at Lexington, Kentucky, as Second Class Mail Matter.

Address all communication to Blue Grass Blade, P. O. Box 393, Lexington, Kentucky.

EDITORIAL

Usefulness is success.

Truth rests upon science, not in revelation.

Policy and expediency are the distinguishing traits of modern Christianity.

The tendency of scientific research is to strengthen Freethought by making more manifest the truth it abundantly advocates.

Speaking of woman suffrage the Blade rises to remark that taxation without representation is all wrong whether the object of the mullet wear breeches or bloomers.

The great world is heart hungry for real knowledge and priests who assume to know all concerning so-called divine plans, still insist upon forcing an assent to belief in musty miracles that are contradictions of every physical fact in the universe.

From the dust and glare of the noon of life, men cast regretful glances back at the roseate morn, and as evening grows apace the shadows reach ever further and further back until they link the cradle with the grave, then all becomes dark, and this is what we call life. It is but as a swallow's flight across a lighted room, compared with the mighty strands of time.

The less attention paid to the creeds by a modern minister, the less dogmatism he indulges in, the more popular he becomes and the more eagerly do the people flock to hear him. The world does not care to listen to prosy pastorals on foreordination and predestination, or the terrors of Tartarus, because that great monitor, human reason rejects such cruel creeds and the sooner the dogmatic church learns this fact the better for the church.

This is an age of fads as well as an age of progress. Science, especially medical science, is strik-

ing in every direction. Nothing is free from its invasion. Medical authority declares that disease and death lurks in the luscious kisses of the sweetest maiden, and it has now attacked our breakfast food by asserting that it is a prolific cause of heart failure. The Blade might be inclined to accept the latter theorem unless it be that most men are tremendously enamored of their wives or have a sensitive horror of the divorce mills.

It is one of the fundamentals of economic truth that when the working classes are fairly able to live well, they are both conservative and patriotic and constitute the chief strength of the state. But when they must toil as they may, save as they can, yet find their condition becoming ever more and more desperate, when they find that the wealth they alone create by their labor is taken from them with which to enrich another, they either become totally degenerate or grow dissatisfied and dangerous. American labor is now at the cross-roads. Which way will it follow?

Some preachers actually relish hell to such a degree that their sermons smell of sulphur. It is not possible, much less probable, that such a fiendish doctrine could be born of infinite love. Then why continue to preach it? Such morals and religious degenerates should really be ashamed to look an honest man in the face. Of course, the majority of the blackcoated harlequins do not believe that the religious balance is on the proper page, but they care never a whit for the happiness of mankind so long as they can boast money in their purse and a square meal concealed under their shirt bosoms.

BRavo! ADMIRAL BOB.

Fighting Bob Evans did not run a blockade upon the little and saintly village Provincetown, Mass., and lay its morals waste. For this gracious act St. Peter hath writ his name down in large characters upon the heavenly register of deeds committed and omitted on this mundane sphere. Curved balls and highballs are obnoxious to the bean eaters and manufacturers of codfish balls and they would have none of that business in their bailiwick.

It appears that the Evangelist Alliance of Boston notorious for beans and blood, demanded the official gore of Admiral Robley D. Evans, and trained their thirteen-inch guns of holy wrath and pious horror full and clear upon him. Word had gone forth that the sailors and men of his fleet were actually going to play ball on board the Massachusetts on the first day of the week, erroneously called the "Lord's Day," and immediately the Evangelists threw a fit and the Hub went into religious hysterics. The Alliance, being pious and holy men of God, resolute and whereased against the admiral, denouncing him and his men, for manifesting, as they declared, "a disregard of the civic and religious sentiment of the people of Massachusetts, a disregard which righteous loving people must sincerely regret." But Bob answered with a volley they did not understand and could not appreciate. In a personal letter to the secretary of the Alliance, he denied the rumor and upbraided them for not investigating before taking such an untoward action in the premises. In other words the Alliance went off at half-cock, and naturally missed fire, but got in return a stinging rebuke which hit them where the chicken gets the axe.

Religious cant and hypocrisy are always bad enough at any stage and under any circumstances. It was particularly ill-timed with the Bostonians, when voiced by a meeting sitting simultaneously with a Grand Jury that bids fair to indict one-half of the members of the Legislature of the old Bay State for bribery and bribe-taking. But even cant and hypocrisy are less unpalatable than religious slander. To impeach the integrity and moral character of a high federal officer without warrant and upon hearsay testimony is going just a little farther than a privileged class should be allowed to go in this country. Public criticism of a public official in his place is always a desirable privilege and must never be abridged in this country, but there should be reason in all things. Admiral Evans was right when he said that the least the Evangelicals could do was to reconsider their action and investigate before repeating the offense.

And yet, strange to say, there are people who profess to wonder why the attendance at church is falling off. There are other persons foolish enough to entertain the belief that if the people were deprived, by law, of the privilege of attending and participating in out-door sports on Sunday, they would seek solace and comfort in the sanctuaries of the Christian creed. Vain fools! They are fighting a shadow. Recent spasmodic attempts at legal enforcement of Sabbath observance have only reacted on the reactionaries. Ere long the sanctified crusade will fall of its own weight and sink of its own rottenness. Only a few weeks ago, as the Blade was informed, a party of boys were arrested for playing ball on Sunday in a small, but sanctified Ohio town. They were all dismissed, the game went on and has been repeated every Sunday since that day with the result that the gate receipts have been steadily growing larger by reason of the advertising they received.

If there is a God, which we seriously question, he could not find cause for serious offense by seeing children happy on Sunday. Let the good fight continue. There may be ups and downs, a few defeats

which may retard progress for a season, but the general tendency is upward and onward and in the course of a few years the sanctified howlers will be put down and out.

CANTING HYPOCRISY.

The sanctified, parsimonious hypocrites of the city of Baltimore, in the State of Maryland, United States of America, are the very Thersitae of modern times. Although one half of its population is paying financial and spiritual tribute to a dago potentate, sitting in authority at Rome, they have refused to Maxim Gorky, the Russian revolutionary advocate, the right and privilege of speaking in a public hall in that city and denied him the right to engage in the collection of funds for the revolutionary cause in Russia. Mere featherless buzzards and moral hyenas. Baltimore has clearly outstripped Caliban and Termagant, resorting to the tactics of Sydney Williams, who, unable to answer the late Col. Ingersoll with argument took to cowardly and lying calumnies.

And on what grounds, forsooth, do the people of Catholic Baltimore undertake to deny Gorky the right to prosecute his cause. It is, forsooth, because they declare it to be contrary to their written law to permit the collection of funds to aid in the work of revolution against governmental authority. Fudge and fiddlesticks. Every dollar given to a Romish priest for the support of the Vatican whether it be Peter's Pence, or any other contributory channel, is but working in aid of a power that is in direct conflict with the governmental authority of the United States, and the City of Baltimore is noted for its catholicity.

The Blade does not entertain that notion peculiar to a large class of people in America, that the Pope has serious designs upon our government, nor does it incur a spasm because Pat gets a job on the police force and assists most assiduously in running the machine, but it does declare that Baltimore has made a piebald ass of itself and ought to get tapped for the Willies. Has it come to pass that American citizenship stands in the way of political freedom? That men, claiming to be sovereigns of a free republic, heralded over the world as an asylum for the oppressed, can deny the mere privilege of sending material assistance to a struggling people in a land of governmental tyranny and brutality? Why the very city of Baltimore has been the storm center of innumerable plots against the British government, undertaken by Irish Catholics, and many of them made, funds collected, and personal agents dispatched therefrom to see that the plots were put into execution. Of course, the Blade does not assume that this was permitted in Baltimore, simply because the conspirators were Catholics, but it asserts that it was because they were Irishmen and the latter are mostly Catholic. In any event, the Catholic is all-powerful in Baltimore, even as Catholicism controls Russia. Ecclesiastical authority very naturally entertains a fellow-feeling for political authority and when the latter is combined with Catholicism, Baltimore ecclesiastics can be relied on to perform in the correct manner at the correct manner. The truth is that in the success of the Russian revolutionary movement, Rome feels its own power slipping, and in thus trying to save a boon companion in the production of human misery its own tenure is prolonged to that extent.

In previous issues the Blade has condemned the domestic arrangements made and entered into by Maxim Gorky. His marital affairs and his life's work are totally different matters. The Blade firmly believes that he has injured his cause by his conduct so far American aid is concerned, but it can not and does not approve the action of the Baltimore authorities priest-ridden as they are, and it now asserts that Maxim Gorky, under the American constitution, under the sanction of federal statutes, has the same right to collect funds to aid the Russian revolutionary parties as the Catholic priesthood has to collect funds to keep up his Dago holiness at Rome. Nay, indeed, but Gorky has a better recognized right to prosecute his labors, than have the Catholic clergy to prosecute theirs. Gorky is an apostle of political freedom, the priests are apostles of a superstitious tyranny. Gorky holds aloft a blazing torch to light the path of freedom but the priest holds a chain in their hands behind the back with which to fetter liberty.

THE WOMAN IN THE CASE.

When a crime has been committed in France and is reported to the criminal sleuths of that country, the frog-eating detectives are accredited with saying, "first look for the woman in the case."

In trying to size up the political situation in Russia, the status and power of the Douma, the extent to which the people may gain political liberty in the medium of a representative form of government, it would have been well had the savants and philosophers in the political world kept their eyes fixed upon the women in the case.

Strange, is it not, that of all nations on earth, Russia should prove to be the one of all others wherein woman is to get and enjoy political freedom a freedom for which her more enlightened and better educated sisters in this country and in Europe have been battling, laboring for years? It is so frequently that the unexpected happens in a twisted world of complicated interests that we, perhaps, ought not to marvel that the dawn of universal suffrage, the real, genuine article, with no reserva-

tions as to sex, should first be described in that benighted land of social and political disorder. What would have happened to the audacious prophet who, could have dared to so predict, even five years ago might easily be guessed. Yet here we are in the middle of the sixth year of the twentieth century, reading in the dispatches from St. Petersburg that among all the demands made by the Douma upon the government of the Czar, the first to be granted in all its completeness, is that for universal suffrage.

Does it not seem like a cruel irony of fate, that, among all the workers and laborers in the tedious struggle for the enfranchisement of women, who, after a life time of work and worry, suffering and privation, all a ready sacrifice for the cause, Susan B. Anthony should have been taken away just as the new morn of woman's liberty was breaking? Yet it was not the Miss Anthony's of the world outside of Russia—and probably not those within the empire—that had much to do with the adoption of the universal suffrage in Russia. It was the sheer necessity of it from the standpoint of the peasants and the Douma. Another factor in its adoption was that stern necessity from the standpoint of the government whose only safety lay in granting some of the least obnoxious demands made by the new parliament.

Woman's triumph has come, and it has come from a quarter whence it had been least expected. The civilized world may now soon be able to judge of the merits of manhood and womanhood suffrage with such a wide field for its operation.

In making this concession the Russian government has set an example to all nations of the world. Strange as it may seem, the cause of woman suffrage in America has suffered so much at the hands of women themselves. Too little support and too little attention was given to the movement. For the most part a large number of American society women study too much concerning what they shall put on their heads instead of what they ought to put into them. Another class appeared to relish babies rather than ballots, leaving her husband and a crop of sons to fight her political battles for them. As a matter of fact there are thousands of women today who would oppose any law conferring upon them the privilege of exercising the elective franchise. Some actually argue that to put woman upon an equality with man would be degradation rather than elevation in that they are now regarded as being much superior in intelligence. Of course, women believing that way, and men believing, that they have the brute man, in a corner, are constrained to let well enough alone.

True, indeed, the advocates of woman suffrage did not know women as they thought they did. Most men go through life thinking they actually know women, but they are sadly and mysteriously fooled. The Blade is willing to give woman anything she wants, especially when she asks for it. If she wants the ballot, give it to her. Experience has taught us to let woman have her own way, for she'll be sure to get it in the long run, and the gander who foolishly stands in the way, will soon feel like he had run against a South American revolution.

SIN; ITS CAUSE AND CURE.

Sin, wickedness and crime, the same, yet not synonyms, the great triumvirate of hell's unclean hierarchy. How many treasured years have been wasted by seeking to delve into the so-called mysteries of original sin and closing the eyes to that sin which is around us and about us. The Christian may have some fanciful antidote to soothe the pangs of a guilty conscience, a Jesus paid it all policy, but to the Freethinker sin becomes a living reality demanding attention.

Ambition, Avarice, Jealousy and Passion, demons all that have deluged the world with blood and tears are still the principal features in the Christian oligarchy and priest and layman are afflicted with the same disease, the same curse. When the orthodox Christian stands confronted by the wickedness of the world, what answer can he make? He sharply points to the clouds, mumbles something of a God that is supposed to be, refers to him as the divine creator of all things, who gave to man a free will and beset him with good and evil, mixed and unmixed, just to try him and see what kind of material he is made of. Then follows the crucified bill of indemnity plan, atoning for sin by proxy, casting the burden of life's ills upon the shoulders of one who was said to be without sin, in other words, a punishing of the innocent for the guilty in order to appease the wrath of a righteous God.

It is recorded that when but a child of eight years of age, Thomas Paine, the soldier-author of the American revolution, rebelled against the theology of Christendom by asserting that he could not understand why God should be compelled to kill his own son, in other words, if he could not have avenged himself in some other way. This very thought induced him to write in his later years that immortal sentence:

"Any system of religion that shocks the mind of a child cannot be a true system." Does the Christian religion shock the mind? Yea, of both children and man. What! You don't believe it.

(Continued on page four, first column).