

REVOLT

URGED BY BEVERIDGE

Indiana Senator Urges That Christendom Rise Against the Clemenceau Regime in France and Declare It a Common Enemy.

STRIKES AT MAN'S GREATEST NEED.

According to published accounts, Senator Beveridge, of Indiana, has given utterance to a remarkably strange and anti-American doctrine as follows:

"With the purely governmental controversy between any nation and its citizens or subjects we Americans as a nation must have nothing to do. In such questions we Americans can individuals may have our personal opinion, but not an official opinion. But when any government on earth grounds its policy in an attack on religion itself, then it is time for all men who believe in the Gospel of Jesus Christ to speak out in protest. For such an attack is the beginning of a movement against all religion and its end is to dethrone the Savior of the world as the sovereign of the spiritual and moral empire of mankind.

Becomes a World Question

"When a powerful public man in any land uses such language as this: 'All of us together—first by our forefathers, now by ourselves—have been attached to the work of * * * irreligion. We have snatched the hullman conscience from belief in a future life * * * Do you think the work is at an end? No; it is but beginning; when a conspiratorial political leader declares that 'it is time to get rid of the Christian idea. We have hunted Jesus Christ out of the army, the navy, the schools, the hospitals, insane and orphan asylums and law courts, and now we must hunt him out of the state altogether'; when such words are not the expressions of individual atheism, but the formal announcement of an anti-religious, political and social movement—then all believers in God, in Christ and in immortality must promptly take their stand for their faith and for the maintenance of Christianity means to the upliftment of the world and the salvation of the race.

"When the issue is thus broadly, clearly drawn it ceases to be a Catholic question, and becomes a question of the preservation of religion itself. It affects all Christian churches equally—the Methodist as much as the Catholic, the Presbyterian as much as the Baptist, the Episcopalian as much as either. It affects, in a word, the ongoing of the conquering march of the ideals of our Lord.

Atheism or Christianity?

"At its root the question is this: Shall the civilized world be atheist or Christian? Upon that issue I do not hesitate to take my stand. The vision of Daniel of the stone cut by hands unseen from the mountainside, rolling on till it fills the earth with its glory, must come true, will come true. The Master's reign must spread, and will, until all mankind acknowledges its blessed sway. Whoever battles in that cause, whether he be a Protestant or Catholic, is a soldier of Heaven, fighting in a sacred cause.

"I wonder if men who talk so boldly of exterminating faith understand what would happen if that faith were dethroned. How long do you suppose the republic would last if all the churches were turned into factories and all the preachers and priests—ministers of the same gospel—ceased forever their holy vocation? How long would society itself endure?

"Morals are the influence that make us men instead of beasts and religion is the principle of life which vitalizes morals. What this country needs and what the world needs is not less, but more, religion—not less, but more, faith in a real, tangible Supreme Ruler, to whom each one of us is accountable for our most secret thoughts; not less, but more, belief that after death we live again, and that but by striving to live as lived the Son of Man we shall live better here and live gloriously hereafter.

He Preaches Resistance.

"Freedom of faith, tolerance of opinion, inviolable right to believe what we will and serve God as our conscience commands us, absolute liberty to all of our brothers to do the same thing—this is what free institutions mean. Men have rebelled against the intolerance of dogma; men should no less resist tolerance of politics. Men have resisted intolerance of the church, both Protestant and Catholic; men should no less resist the intolerance of the state, whether republic or monarchy. The Christian religion asks nothing more than fair play and an equal chance. Who would deny it that? Indeed, it does not ask that much; it is prepared to suffer and be persecuted, for the followers of the Crucified One have assurance

more than earthly knowledge that in the end the dem to which all earthly power will bow. The nation and the church, separate and independent, each should be supreme in its domain."

GOOD

POINT FOR RELIGION

Coal Dealer Makes Good After Cheating, but Honesty Never Wants an Orthodox Bolster.

UNUSUAL DOINGS ON WESTERN COAST

The following is taken from the Los Angeles Daily Times. We reserve comment for the editorial columns: Many people of the southwest and southerly parts of the city were exceedingly surprised yesterday when a boy drove up to their homes and delivered ten pounds of coal—in some cases a multiple of ten pounds.

V. J. Jacques is a member of the Nazarene Church, and is the proprietor of a feed and fuel store at Seventh and Olive streets, with branches at Thirty-second and Hoover streets and at Main and Adams street.

Mr. Jacques is a conscientious man and prides himself upon being a good church member. In fact, for many years he was known among his large circle of friends as "Christian Jacques." This was because being a conscientious man, he took a peep into all denominations and attended at all of the churches and chapels in the city before he identified himself with Dr. Breesee's church.

Incidentally, Mr. Jacques supplies the majority of his brother church members with fuel. Never has Bro. Jones or Bro. Smith or Bro. Brown questioned the weight of coal delivered in gunny sacks by Bro. Jacques. They would have felt mean even at the thought of weighing such a sack.

During the recent cold spell, when fuel was scarce and prices of coal went kiting, Brother Jacques stuck to his old price or only to put it up just a tiny bit, to his old customers.

Weights on Conscience.

"What a conscientious man Brother Jacques is," remarked his pleased customers.

In charge of the Adams and Main-streets branch is Brother Shea. Recently at a prayer meeting in the Mateo-street chapel a number of visitors got religion. They arose before the congregation and confessed their sins to a chorus of "amens" and "hal-lelujahs."

Among those who confessed was a clerk in the branch office of Bro. Jacques' feed and fuel store at Adams and Main streets.

Curiously his catalogue of sins did not create much impression, they were apparently only peccadilloes. But pretty soon he began to confess the sins of his employer and the "amens" came thick and fast.

He confessed that Brother Jacques gave short weight. There was a gasp. He confessed that in every sack of coal supposed to weigh 100 pounds there was, in truth, only 90 pounds. "Amen."

After the prayer meeting the deacons held an informal meeting to discuss the situation. It was hoped that Brother Jacques was not becoming a backslider.

A committee of one was appointed to break the news to Bro. Jacques and ask him to "make good."

That is why so many housewives were surprised yesterday to receive a lot of free coal—ten pounds for every sack of short-weight coal she had ordered.

Rev. Paul Breesee was seen at the church after prayer meeting yesterday and asked about the transaction. He said he had heard nothing official about it, but only something said half in jest about the short weight in the coal sacks of Brother Jacques.

"I think everybody was glad to get even ninety pounds of coal at a time," said Mr. Breesee with a twinkle in his eye. I know some people who would have been glad to get fifty. I have not heard any complaint made about Bro. Jacques.

Mr. Jacques did not deny the story yesterday, and acknowledged that he was returning to his customers the extra ten pounds of coal they were entitled to.

Citizens of Los Angeles and citizens in general could well wish that there were more coal dealers like Brother Jacques.

But in some cases their "conscience coal" would bankrupt them.

The late Shah of Persia had his bed chamber overlaid with costly jewels, paintings and brie-a-brac, but it is said that his main delight was a cheap print copy of a grotesque picture used in advertising a certain brand of English soap

GEMS

FROM BEST AUTHORS

Specially Selected Quotations of Liberal Thought From Some of the Greatest Literary Lights in Modern Times.

COMPILATION OF STRONG AND ABLE ARGUMENT.

(By W. COOPER)

All that we know of him (Christ) and of his original teachings, is taken from the chief documents of the New Testament—the four gospels, and the Pauline epistles. As to the four canonical gospels, we now know that they were selected from a host of contradictory and forged manuscripts of the first three centuries, by the three hundred and eighteen bishops who assembled at the council of Nicea in 327. The entire list of gospels numbered forty; the canonical list contains four. As to the contending and mutually abusive bishops could not agree about the choice they determined to have the selection to a miracle. They put all the books (according to the synodicon of Pappus) together underneath the altar, and prayed that the apocryphal books of human origin might remain there and the genuine inspired books might be miraculously placed on the table of the Lord. And that, says tradition, really occurred! The three synoptic gospels (Matthew, Mark and Luke—written after them, not by them, at the beginning of the second century) and the very different fourth gospel, leaped on the table, and were thenceforth recognized as the inspired foundations of Christian doctrine.—From Haackels Riddle of the Universe.

Should the conception of religion, which represents God as eternal and infinite, be preferable when carried to their logical ends, to the theories of science? Does the rabid fanaticism of priests, which invented the eternity of hellfire, surpass scientific research in boldness of thought? Whatever may be said of the end of the world, it is all as vague as the legend of the beginning, which the infantile mind of nations invented. The earth and the universe are eternal, since eternity is an essential property of matter. But matter is not unchangeable and because it appears in varied forms man's united intellect, while yet unilluminated by scientific research, holds it to be finite and destructible.—Barmeister.

It is enough for us ourselves to know that, though there is a Supreme Power, there is no Supreme Being. There is an invisible principle, but not a personal God, to whom it would be not so much blaspheming as absurdity to impute the form, the sentiments, the passions of man. All revelation is necessarily a mere fiction. That which men call chance is only the effect of an unknown cause. Even of chances, there is a law. There is no such thing as Providence, for nature proceeds under irresistible laws, and in this respect the universe is only a vast automatic engine. The vital force which pervades the world is what the illiterate call God. The modifications throughout which all things are running take place in an irresistible way, and hence it may be said that the progress of the world is under destiny, like a seed, it can evolve only in a predetermined mode.—Prof. Draper in Conflict of Science with Religion.

Prof. Fiske alluding to doubtful misrepresentation of the bible, says: "If the various books of the Bible had been able to withstand every test of scientific and literary criticism, that could be brought to bear upon them, and come out unscathed in every statement, such a phenomenon would at least have been very remarkable, but in point of fact, the outcome of Bible criticism has been very different to this. A century of intense study, and searching controversy, has superabundantly proved that the Bible not only contains much that conflicts with modern knowledge, and with modern morality, but that the various parts of it, hopelessly contradict each other in matters of fact, and sometime, present irreconcilable divergence, in matters of doctrine while minor errors of historical or philological interpretation abound in it throughout.

In view of such a conclusion, there would seem to be no need for any hypothesis of special divine action, in the composition of the Bible.

On the contrary, the belief in the peculiar inspiration of this collection of books, should probably be regarded as one of the insubmerances with which christianity has been loaded by the old heathen way of looking at things.—From Essays by Prof. J. Fiske.

Religion is handed down from mother

to children, as the property of the family with the burdens. Very few people in the world would have a God if care had not been taken to give them one. Each one receives from his parents and his instructors the God which they themselves have received from their's; only according to his own temperament, each one arranges, modifies, and points Him agreeably to his taste.—From Superstition in All Ages by Jean Meslier, R. C. Priest.

WHY

ARE WORLD MOVERS

Known As Freethinkers?—God's Ways Are Not Our Ways and Man Can Not Conform To Bible Ways and Ideas.

PUT STICKS OF RIDICULE BETWEEN THE SPOKES.

(BY H. T. AHRENS.)

Your hair are counted on your heads and not a sparrow falleth to the earth with out God Almighty will it!

This means that God watches and wills every detail of our life. For this reason we should not grounds be in case (what we generally call) misfortune should overtake us. If you and your family should take sick and even though a member of your family should die, do not find fault nor complain, surely the God who has counted the sparrows on the roofs and the hair on your head has willed this and therefore we must bear the burden with fortitude as God has sent it. If misfortune of a material nature should overtake us, we must take it with grace for God the Father and provide of and for us all is the author and therefore we should not complain, of what we are apt to call burdens. Remember always—God destined that some men should be rich and that others should be poor—that some men should rule, while others should obey, that some shall be strong, while others are destined to be weak, etc.

This is a part of a sermon which I heard preached by the Rev. Wittner, presiding elder of the Evangelical church of the Washington and Oregon district.

The foregoing is a complete answer to the question "why are world movers Freethinkers?" and for a Freethinker they are thought breeding sentences.

The progress of the nations has passed this black coated man of God without awakening him from his clerical slumber. He passed by the wonders of the scientists and the achievements of the artisans and he did not see them because his eyes were turned skyward.

The words of this holy man teach a non-resistance and resignation which can safely be called fatalism.

What stage of civilization would we occupy at the present day, if we would believe in a supreme being who juggles with the worlds of the universe (as a Japanese juggler would with a half dozen wooden balls) and at the same time count hairs and sparrows.

We allegorically mention a car of progress. If this Reverend's teachings were believed by all people, we would not have to worry about the car of progress moving so slow—there wouldn't be any to worry about and we would be sunk in the slough of ignorance up to our necks. Up to our necks! and shouting, "God wills it," "glory hal-leluja."

After hearing this man's sermon, how calmly and positively can the Atheist say: "Surely there is no God." For if there was a God and that God was a gentle man, he would take this big gun of the evangelical church and give him a good shaking up, and he wouldn't wait until church was out either.

This man of God and his followers who carry cement and it nearly set, where the people whom they look down upon carry a good supply of brains—these men surely don't know anything about natural laws, inventions nor economics or else they would know that they are slandering their God, besides which the treason of Judas Iscariot pales into a thin vapor.

If it wasn't for the efforts of the Freethinkers to keep the clergy and their followers in check, to what slanders would God have to submit.

In preaching this hair and sparrow counting office of God, they make him the author and instigator of all the crimes of the past, and the present, which were committed against humanity by ignorance and tyranny.

This hair and sparrow counting belief has acted as a brake, and hindrance on the progress of humanity, it has been the mirehole in which the car of progress has often been stuck, and at times almost submerged. While the Freethinker had his shoulder to the wheel, the clergy and their following stood aside, putting the sticks of ridicule between the spokes and pelting those with the rocks of ostracism,

who were trying to put it on a smooth road. At the same time proclaiming that the reformer is meddling with the works of God and then calling the vengeance of their God upon the man who would change an antiquated and worn rut into a passable road.

After the car of progress has reached the goal, and after the common run of humanity has forgotten the opposition of the clergy—they will step forth and proclaim to the world: "We done this, we are the power which keeps humanity from sinking into barbarism what would the world be without Christian influences?"

"The God who counts hair and sparrows wills it!" cried the clergy when countless thousands of human beings were sacrificed in the attempt to wrench the holy land from the domination of the infidel Turk. God established the present institutions and he who will try and change them, is meddling with the works of God and is trying to frustrate his will! Thus cried the church as it set ablaze the fires of the inquisition, thereby destroying the flower of humanity, and at the same time confiscating the property of the poor victims for the benefit of the church.

Old bones is stalking the country, humanity goes down before his scythe like so much hay. The epidemic is on. The clergy, with packed grip at their side ready to retreat in case the epidemic advances, bend their knees in prayer, trying by flattery to bribe their God into averting this specter. The black man of the Congo forest would, under like circumstances, also prostrate himself before his sublime Mumbo Jumbo, telling him how powerful he is and how weak humanity is, thinking flattery will do a great deal in pleading with his deity.

The scientist does not believe in a hair and sparrow census taking God; he relies on disinfectants where the clergy relies on prayer. The clergy looks up to the sky, but science looks through the microscope and fights the enemy scientifically. The clergy admits they are weak and put their hopes of rescue in a supreme being and he fashioned after the ideas of barbarians. The scientist relies on his own strength and knowledge as a rescuer from the dreaded calamity.

Knowledge is the conqueror; the epidemic is wiped out. But as soon as the field is cleared the clergy returns and tells his gullible followers: "The God who counts hair and sparrows has answered our prayers, praised be the Lord!"

The declaration of independence, when read today, is cheered and it will continue to be cheered by every man who has a love for human liberty. The clergy then as now stood aghast, crying "God decreed that some men should rule while others should obey," "besides kingship is a divine institution." The pens of infidels wrote and put forth the great epoch making document, which to an intelligent people means liberty. When the student of economics points out to the clergy and their followers the great hardships and the terrible degradation humanity is suffering on account of a false economic system; the latter replies: "We are aware that the system is unjust and that capitalism is making slaves of the worker but God is still managing this old world; and we have no right to meddle with his will and works. "Do you know the story of the Israelites slavery as recorded in the holy book? Didn't God liberate them? But he abided his own time, but when the time for liberation came, the Lord worked wonders. We are aware the system is unjust, but God has given it and God will deliver us from it, as he delivered Israel from the servitude of the Egyptians.

When the social reformer asks the clergy and his satellites to investigate

the remedy the reformer has formulated for the ills of our present system, he will hear the reply: The rank and file of the socialist party is made up of Freethinkers and we could never think of joining a party of that kind.

The church does not profit by past mistakes. It does not study history, or else it would know that our present progress was inaugurated by men who were barred and burned; banished and tortured by the very class of men whose followers today claim it as the victory of the church and Christian influences.

But while the Christian is on his knees praying for deliverance from the evils of the present system, the Freethinker has the printing press whirring and his typewriter is playing the hymn of human freedom.

At a not distant day a new declaration of independence will be read to suffering and enslaved humanity; it will be read in outdoor meetings, and the pulpit will not even catch its echo. When the church realizes the greatness of the step and the making of a new humanity; the clergy, the blind bats of the dark caves of ignorance, will tell those—who still adhere to a senseless theology: "We were the factors! Christian teachings and influence brought it about."

The world is moving, knowledge is the Archimedean lever which does the work and the Freethinker is the man who handles it. The hair and sparrow counting story is the brake on the car of progress, but in spite of this we are making headway on the road of progress.

Not on account of the church, but in spite of it.

LINCOLN

(Continued From Page One.)

would be greatest among them must become the servant of all. The religion of Lincoln struck its roots deep in his ideal of service. That ideal of service is the master-key that opens the inner sanctuary of his life.

He discerned a great plan of God unfolding. He realized that as one who saw he had a great part to play. That commission he accepted. And in becoming the servant of all, he lost himself, sacrificed himself, but only in the deeper sense of realizing himself. If he was a fatalist as some say, it was because of his strong sense of an overwhelming providence, whose instrument he was. Give a man his rare intellectual discernment and his poetic sympathy, and give that man a great absorbing ideal of service, such as Lincoln cherished, and the fruitage of righteousness is certain. Witness the kindness and tolerance which characterized him with all of his indomitable resolution; the tenderness and patience which blended with the workings of an intellect remorselessly logical.

This was real religion, and, like all genuine religion, had its origin in life. Religion always arises out of motives lodged deep into our hearts. It can come no other way. Belief or non-belief of itself will never make a man either religious or irreligious. Religion is something as intimately connected with a man as the perfume of a flower or the tide of life in the living oak. In fact, it is life itself, and its fruit is righteousness.

In proof of this, let the life of the greatest American stand as a sublime object lesson.

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When 1,000 members are enrolled a national delegate convention will be called to formally organize and incorporate the church