

BLUE GRASS BLADE

during and substantial, than the hags and hounds of superstition ever knew or dreamed.

Then let us put aside god in our zeal for man. Let us strive manfully each to our part to increase the sum total of human happiness by destroying the false and foolish religious systems that blind man to his real interests here for some fancied interest hereafter.

FACT VS. FICTION.

Henry Ward Beecher insisted that men should never ask questions if they could help it, but the modern, and by far the better plan, is never to allow a thing to go unknown for the lack of asking a question or two.

But for the ardent questioner our knowledge of nature would be considerably circumscribed today. But for the questioner many things that are now known would still be among the unknown. No man can truthfully say that such or such a thing, now unknown, will never be known for that would place a limitation to the possibilities of human development and human knowledge, whereas against these possibilities no limit can be set. The whole of Nature belongs to man just as he learns to master it. Every individual is the center of his own universe and from that center knowledge branches out in every direction.

Men have embarked upon two distinct fields of investigation. One leads into theology, the realm of speculation and guesswork. The other deals exclusively with the kingdom of Nature, which is a literal kingdom. The field of theology is covered with ancient and hideous forms of superstition. In the natural field we see order, beauty, law, dependence, everywhere. Amidst the great diversity of the forms of life there is unity. Every living, breathing, growing thing must of a necessity move along one general line of development but carried out in a variety of ways.

The great benefit that follows a scientific education, whether as a training for special purposes, or for knowledge, is that the student is brought into an immediate contact with facts, and while Agassiz declared facts to be stupid things until brought into some connection with general law, it is that very connection which a scientific education brings about, and the student soon learns to make his appeals directly to Nature instead of appealing to some god through prayer. These appeals to nature conclude all debates and will decide, ultimately, all theories. Nature is the court of last resort. It is all phenomena, all life and all existence. If some creative deity exists, that

deity must also be a part of Nature and cannot, from very necessity, be independent and apart from it. This excludes a personal deity and leaves the theologian with a mere impersonal deity, an attribute, or a quality, on the order of the principle of gravitation, a force to be noticed but not seen; its effects to be experienced, its results measured, but not, of itself, an entity.

We have now reduced god to an absurdity, an impersonal principle hemmed in and bound by immovable law. Then why pray to an impersonality? Unable to extricate itself from its own environment, or to escape the operation of law, how is it possible for an intervention through supposed miraculous agencies to produce a change for the especial benefit of those who pray? The iron necessity of natural law rules in all nature. Not an atom escapes it. Natural law rules in the formation of mountains, in the movement of systems, in the generation of life and specie, so that there is nothing for a god to do, nothing that a god can do.

Theologians have made pretense at seeing the supposed wisdom and power of an intelligent creator in natural law, but the students of nature have pursued their investigations without regard to any deified agency, implied or made manifest. Such a system of investigation has given to the world such men as Huxley, Darwin, and last but not least, the eminent Naturalist, Prof. Ernst Hæckel. Intelligence will tread carefully along the lines of thought these men have laid down, satisfied with the knowledge thus to be obtained, and scientific fact will soon displace theological fiction.

We are going to make a vigorous campaign this fall for more subscribers, in fact, to double our present circulation, and we urge that every Blade reader get in the band wagon.

The reading of opinions that are mere echoes of your own is simply time wasted, opportunity thrown away.

Glory is not to be won by hooting the jejune hoots that tickle the ears of the ignorant majority.

Plutoeracy smiles at a Lyeurgus for having made money of iron that luxury might not corrupt the people, yet every grand empire and every aspiring republic that has passed from earth was slain with a dagger of gold.