

ALL RELIGIONS IRRATIONAL.

BY OTTO WETTSTEIN. (THE LIBERAL JEWELER.)

Whatever is religion is not rational, whatever is rational is not religion.

Religion, in its correct interpretation, implies man's relation to a supernatural being; the belief in a God or Gods; worship, and faith that prayers are heard and answered; belief in man's immortality, etc.

Whatever pertains to nature, science, the known, economics, the present life, to facts, ethics, morals and human conduct is natural, never supernatural.

The religions of the world deal with the unknowable. What we know, can know, infer, deduce and demonstrate is never religious.

When we discard religious ideas, notions and superstitions it becomes our paramount duty—in the interest of truth and lucid thought—to discard religious terms also.

There is, there can be no "religion of science," "religion of humanity," "religion of good works" or of "right conduct." All these can be correctly specified as science, humanitarianism, philanthropy, ethics, morals, etc., having absolutely nothing in common with religion.

Science, morals and ethics pertain strictly to subliminal existence and life, religion to the celestial, the supernatural, the mythical.

We may come into relation with priest, preacher or pope, but never with a God, direct or disembodied soul or angel. Why? Simply because they don't exist.

All attempts to place religion upon a rational basis ever have been and always will be lamentable failures.

The fetish Gods of the African savage or the deific conceptions of the Rev. Mr. Savage of Boston, Mass., or of the Rev. E. F. Roe of Leavenworth, Mo., now struggling heroically in defense of his "omnipotent (impotent) Creator" of "co-existent elements" (who created nothing)—all are alike irrational and absurd.

There is absolutely nothing in the vast realms of nature, known to science, that corresponds in the least to these several conceptions.

And there is vastly more consistency and honesty in the faith of a plantation darkey or in the abject subject of Romanism crouching prostrate at the feet of her priest and obediently accepting as authoritative and truth the Catholic faith, than there is in the innumerable "New Theologies" invented or conceived by ambitious new school theologians of the Savage, Swing, Abbot and Roe class.

Here is Mr. Roe's creed as presented in the BLADE of 20th inst: "It seems to me to be rational to believe in a supreme, eternal, self-existent Being, the ground of all other existence, who created the universe, not out of nothing, but out of elements co-existent with Himself and according to eternal laws or principles by which He was necessarily governed. Such a God I would call omnipotent, but not in the sense that He can do anything contrary to the laws which are a part of His nature."

Colridge said: "A God understood is no God at all," but it occurs to me that the God created by Mr. Roe is not only not understood by himself but nothing but a meaningless jumble of contradictory phrases and sentences.

His "God" is a supreme and eternal personal-being of the masculine gender—"the ground (basis) of all other existence," yet who did not create the elements forming the constituents of the universe, (which he admits are eternal, needing no creator) but "created it according to eternal laws" (which laws existed eternally with and independent of him) and by which "He" was necessarily governed!

We have here a fair example of theological reasoning gone mad in the desperate struggle and vain endeavor to create a new God by those who have sense enough to see the absurdity of the two-legged Mosiac God but who fail or have not the courage to apply the same degree of sense to the abortions of their own brain.

Can anything be more absurd, indeed more radically atheistic than to believe in a God who is governed, in a Creator who did not create, in a Ruler who is ruled and in an absolute omnipotent Monarch who is subject to law?

Mr. Roe is practically an Atheist but fears the persecutions of his church and the ostracisms of his friends and society. Mr. Gladstone said: "Unless you accept the testimony of the Bible as conclusive what evidence have you of God's existence and man's immortality?" and to his last day subjected his reason (in this direction) to blind obedience to the literal interpretations of that book, knowing well that outside of its covers and blind faith there is no proof of theology.

Mr. Roe has chosen the path of reason, and now must either resign his reason, his manhood and honor and turn back, or must subject every phase of his belief to the most rigid analysis and necessarily advance step by step until he reaches the final goal of glorious and scientific materialism and incidentally, Atheism. There is no middle ground, No stopping place, for logic,

science and reason inexorably lead to Atheism.

I said Gods and spooks do not exist. I am aware this, to many, sounds as bigoted as the most hateful sentiments ever uttered by a religious fanatic, yet there is a vast difference in the causes or motives which prompted the several assertions.

I base my assertion and belief upon the well-known facts of nature which prove—when well understood—that such beings as Gods or spirits, angels and devils are not realities in nature.

When I know that twice two are four I also positively know that twice two cannot be five no matter by whom or by how many it may be affirmed.

If some one should affirm that there is a herd of dragons in the sky or a mansion on the vacant lot opposite my window, I would not believe it, simply because those affirming do not prove it and because it is contrary to the evidence of my senses.

If some one should affirm that at the great naval battle of Manila, when balls and shells were flying with startling rapidity between the two opposing forces, he had seen a beautiful angel hovering over the waters separating the two contestants, and in the identical space where the shells were exploding in countless numbers, without in the least discomforting this transcendent being, I would not believe it simply because he could not prove his assertion, because it would be unlike anything ever brought to my knowledge and because I know life in general, under such circumstances, to be impossible.

For like reasons, when the theist tells me that a supreme, infinite, personal being exists throughout the boundless realms of space, amidst countless soaring, whirling incandescent bodies—many of them millions of times larger than our earth, and many of them of such intense degree of heat that if this world would approach one of them even within a radius of a million miles it would instantly be cremated, its 1,500,000,000 saints and sinners included—I would not believe it, simply because I know conditions in space to be such as to make personal life therein absolutely impossible.

The real aspect of the universe is not the serene view we behold but radically different. It resembles more a vast unlimited battle field, where shot and shells of gigantic proportions are ceaselessly flying in every direction and in countless numbers. And as stated, it would be more reasonable to believe that a frail maiden or thousands of them could exist unharmed amidst the fiercest battle the hosts of war could engage in than to believe that a solitary being could co-exist in the same space pre-occupied by countless billions of soaring, rushing, burning cosmic bodies all flying within their mighty orbits with inconceivable velocity.

All life is conditioned and subject to rigid limitations. Conditions unfavorable—beyond the calm atmosphere of our world and other worlds for instance; within extreme degrees of heat or fridity, personal life cannot exist, and whosoever affirms to the contrary admits miracle or the supernatural and consequently is barred from scientific discussion.

I know a God does not exist simply because—in spite of my most earnest efforts and researches—I have found no proof of such a being and I also know that no one else has ever obtained such proof. Further more all ideas of such a being when defined—as has the Rev. Mr. Roe—are known to be childish and absurd.

An affirmation must be proven either directly or by logic, reason or analogy. Such proof not being forthcoming from all the pulpits in the world, and the party in dispute (in whose interest countless millions of dollars are deliberately wasted annually) not condescending to make his august presence known, it is self-evident that the God-myth is a gigantic delusion and fraud.

I know a God does not exist simply because I know I exist, that my family exists, my neighbors, their dogs, cows and horses exist, this world exists and the infinite cosmos exists as revealed, not by the Bible, but by astronomers—the executioners who banished all the Gods and spooks from the universe. Knowing two bodies cannot occupy the same space at the same time and positively knowing that I occupy space, and that nature pre-occupies all space everywhere, I know—the whole world to the contrary notwithstanding!—that an omnipresent God (and no other can be a God and all it implies) does not and cannot occupy the identical space also. It is either all nature or all God—it cannot be both.

What do we know about it? It is all nature. Nature here, there and everywhere and absolutely not a trace or semblance of a supreme personal being. All the combined sciences ignore "His" existence.

On May 28th there will occur an eclipse of the Sun. One of the smallest bodies in space will occupy a position directly between our earth and our sun and, in consequence, an obscuration of the latter will take place, plainly visible to normal vision.

Every time this relative position of earth, moon and sun occurs this eclipse is known to us. Now I want our theistic friends to tell us why we have never witnessed an eclipse of sun and God. If a God exists in interstellar space how is it that though "He" is infinitely larger

than moon or sun—larger than all the stars combined indeed—that we have not once, during our historical period, witnessed an eclipse of the sun and God? Why have we, not once even disingenuously "Him"—this transcendent omnipresent being—within the 92,000,000 of miles of cosmic space separating our little world from our great central orb? Why has this personal masculine God not once shown "Himself" to children and not once caused the slightest obscuration of sun, moon or star if "He is indeed an objective reality? Would a human parent deliberately absent himself from his children forever and yet insist that his wishes be respected and his commands obeyed?

The hypothesis of a God originated in days of darkness and ignorance when such a being was considered a logical necessity to rationally account for nature and life—though it never occurred to them that explaining existence by higher or transcendent existence—leaving this higher existence unexplained—that they were increasing existing mysteries and enigmas. Therefore the hypothesis sadly fails to account for existence and life. Infinite phenomena, as we now recognize them necessitate not indeed, a solitary agent, but infinite factors to produce them and which must co-exist with them.

The potencies and diversities of the qualities of matter universally co-existing which phenomena explain all. Matter is not the inert substance it was once thought to be but, in infinite aggregation, the power that moves the universe. Matter is force, force is matter. Easily comprehensible in segregate forms—utterly inscrutable in unlimited aggregation. But matter is all. It moulds the dew-drop and tear, and countless suns vastly larger than our own.

Theism implies a monstrous tyrant and a world of slaves; materialism that man is indeed the crowning work of nature, that he is free, and that he is master of himself. Take your choice.

Rochelle, Ill., May 20, 1900.

THE COMSTOCK SOCIETY.

(Continued from page 1.)

Free thinker in a form accessible to the people without imprisonment. They know that many of those Free thinkers value their freedom highly enough to go to jail for it, and they are, no doubt, hoping for more victims and flourishing business, with plenty of vice to suppress.

In 1786, when politics were by no means so corrupt as at present, George Washington was appealed to by his nephew to ascertain his sentiments concerning a private association called the "Patriot Society" the alleged purpose of which was to "inquire into the state of public affairs; to consider in what the true happiness of the people consists and what are the evils which have pursued and still continue to molest us—the means of attaining the former and escaping the latter; to inquire into the conduct of those who represent us, and to give their opinions upon those laws which ought to be or are already made."

To this appeal Washington, with keen, clear insight, answered: "Generally speaking, I have seen as much evil as good result from such societies as you describe (the constitution of yours to be). They are a kind of imperium in imperio, and as often clog a facilitate public measures. I am not a friend to institutions except in local matters, which are wholly, or in a great measure, confined to the county of the delegates."

May not a few members of this society, more sagacious and designing than the rest, direct the measure of it to private views of their own?

Could Washington now return to the flesh and see how the people of our times are afflicted with a host of blackmailing associations, setting law at defiance, bulldozing our courts, exercising the mischievous powers of secret inquisitions, persecuting the innocent, and stopping at no means, however foul, to secure the conviction of their victims, while collecting money from the credulous and gullible under pretense of carrying out good moral purposes, he would express his views with greater force of denunciatory vigor than he employed in his answer to his nephew.

The same sentiments were expressed by Mr. T. B. Wakeman in an address before a legislative committee to whom a bill, intended to increase the powers of the Comstock Society, had been referred.

The bill was defeated. Mr. Wakeman said: "Those societies would find their occupation gone were the offences to cease. They always scotch the snake, never kill it. Torture, not the end of vice, is what they are after. The greater the agony, the greater the collection and the salaries, and the importance of all the 'great and pious men' concerned. Instead of breaking up the establishment of vice in a fair, legal and manly way, this resort to trickery merely causes them to change hands to hide it by still sharper trickery. An occasional raid or arrest amounts to little. We do the society agents really care. When the poetaster slays all his flock of geese, these societies can afford to destroy all of the vice from which they feed and live."

Much more to the same purpose might be extracted from the writings of thoughtful men, and it is indeed pitiful that among the whole range

LOVE AND WHISKY.

BY WM. QUIGLEY.

Of all the likes in man, for good or ill To bear him on through dark or happy days, The two above will dominate his will, And force him on no matter how he prays, To whom, or where, to check his foolish ways, With reason weak, with passion strong and risky, Though caution oft may warn, he still obeys That burning crave, to keep his spirit frisky, And clings with double force to ardent love and whisky.

True love attracts so does the soul of rye; When fairly proved, the stronger too by far. To court the twain, let never mortal try; He'll surely get the worst, by many a scar. Rent wide and deep, his happiness to mar. Aye choose but one, or, neither if you please; For love alone is not without a jar. Entanglements in time, are sure to tease, Nor do rosy wine nor rum diminish these.

Yea, love alone doth bring a world of strife; With constant care must man provide a mite At toil's expense, for loving babes and wife. Love brings him these while life is all delight, Ere hope and strength do, weary, take to flight, Here drink will win, the loafing habit gain, The many family wants become a fright; Yet wine and beer will palliate the pain, And dull the keener sense, 'till love is on the wane.

Thus on, from day to day, his care grows worse; While love is lingering low, indifference buds, Until, at last, he sees his home a curse, His wife of pittance toil o'er grimy duds, In tears of sad regret and reeky suds, He hears his children's mournful cry for bread, Their naked limbs revealed through tattered rags, Their rented home a cheerless winter shed, Yet no remorse he feels, no sense of shame, no dread.

All love has gone save that for reeling bliss; Yet oft he smiles on maids of loathsome fame: Nor brotch dance, he ever aims to miss; Nor drunken brawl, nor any thieving game. Thus steeped in filth, he revels in his shame. From these he staggers home, base, vile and grim, To curse and kick his wife, now half insane; Takes from her willing hand, the last poor crumb, O, soulless, heartless beast! a demon full of rum.

By slow degrees hath whisky won the day; What might has been at last reduced to naught; Abased and low, all mankind swept away, The brute remains, the end which booze hath sought These many years; and yet how dearly bought. His children blush, to bear their sullied name— The one who loved, can scarcely mourn his loss; He sleeps at last, the victim of his bane, Above his tearless grave doth silence ever reign.

McGregor, Iowa.

of our legislative, judicial executive officers there is so little of moral character that a repeal of the laws which make the devilry of the Comstock Society a possibility seems even further away from realization than it was in 1878.

ED. W. CHAMBERLAIN, 111 W. 42d. St., New York.

PROCLAMATION

Of the Local Defense Committee.

LEXINGTON, KY., MAY 13, 1900.

TO ALL FRIENDS OF FREETHOUGHT, FREE PRESS AND FREE SPEECH: After suffering years of persistent persecution for his opinions, Mr. Charles C. Moore, editor of the BLUE GRASS BLADE at Lexington, Ky., is once again attacked in the most lawless, vindictive and malicious manner.

Notwithstanding that the infamy of his last trial and imprisonment was promptly rebuked by the President's pardon; Notwithstanding that the citizens of Lexington expressed their contempt and disapproval of such infamous perversion of justice, by turning out en masse to greet him upon his return;

Notwithstanding that a previous conviction of a similar character was considered by the trial judge to be so frivolous that sentence was suspended, the officers of the law whose most solemn duty it is to preserve Mr. Moore's rights are so far recreant to that duty that they have planned to destroy his property, violate his right of free expression, and deprive him of his liberty.

Not content with endeavoring to procure his incarceration on the old charge by revoking the suspension, they have, at the same time, formulated a new charge, in the hope of exciting enough prejudice against him to secure the accomplishment of their malicious purpose.

This new charge is in the too familiar form of indictment for "mailing obscene matter."

The matter alleged to be obscene is a severe satire upon Christian mythology, likely to arouse the antagonism of the ignorant, the superstitious, the bigoted and those to whom Christianity is a business, and a source of living, but which, in no sense, is obnoxious to the charge of obscenity. The matter alleged to be obscene is nothing but a criticism of the Virgin myth, expressed in humorous and satirical, but chaste and pure speech. No Christian would ever think of being offended at the same words, if applied to any of the many other Virgin myths of other religions.

Having seen this same outrage practiced upon Bennett, Heywood, Harmon, Walsbrook, Berrier, Romelush, Wise and others, we are resolved to pursue all proper means in our power to expose and defeat this dishonest abuse of the law, and to preserve the rights of Free thought, Free Speech, Free Press and Free Mail as guaranteed by the Constitution of the United States.

As this attack threatens the right of every citizen, and as Mr. Moore can no longer be expected to carry on the con-

test unaided against the whole force of the Government, this committee appointed by the Lexington Liberal Society has organized itself into a body to be known as "The Local Defense Committee," and elected its officers, to be subject to the advice and order of the Free thought Federation of America. This committee will solicit subscriptions for the defense, and will supervise the expenditure of the funds raised in the most judicious and effective manner.

Your prompt subscription and hearty co-operation are earnestly solicited. All contributions should be mailed direct to the treasurer-elect of the Defense Committee, Peyton Parrott, 49 East Short street, Lexington, Ky. The treasurer will acknowledge receipt of contributions as soon as received.

JOSEPHINE K. HENRY, President, Versailles, Ky. J. B. WILSON, M. D., Secretary, 206 E. Fourth street, Cincinnati, Ohio. PEYTON PARROTT, Treasurer, 49 East Short street, Lexington, Ky. M. KAUFMAN, Lexington, Ky. C. S. SPARKS, Lincoln Inn Court, Cincinnati, Ohio. CHAS. E. LEVI, 54 Central ave., Cincinnati, Ohio. M. J. CUNNING, Cincinnati, Ohio. Defense Committee.

MILLINERY SALE. All millinery goods, including fine pattern hats and baby caps, go at greatly reduced prices. Come and get choice. MRS. E. B. WREN, 71 E. Main St.

Genealogical Searches. Will be made on reasonable terms in the splendid and extensive collection of ENGLISH AND AMERICAN GENEALOGICAL WORKS in the LIBRARY OF CONGRESS, and in the PUBLIC RECORDS in Washington. Fifteen years experience in this class of work enables me to do it thoroughly, expeditiously and satisfactorily. Exceptional facilities for establishing Proofs of services in the Revolutionary war. Expert advice as to how to prosecute genealogical information in the Library of Congress has been exhausted. I have access, in several libraries, to hundreds of works of works on English Heraldry, so that Seals, Coats of Arms, etc., may be found and identified. Virginia Genealogies a Specialty. For Terms and More Particular Information, Address: A. C. QUISENBERRY, 726 Fifth St. N. E., Washington, D. C. n15-2m-2.

C & O ROUTE. SHORTEST LINE TO LOUISVILLE, ST. LOUIS, CHICAGO, AND ALL POINTS WEST. Ticket office in Phoenix Hotel.

MITCHELL, CASSELL & BAKER

Foreign and domestic dry goods, notions, etc. v9n7ly 5 16 and 18 W. Main St.

COMBS LUMBER CO., Lumber yard and planing mill, contractors and builders. No. 18 E. Main St., phone 139. No. 291 W. High St., phone 25. v9n7ly 6 Lexington, Ky.

LYLE & MOSELY, Agricultural implements, Buggies, Etc. 25 West Short street, v9n7ly 5 Lexington, Ky.

CRICKSHANK, Anatomical shoemaker. Makes walking easy. Cripples and deformed feet a specialty. v9n7ly 5 No. 106 E. Main St.

BELL, THE FLORIST. 72 East Main Street, v9n7ly 5 Lexington, Ky.

GO TO THE Enterprise Restaurant, McGurk & Spars, for ice cream, fruits and confections, oysters and game. Phone 679. 46 East Main Street, v9n7ly 5 Lexington, Ky.

M. P. LANCASTER & CO., Special Agents For "Sorosis" Shoes. v9n7ly 5 8 E. Main St.

HOTEL REED, Jas. Connor, Manager. Lexington, Ky. The best \$2 and \$2.50 modern hotel in the State. Half square from Opera House. Commercial patronage solicited. v9n7ly 5

W. HUSH NELSON, Room 12, Northern Bank Building. Headquarters for field seeds, agricultural implements, and high class vehicles. v9n7ly 5

Mullen THE LEADING PHOTOGRAPHER. v9n7ly 5 Nos. 5 & 7 W. Main St.

THEO. MARRS, Bookbinder and blank book maker No. 1 West Short street, Lexington, Ky. Correspondence solicited. v9n7ly 5

HONAKER, The Florist. Choice cut flowers. Lexington, Ky. Long distance phone 280. v9n7ly 5

THE PLACE TO BUY IS MARCH'S FURNITURE STORE, 24 West Main street. Furniture, carpets and stoves. v9n7ly 5 Lexington, Ky.

LOUIS ZINSZER, Dealer in furniture and carpets. Nos. 46 and 48 N. Upper St., v9n7ly 5 Lexington, Ky.

W. P. RICHARDSON, Dealer in coal, feed, shells, oats, corn, baled hay, ground feed, &c. Phone 18. 50 W. Main St. v9n7ly 5

JOHN W. PARRISH, Dealer in groceries, vegetables, fruits, candies and poultry. Free delivery. 47 & 49 N. Broadway. v9n7ly 5 Telephone 549.

J. "HUB" PRATHER, Newsdealer, 180 East Main street, Lexington, Ky. Sole agent for Louisville Courier-Journal, Louisville Times and Cincinnati Commercial-Tribune. All the magazines and periodicals of the day. Books and stationery. Publisher city directory. v9n7ly 5

M'GRATHIANA. Season 1900. Lamplighter, approved mares, \$100; Imp. Pirate of Pontance, approved mares, \$100; Cayuga, \$100; Casarian, \$50; Onondaga, approved mares, \$50; St. Florian, \$50; Handball, \$50; Faverdale, \$50; Troubadour, \$50; First Mate, \$50. Return privilege. Address, Milton Young, Lexington, Ky. v9n7ly 5

SILKS FOR 1900. We have in stock, more than ferent styles of Vouard Silks, most beautiful designs. Most all of the patterns are new and exclusively. They are the fad of the season. Pieces of Taffeta silk, ranging from 95 cents to \$1.00. CHINN & 10 and 12 N. v9n7ly 5