

BLUE GRASS BLADE

FOUNDED 1884.

By

CHARLES CHILTON MOORE.

And edited by him until his death,
February 7, 1906.



JAMES E. HUGHES - Proprietor
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EDITORIALS.

Strange, is it not, that God
should put a mark on Cain lest
any might kill him, when, after
killing his brother, he was the
only born man in the world?

Four persons are referred to in
the Gospels under the name of
Zacharias. One of them was the
father of John the Baptist. Three
of them were slain in or near the
temple, and one has no account of
his death.

Why does not Matthew say, 'I
was chosen?' Instead thereof, he
says, "And as Jesus passed forth
from thence he saw a man named
Matthew." We wonder if he
meant himself, or some other per-
son?

"And the Lord said: 'I will
go down now and see whether
they have done altogether accord-
ing to the cry of it, which is, come
unto me, and if not I will know.'"
(See Genesis, 18:20). We ask
how could an omnipotent being
be absent in one locality and pre-
sent in another at the same time?
How could an All-wise being find
out something that he did not
already know? Then, in case the
Lord did come down, as he says,
who did he leave to count the
sparrows as they fell, and to
answer the prayers as they come
up in his absence. Answer quick!

There is too much truth wait-
ing to be told,—too many interest-
ing topics to talk about and inves-
tigate, and too much good that
might be done, for any live, wide-
awake and interested, well-mean-
ing person to either sit or stand
still and say or do nothing. Too
much help wanted and too much
room unoccupied that might be
used to better advantage, for any
thoughtful, liberal-minded person
to waste his or her time to no
purpose. The world with the
people in it are advancing rapidly.
Old things are passing away.
New ones are in view. The time

has come for all liberal-minded
persons to be on the alert.

THE PRESENT LIFE.

The present life is the only one
we are interested in. Make a hea-
ven of this life. Then in case we
find a life in the future, we will
be prepared for that also.

Mr. Percy Ward in Truth about
God and Life for January, says
that he has made the discovery
that there is no future life; in
other words, that death ends all.
In this case Mr. Ward simply
makes a statement that he nor any
other living person can prove. He
knows no more about a future life
than I do, and I know so much
less than nothing that it is a waste
of time to talk about it. All that
any honest living person can
truthfully say on that subject is
that they "don't know."

People are just beginning to
learn how to enjoy this life; they
begin to think and reason for
themselves, and the moment they
do that they begin to realize what
slaves they have been to a super-
stitious priesthood and commence
a reformation at once. Liberty is
what the people need in order to
enjoy this life. Thomas Paine told
them that over a hundred years
ago, but they were so firmly fixed
on a Jesus at that time that they
could see nothing but him. But
notice today how swiftly the tide
is turning; people are just begin-
ning to realize who their friend
is, and who has been telling them
the truth. They find that Jesus,
with his believe or be damned, is
vanishing out of sight, and the
world is my country and to do
good is my religion, is fast taking
its place.

We have prophesied for a long
time that a new savior would soon
be needed in this country and
sure enough he comes up in the
person of Thomas Paine. From
this on he will be at the head of
all religious affairs, in the esti-
mate of all liberal honest thinking
people, and will grow in favor
with the masses every day. The
new savior lays no claim to divini-
ty or miraculous birth, don't
claim to have rose from the dead,
no raised any other dead person
to life. He writes out his own
genealogy and don't leave it for
other writers to quarrel over.

Here is just where Jesus makes
the great mistake of his life.
claiming to be the all in all, yet
altogether amounting to nothing.

We are both pleased and proud
of our new prince of peace. He
needs no myth or miracle to intro-
duce himself to the people. He
has already done that in his own
hand writing, and the people are
just beginning to read them, and
the more they read the better they
like them. So in view of the pre-
sent state of affairs, is it not
high time for the people of this
country to waken up, and
either say or do something that
will give satisfaction. Two thou-
sand years is a long time to wait
and then be disappointed. The
truth is this, the people are just
beginning to find out that they
have been fooled. And thousands,
though as well convinced as I am
of the fraudulent teachings, they
have not the courage or grit to
come to the front and say so. Some
are afraid of losing their good
standing in church society, while
others are afraid of the nice little
Christian epithets that would be
forthcoming. The minister, he
would fear the loss of his salary,
so he thinks that a bird in the
hand is worth two in the bush,
therefore he sticks to the host that
has the more bread and butter in
it.

The new Era just coming in is
what claims our attention. We
are glad we have lived to see it.
A new savior and a new set of
creeds without any promise of fu-
ture punishment is what suits us.
We have often heard the remark
that Thomas Paine had lived a
hundred years in advance of his
time. We cannot admit it for a
moment. That he lived a hun-
dred years in advance of the peo-
ple of his time we will readily ad-
mit. But he lived at the right
time exactly to prove to the world
his great worth and wisdom. He
was the first man who ever wrote
the words "United States of
America," and it is generally con-
ceded by all honest truth telling
people that if it had not been for
his untiring efforts and council
during the great struggle for lib-
erty, ten to one there would have
been no United States of America
today. He lived at the right time
exactly to save this republic from
ruin and he lives today in the es-
timate of all honest liberal minded
people as the benefactor of man-
kind. He did more real service
for the good of humanity in one

day than Jesus did in a lifetime.
And we find today that while
Jesus is fast passing into a state of
oblivion, Paine is just emerging
into a state of magnificence. Mon-
uments are being erected in honor
of his memory, and from the At-
lantic to the Pacific his name is
being sounded as the Author-Hero
of the American Revolution. See
the splendid address at Los Ange-
les by Mr. Channing Severance, in
the Blue Grass Blade of January
23rd.

Says the London Freethinker:
"The Blue Grass Blade, of Lex-
ington, Kentucky, resumes the old
shape it had under the editorship
of its founder, the late C. C.
Moore, whom we met at Chicago
in 1896. For nearly a year the
Blade has been edited by Mr.
Charlesworth, and smaller in
shape, but with more pages; but
that Freethought advocate is go-
ing to set up a paper of his own
as the organ of a new Rationalist
Society he has started. Mr. James
E. Hughes, the proprietor of the
Blade, published it in C. C.
Moore's time, and is undoubtedly
devoted to the paper. He says he
will keep it going as long as he
can, and we believe him; but the
statement that "our very exist-
ence now depends upon the en-
thusiasm of our contributors."
"We would be glad to pay for ar-
ticles if we could," he says, "but
remember how much greater is
our work, and we do not get any-
thing out of it either." Mr.
Hughes states, nevertheless, that
he paid Mr. Charlesworth twenty-
four dollars per week as
editor, but he could do so no
longer, and Mr. Charlesworth
went out. How he is going to
make another paper succeed bet-
ter we fail to understand, but we
wish him success. Our readers
will see the bearing of this pa-
graph on Mr. Foote's recent
"Words to Freethinkers."

PAPER SACRED

Judge Rules—Old Woman Jailed
for Wrapping Wares in Re-
ligious Publication.

Vienna, January 29.—A singu-
lar case of judicial zeal in defend-
ing the sanctity of religious pub-
lications is attracting considera-
ble attention. Last April a woman
who owns a small grocery shop at
Cracow bought a number of old
newspapers to wrap her wares in.
Among the papers were some out-
er sheets of the Jesuit organ "The
Messenger of the Heart of Jesus,"
on which various religious illus-
trations were printed. A munici-
pal authority who is a member of
an ecclesiastical committee pre-
sented the shop and warned
the woman no longer to pack her
goods in such paper. She accept-
ed the warning and gave him all
the sheets of "The Messenger,"
that she could find. A few days
later the municipal authority re-
turned with a policeman, rum-
maged in the shop, and found
some sugar packed in the outer
sheet of "The Messenger." The
woman was thereupon prosecuted
for "ridiculing an institution of
the Catholic church," an despite
her defense that the incriminating
package had been made before she
had received the warning, she was
condemned to seven days' impris-
onment and one day's fasting.

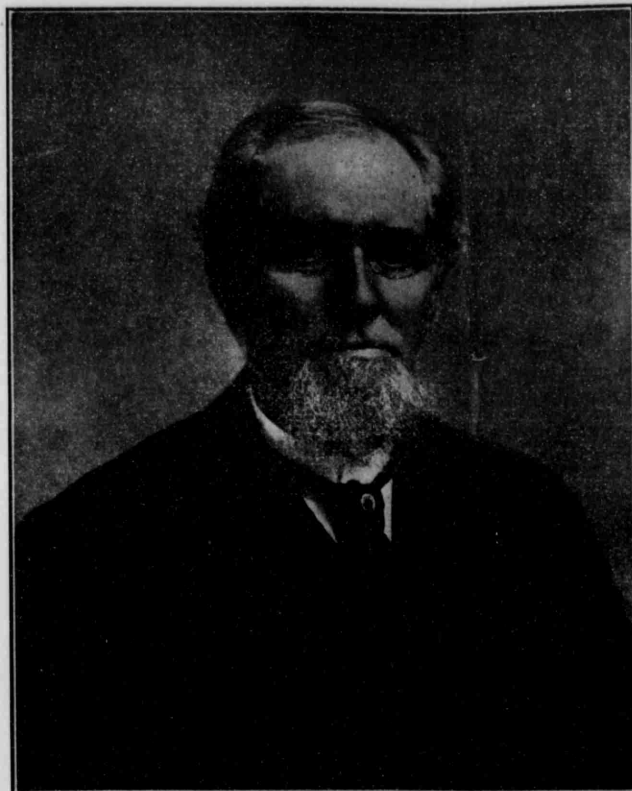
An appeal was made against
this sentence to the Polish section
of the Vienna Supreme Court of
Cassation on the ground that the
alleged offense had not been com-
mitted either objectively or subjec-
tively, in as much as the religious
figures printed on the outer sheet
of the Jesuit organ are not conse-
crated, and that the woman her-
self had not used the paper with
sacrilegious intent. The Supreme
Court has, nevertheless, confirmed
the Cracow sentence in all particu-
lars.

THE IRREPARABLE EVILS OF CHRISTIAN PREJUDICE.

(By Henry P. Floyd.)

It would take a large volume to ex-
haust the list of evils for which Prej-
udice is directly or indirectly respon-
sible. Prejudice perverts the intel-
lect, blinds the judgment and renders
social justice impossible. The prej-
udiced man is of necessity a conscious
or unconscious liar. The truth is not
in him, nor is he in a position ever to
find it. The fact is there, right under
his nose, staring him in the face, but
he cannot or will not see it. The poor
fellow is totally blind in relation to
all that lies outside the small circle
of his own beliefs and opinions, or
his own outlook upon life and charac-
ter. He belongs to a party, and to all
not included in his set, he is atro-
ciously unjust. He persistently tells

Passing of an Octogenarian



It is with deep regret that we
announce the death at Canal
Dover, Ohio, on the 30th of Jan-
uary, of Samuel Toomey, one of
the leading Freethinkers of the
Middle West. Mr. Toomey had
lived eighty years, and they were
years full of the ups and downs
of life. His early life was spent
with relatives and neighbors, and
it is said of him he never spent
more than thirty days in the
school-room. At the age of six-
teen he began an apprenticeship
as a Blacksmith at Gettysburg,
Pa., where he worked for one
year, when he borrowed fourteen
dollars, shoulders his effects and
started out on the battle of life
alone. Walking for three weeks,
often footsore, tired and hungry,
he reached Sugar Creek Falls, O.,
where he secured work in a black-
smith shop, and in a single year
became owner of the business. He
soon achieved the reputation of
being not only the best blacksmith
but the best mechanic for miles
around, and enjoyed the respect
and confidence of everyone in his
vicinity. In 1850, at the age of
twenty years his shop, stock of
tools and the first buggy he ever
made were destroyed by fire. He
then removed to Wilmot, Ohio,
and engaged in carriage building.
In 1860 he removed to Canal
Dover, where he has done an im-
mense carriage building since,
constantly improving the style
and quality of his work.

He was the inventor of many

lies about them, and never has a sin-
gle qualm of conscience. His party
is absolutely right and all others must
be absolutely wrong.

And yet, mischievous as all this
lying undoubtedly is, perhaps it is not
utterly destitute of good results.
Sooner or later every lie weakens
the cause of the liars. Many of the
lies told all through the ages about
the Bible stand now fully exposed
by criticism, and the consequence is,
that the blind worship of the Bible is
rapidly dying out even in the churches.
Not a few Christians have already
learned that the delineation of Ath-
eists by Christian ministers is almost
wholly false, with the result that
ministers are no longer held in reverence
as they once were. When people be-
gan to realize that the exaltation and
glorification of Jesus in the pulpit
was largely a rhetorical performance,
it became a notable fact that their
interest in the ministrations of the
church was decidedly on the wane. At
last the masses of the people are get-
ting into the habit of doing their own
thinking instead of letting priests and
ministers do it for them. Natural
knowledge is slowly gaining ground,
and there is a corresponding slump in
supernatural belief. The facts of his-
tory, the grim realities of life, are be-
ing laid bare in the face of the world,
and the dreams, so long treated as
realities, are passing away. We are
now in the transition process. Some
ministers, aware of this, are doing
their utmost to make the transition as
smooth and imperceptible as possible.
They are dismissing the dreams as
gently as they can. They are telling
its real emphasis is on the non-theo-
logical, on morality as a social rela-
tion. It still speaks of God, but by
God it means love, and by love, care
of the public welfare. It talks glibly
about the life divine, of the life of

improvements on carriages, sul-
kies, rims, etc., and was well
known in Lexington, the Blue
Grass region, and other centers
of the horse breeding interests as
the inventor and owner of the fa-
mous Toomey Sulky. He was a
great friend of the Blade; in fact
one of the best friends it ever
had, and his demise is deeply felt
in the office. He was a successful
business man, one whose opinions
are worthy the respect of any
man, and recently writing on the
subject of religion, he said:

"My father and mother belong-
ed to the old German Lutheran
church, but I was taken away
from home so very young that I
got little religious instruction
from them, but I mainly fell into
the hands of the same class of
people, so I had to go to church.
In this way I grew up, I joined
the United Brethren church when
eighteen years of age, but never
could fully believe the Bible stor-
ies. At the same time I became a
reader of the 'Antislavery Bugle,'
published in Salem, Ohio. Salem
was at that time the headquarters
of those then known as Broad-
guagers, or Infidels. Such read-
ing brought about thinking and
investigation, and, as you know,
investigation brings infidelity. So
for the last fifty years I did my
own thinking, reading such books
as any unbiased man should read;
and, of course, as with the great
Darwin, it ended in Agnosticism,
and very strongly in Atheism."

TO MR. J. K. ENGLE, ALIAS
"UTAH."

Mr. Engle found some amusement
in reading my article on "The Soul"
in the Blue Grass Blade. He makes
some dogmatic answers to my ques-
tions, which cause me to be amused.
He is cock-sure that I have a soul,
but only on account of something I
saw in Genesis. He admits that part
of the Bible is "rot," but calls me
down because I think it all "rot."
Mr. Engle jumps to the sweeping
conclusion that I am in search of God.
Satan forbid! God is the last thing
that I would search for. I do not
want anything to do with any Gods
or fairies. No geni in mine I do
not look beyond man for my loftiest
ideal. The man who does is deficient
in class respect. The reaching out
for divinity is puerile, and shows up
a mis-placed human.

If God looked after folks, Teddy
Roosevelt would not need to carry a
rifle in Africa. He could walk right
up to a lion and God would not let
him be injured in the least. This idea
of God is taught in Daniel, where
God prevented the lion from biting
Daniel. Now, Roosevelt is a God-
fearing man, but depends upon a mod-
ern rifle.

Three Jewish "kids" were put in-
to a fiery furnace, but the heat never
touched them. You see, Mr. Engle,
the scriptural idea of God is that he

takes care of humanity, but when
we know that God is invincible in
faith, but invisible in fact, we do not
take much stock in God.

I am glad that there is no God. I
do not want any. I renounce any part
that may accrue to me in God, and,
if Mr. Engle desires a double portion
of God's love, he may have mine.

Mr. Engle has utterly failed, altho'
backed with a firm belief in God, to
convince me that I have a soul. If
he and God cannot make that matter
plain to me, of what use are either
or both of them in argument? Has
Mr. Engle seen a soul apart from a
body? Has he conversed with a dis-
embodied spirit?

If there were a universal longing
and reaching out for God, would not
I have that desire the same as Mr.
Engle has? If Mr. Engle is one of
the elect and I one of the damned,
by fore-ordination, then are we but
pawns upon the checker-board of life?
If, on the other hand, if we are left to
reason out our situations, is not the
one who reaches one conclusion as
likely to be right as the other?

If a fellow substitutes faith for
faculty, and commits mental suicide,
I, for one, am not going to praise him
for it. He may have faith and believe
that sour is sweet, but my palate is a
common-sense one and takes things
as they appeal to it. No amount of
faith can change a single fact. Faith
is prima facie evidence of unbalanced
wheels in head-gearing. Get your
head-works in alignment with sense,
Mr. Engle.

JNO. F. CLARKE.

Arlington, Md.

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