

our institutions, our paraphernalia of government.

When I hear people boasting it reminds me of two little girls in their quarrels. The first one began it with, "Our house is nicer than yours." The other resented this insult with "Our house has a front porch on it and yours haint." "Pooh! we got a bay window in our house and you haint." "Yes, but we've got a greenhouse and you haint." "Anyhow, our house has got something on it yours haint." "Well, what is it?" "I heard Pa say last night that our house has a mortgage on it."

I verily believe some Americans would boast about a mortgage on our government and call it patriotism. This is not patriotism. It is simply selfish brag. Patriotism rises far above this. It consists of action. To build up our country and make it what it was intended is patriotism. To do good acts is patriotism. To spread the religion of humanity is patriotism. To sacrifice right for your country is not patriotism. It was not these selfish feelings which inspired our forefathers to establish this government. If they had held narrow patriotism above right we would still be bound to our mother country. But to do right is patriotic and we can never have too much real patriotism. The man who said, "The world is my country, to do good is my religion," was no other than Thomas Paine, the apostle of our liberty.

But I do not think any of us would wilfully do away with the noble principles laid down by our forefathers. I believe we are all patriotic—we all love America. Nor do I think that the causes which have in a measure destroyed liberty have been born in the last few years. They were alive in the glorious time of Washington, Jefferson, Franklin and Adams, but were simply smouldering, absorbed for the time being in the struggle for liberty. When these patriots, neither daunted by toil nor danger, nor bribed by gold nor honors, were giving their very life-blood upon the field of Bunker Hill, these causes were simply smouldering, ready to burst into flame. These causes were born with the clergy. With them came the idea of caste, the inequality of man. Only certain classes were to think. The rest were to hear and believe. With them came our god, ignorance. With them came the greatest blow civilization had ever known. They said to the whole world, "close your eyes and believe." They said to every man, "You have no right to think, I will do your thinking for you." They said to every woman, "If you wish to know anything, ask your husband." What a broad idea of liberty! What brains to do the thinking for the world! The clergy

planted the seeds of aristocracy, the superiority of one man over another. It is the clergyman who keeps silent upon the great questions of the day; who says to the poor laboring man, "Servants be obedient to your masters." It was Henry Ward Beecher who said, "A dollar a day is enough for a working man." It is the clergyman who quiets the avaricious man's conscience, who in return quiets him with his gold. It is the clergyman who has controlled the votes. He has kept man in ignorance and governed him. He has said to the starving man, "It is the Lord's will. His will be done. God loveth those he chastiseth."

I tell you, my friends, we must do away with this doctrine. This is the seat of our trouble. Man must be made to realize that he can help matters. By this time he should know that gods or devils have nothing to do with it. All the wrongs of this world are of human origin, and by human beings they must be righted. The clergyman has done our thinking long enough. It is time we were living up to the Declaration of Independence. The Declaration declared equal rights to all and special privileges to none. But who is it rides in palace cars on half fare, while the poor laboring man must pay full fare or walk. Who is it gets half price tickets or is admitted free into the assemblies and places of amusement and instruction? Who is it that dictates to men how they must act and what they must think? It is the clergyman, and it is for clergymen that women deny themselves the necessities of life in order that they may live in luxury and ease. I have actually seen families go without butter from their own table in order that their minister's might be supplied. Women wear faded calico dresses and their minister's wife—silk.

My friends, you have no idea what a hold the clergy has, and they are not easily going to relinquish their hold. I know of a certain minister's family who send their washing to a poor widow woman with eight children to support rather than do it themselves. This is about as much charity as they have in their hearts, about as much liberty. They say to the poor widow woman, "Give me so much and I will give you the key to heaven." They then proceed to console her—to give her the password, which probably consists in this: "We must patiently endure all things; it is the Lord's will. He died to save us. Those who have a hard time of it in this world will have so much the better one in the world to come." For my part give me my share of joy in this world, and "Give me the liberty to know, to think, to believe, and to utter my thoughts freely according to

conscience, above all other liberties."

And are special privileges granted to none? A corporation is formed, buys its stock, and builds a theatre. This property is afforded protection by the government and in return helps support the government. Another corporation is formed. This corporation builds magnificent buildings, rents part of them, and uses them for places of amusement and instruction. This property is also afforded protection by the government, but not one cent does it contribute toward the support of the government. A poor man builds a home for his family, yet he must pay his just share of taxes on it or relinquish it. The corporation builds a home for their leader but not one cent of taxes do they pay upon it. I refer to the exemption of churches and church property from taxation.

James A. Garfield said: "The divorce between church and state ought to be absolute. It ought to be so absolute that no church property within the state or in the nation should be exempt from equal taxation. For if you exempt the church property of any church organization, to that extent you impose a tax on the whole community."

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(CONTINUED ON PAGE EIGHT.)

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