

words have again and again aroused the world from the sleep which threatened death. We have carefully noted the many streams flowing into the river and swelling its breadth and its power until it sweeps all things before it, until men have learned to prize freedom more than any other possession, and have determined at any cost to be free. We have seen this stream become a raging torrent sweeping all before it; we have seen a few, like Thomas Paine, trying to guide the torrent within banks, which should prevent wholesale destruction, and heard them cursed by those whom they tried to save.

In every century we have seen orthodoxy trying to muzzle free speech, to silence free thought; we have read the libels and denunciations hurled in every age on those who dared to think for themselves and express their thoughts for the emancipation of others. We have noted how long, hard and bitter has been the battle, and we can but honor those noble souls in every age who have dared disgrace, contumely and even death in their heroic defense of freedom. One of these brave men was Thomas Paine, for whose services to American freedom, for whose devotion to religious freedom, for whose outspoken denunciations of civil and religious tyranny, orthodoxy has never ceased to rave and blaspheme. For it is rank blasphemy to denounce the truth and the goodness of men whose only sin is that they love the light. In Paine and those who agree with him in prizing freedom of thought and speech above all else, we see the full effect of that vibrating note of freedom gathering volume through the centuries until in the eighteenth and nineteenth it swells into a tremendous shout, at which the walls placed around the truth to keep it from the common people are hurled to the ground.

With every year more recognize the grand work done by Thomas Paine for civil and religious liberty; more speak his name with respect; the number of ignorant bigots who sneer at Tom Paine is diminished, and the number who speak of Tom Paine as a friend is increased. Slowly, very slowly, but very surely, justice is being done to one who has deserved well of all mankind.

We commemorate the birthday of Thomas Paine as a protest against that orthodoxy which counts every means right by which it can overthrow freedom. We commemorate the birthday of Thomas Paine because the United States owe to him a debt on account of civil freedom which no honors can fully repay. We honor Thomas Paine because the world owes him a debt on behalf of civil and religious liberty which centuries of honor will not cancel. Among those fathers of the nation always,

honored, Thomas Paine deserves a high place as the author of Common Sense, The Crisis, the Declaration of Independence, the letters of Junius, and the Rights of Man. Among those noble souls who have since the dawning of the light in the fifteenth century, agitated, spoke, wrote and died for religious liberty, Thomas Paine deserves an honored place as the author of the Age of Reason, in which he anticipates by one hundred years the conclusions reached by scholars in the close of the nineteenth century. We honor Thomas Paine for that heroism which induced him, at the risk of his life, to plead for mercy to the French king. History offers few examples of heroism and nobility of character to equal that of the American, in broken French, pleading before the maddened national assembly for mercy, when he knew that he would be sent to the guillotine. There was much in the character of Thomas Paine which reminds one of the knights of old, who defied the world in defense of a principle, and it is a lasting disgrace to America and to Christianity that, because of a difference over matters of opinion, Paine should so long have been abused and reviled by those who are not worthy of being mentioned in the same breath. All honor, then, to Thomas Paine, who dared speak the truth though kings and bishops frowned and an ungrateful people turned coldly upon their best friend; and may the time soon come when this noble champion of freedom shall be spoken of with the respect due his services to civil and religious freedom, and by the side of Washington, Jefferson, Adams and Franklin, shall be placed the name of Paine, who declared, "My country is the world; to do good is my religion."

Thomas Paine's Farm.

The old farm of Thomas Paine is to be turned into a cemetery, which will rival in beauty and importance New York's celebrated necropolis—Greenwood.

The property is near New Rochelle, and has just been sold to a syndicate of New York millionaires, who propose to so enhance its beauty as to make it one of the most romantic graveyards in the world. It was sold to the syndicate by John H. Trenor, a rich citizen of New Rochelle. Its 300 acres brought the sum of \$200,000.

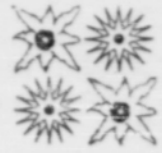
In the bosom of this land repose the mortal remains of the author of "Common Sense," "The Age of Reason," and of "The Rights of Man." Above his dust stands a monument much more humble than many that have been erected to men of far less renown.

This land was the spot on which the Huguenots settled when they landed in America.

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