

street. Any capitalist may invest his whole fortune in printing the Koran and circulating it in every city and town in Pennsylvania. Levi Nice had, in his lifetime, the right to build and conduct the hall for the free discussion of religion, politics etc., mentioned in *Zeisweiss vs. James*, 13 P. F. Smith, 465, hereafter more fully referred to, but when by his Will he gave the remainder of his estate to an infidel society for the purpose of building such a hall, for such discussions, this Court held the gift void. The reason is obvious. A man may, within certain limits, employ as he chooses his own property during his own lifetime, but when death is about to snatch this power from him, and he appeals to the law to aid him by doing for him that which he can no longer do for himself, the law wisely refuses. It says to him, we did not interfere with you so long as you asked nothing of us, but now when you ask us to help you in carrying out your purposes by furnishing the machinery of a trust which the law only can supply, we decline. The government which we represent rests for its foundation on the principles of religion and morality. Your project aims a fatal blow at both. We shall stand back and let your project end with your own life. How could the law, if anybody is to respect it, say anything else? The authorities which we are about to cite, therefore rest on grounds which can never be shaken.

In *Updegraph vs. Comm.* 11 S. & R., 394, (1824,) Abner Updegraph was indicted in the *Mayor's Court at Pittsburgh* for saying :—

“That the Holy Scriptures were a mere fable; that they “were a contradiction, and that although they contained a “number of good things, yet they contained a great many lies “to the great dishonor of Almighty God, to the great scandal “of the profession of the Christian religion,” etc.

On the trial it appeared in evidence that the defendant was a member of a debating association; and that the expressions

