

"and forms of oaths, to inspire them with a sense of the favor or displeasure of Heaven, that learned historian declares that we have met with towns unfortified, illiterate, and without the conveniences of habitations; but a people wholly without religion no traveler hath yet seen; and a city might as well be erected in the air, as a State be made to unite, where no divine worship is attended. Religion he terms the cement of civil union, and the essential support of legislation. No free government now exists in the world, unless where Christianity is acknowledged, and is the religion of the country. So far from Christianity, as the counsel contends, being part of the machinery necessary to despotism, the reverse is the fact, Christianity is part of the common law of this State.

"It is not proclaimed by the commanding voice of any human superior, but expressed in the calm and mild accents of customary law."

It will be seen from the able reasoning and conclusive logic of the case just cited, that the freedom secured by the Bill-of-Rights is a liberty of conscience, not a license to attack sacred truths. As was said in another case, this testator "might have paid people to write against the right of suffrage, but it is a different thing when it assumes the shape of a charitable devise and requires the strong aid of a Court to carry out the design. The Christian religion is as much a part of the public law as any of these guarantees. The Charter says that Penn came over to spread the Christian religion, and the Legislature have often acted upon this principle as where they punished the violation of the Lord's day." The books give us emphatic confirmation of the statement that Christianity has received the broadest legislative and judicial recognition. The early Act of 1705 declared void all process served on the Christian Sabbath except for treason, felony and Breach of the Peace. The Act of 1794 prohibited any worldly

