

“good people of the Commonwealth. *Updegraph vs. Commonwealth*, 11 S. & R., 394; *Vidal vs. Girard's Executors*, 2 Howard (U. S.), 198. I can conceive of nothing so likely, so sure, indeed, to produce these consequences, as a hall desecrated in perpetuity for the free discussion of religion, politics, etc., under the direction and administration of a society of infidels. Indeed, I would go further, and adopt the sentiment and language of Mr. Justice Duncan in the case just referred to:—‘It would prove a nursery of vice, a school of preparation to qualify young men for the gallows, and young women for the brothel; and there is not a skeptic of decent manners and good morals who would not consider such a debating club as a common nuisance and disgrace to the city.’”

If the mere existence of a hall in which these questions were to be debated was thus regarded as without the pale of the law, what shall be said of an endowment for a printing press which is to issue arguments and assertions upon only one side of the great question. No type is ever to be set, no dollar of this Rush fund is ever to be expended, in defence of religion, but for fifty years these works are to be published without the alteration even of a comma. Could an atheist endow such a fountain of error in Turkey? Would the Mohammedan lend the protection of his laws to the destruction of his faith? Shall Christians show less zeal in the cause of truth than the infidel displays for the maintenance of error?

In *Vidal vs. Girard*, 2 Howard, 127, (1844,) a vigorous attack was made upon the Will of Girard simply because he had excluded all ecclesiastics as visitors to his College. He was careful to add:—

“In making this restriction I do not mean to cast any reflection upon any sect or person whatsoever; but as there is such a multitude of sects, and such a diversity of opinion amongst them, I desire to keep the tender minds of