



THE PATH OF INDEPENDENCE.

An easy path it is to tread
The path the multitude will take;
But independence dares the stake
If but by fair conviction led.

Then haste, truth-seeker, on thy way,
Nor heed the worldling's smile or frown,
The brave alone shall wear the crown
The noble only clasp the bay.

Go, worker of the public weal;
When knaves combine, and plot and plan,
Assert the dignity of man,
Teach the dishonest hearts to feel.

Still keep thy independence whole;
Let nothing warp thee from thy course,
And thou shalt wield a giant's force,
And wrong before thy foot shall roll.
—Anon.

Selections From Ingersoll.

To plow is to pray; to plant is to
prophecy, and the harvest answers
and fulfills.

Give me the storm and tempest
of thought and action, rather than
the dead calm of ignorance and
faith.

If the people were a little more
ignorant, astrology would flourish;
if a little more enlightened, religion
would perish.

I want no heaven for which I
must give up my reason, no
happiness in exchange for my lib-
erty, and no immortality that de-
mands the surrender of my in-
dividuality.

Arguments cannot be answered
with insults. Kindness is strength.
Anger blows out the lamp of the
mind. In the examination of
great questions every one should
be serene, slow-pulsed and calm.
Intelligence is not the founda-
tion of arrogance. Insolence is
not logic. Epithets are the
arguments of malice.

Across the highway of progress,
the church has always been build-
ing breastworks of bibles, tracts,
commentaries, prayer-books, creeds,
dogmas and platforms; and at
every advance, the Christians have
gathered behind these heaps of rub-
bish and shot the poisoned arrows
of malice at the soldiers of free-
dom.

What a University Should Be.

In a university of learning all
branches should be taught by com-
petent teachers. Students should
have the opportunity to study the
different systems of philosophy
and religion, as well as the various
social and economic theories, with-
out being required to adopt any of
them.

Professors in every department
should be selected with reference to
their qualifications to instruct in
the branches in which they have

charge. Whether a professor of
mathematics or chemistry believes
in the experience or in the intu-
itional philosophy, in socialism or
individualism, in Judaism, Bud-
dhism or Christianity, or in none
of these, is unimportant so that he
is thoroughly competent to give in-
struction in his special science.

Instruction in all the principal
religions should be given—their
principles, their history, the evi-
dences and arguments for and
against them, as presented by their
ablest defenders and critics; in-
struction also in opposing systems,
such as Secularism, with the best
that can be said for it, and the
strongest objections that can be
urged against it. The students
should be free to form their relig-
ious beliefs without dictation or
any compulsory influence by the
teachers, whose business should be
to discipline the mind, strengthen
its powers and help the student to
acquire knowledge and not to im-
pose their authority upon students
in regard to propositions that are
unproven, or concerning which
scholars and thinkers differ.

If one student is a Jew, another
a Catholic, another a Presbyterian,
another an Agnostic or a Secular-
ist, they should all have equal
liberty to hold and to avow their
respective beliefs. All should have
an opportunity to become ac-
quainted with the different systems,
theories and beliefs and with the
arguments and criticisms relating
to them.

Character should be put above
creed. The formation of good
habits, training in the ways of a
moral life is of course of primary
importance.

Our great institutions of learning
have been approaching the liberal
standard here indicated but most of
them are yet far from it. The curse
of sectarianism impairs their use-
fulness. In time we may expect
that this evil will be eliminated
from all our colleges and univer-
sities.

Meanwhile schools on an unsec-
tarian basis where they can be es-
tablished deserve all possible en-
couragement. I hope the one
started at Silverton will prove suc-
cessful, and realize the hopes of its
founders and supporters. If it
shall succeed in doing on a small
scale even, what our great univer-
sities ought to be doing on a large
scale, it may serve as a kind of ex-
ample for them to follow, and
perhaps hasten their Seculariza-
tion.

B. F. UNDERWOOD.

God in The Constitution.

In 1875 the New York Independ-
ent spoke of the God in the consti-
tution idea in the following pointed
manner:

"This being a Christian nation,
we have a right to acknowledge God
in the Constitution; because, as
things are now, this is not a Chris-
tian nation, and needs such recog-
nation to make it one."

"This having always been a
Christian nation, we have a right
to keep it such; and therefore we
need this amendment, since hitherto
without it, we have only been a
heathen nation.

"In other words we need to make
this a Christian nation, because we
are already such, on the ground
that if we do not make it such, we
are not a Christian nation.

"Because the people are substan-
tially all Christians, we have a
right, and have need, to make the
Constitution Christian, to check
our powerful element of unbeliev-
ers.

"We mean to interfere with no
man's rights, but only to get cer-
tain rights, now belonging to all, re-
stricted to Christians.

"This religious amendment is to
have no practical effect, its object
being to check infidelity.

"It is to interfere with no man's
rights, but only to make the unbe-
lievers concede to Christians the
right to rule in their interest, and
to give up like claims for himself.

"It is meant to have no practical
effect, and therefore will be of great
use to us.

"We want to recognize God, and
Christianity as our national duty
to Deity, but intend to give no effect
to such recognition, pleasing God
by judicially voting ourselves pious,
and nothing more.

"We shall leave all religions in
equality before the law, and make
Christianity the adopted religion
of the nation.

"Christianity, being justice re-
quires us to put down infidelity
by taking advantage of our num-
bers to secure rights which we do
not allow to others.

"Justice to Christians is one thing
and to infidels another.

"We being a Christian people,
the Jewish and unbelieving por-
tion of our people are not, of right,
part of the people.

"And so having no rights which
we, as Christians, are bound to re-
spect, we must adopt this amend-
ment in our interest.

"Passing this act will not make
any to be Christians who are not

Christians; but it is needed to make
this a more Christian nation.

"The people are not to be made
more Christian by it; but, since the
nation cannot be Christian unless
the people are, it is meant to make
the nation Christian without af-
fecting the people.

"That is, the object of this amend-
ment is to make the nation Chris-
tian without making the people
Christians.

"By putting God in the Consti-
tution he will be recognized by no-
body else than those who already
recognize him; and therefore we
need this amendment for a fuller
recognition of him.

"If we say we believe in God and
Christ in the Constitution, it is
true of those believing in him and
a lie as to the rest; and as the first
class already recognize him, we
want this amendment as a recogni-
tion by the latter class, so that our
whole people shall recognize him.

"Whether we have an acknow-
ledgment of God in the Constitu-
tion or not, we are a Christian na-
tion; and therefore, it is this recog-
nition of God that is to make us a
Christian nation."

The fact that the christians are
now uniting all their forces to
make this a christian nation by
causing the christian religion to be
recognized in the Constitution, shows
that if we wish to be free, and not
in the same condition as were the
people during the dark reign of
Roman Catholicism, we must or-
ganize and meet the enemies of
liberty with our united forces.

Politeness Pays.

A good story is told of a dog that
one day discovered an organ-
grinder's monkey seated upon a
bank within his master's grounds,
and at once made a rush for it.

The monkey, which was attired
in jacket and hat, awaited the on-
set in tranquility, so undisturbed
that the dog halted within a few feet
of it to reconnoitre.

The animals took a long stare at
each other, but the dog was evidently
recovering from his surprise, and
was about to make a spring for the
intruder, when the monkey raised
his paw and saluted by lifting his
hat.

The effect was magical. The dog's
head and tail dropped, and he sneak-
ed off to the house, refusing to leave
it until his polite but mysterious
visitor had departed.

"The pride of science is humble
when compared with the pride of
ignorance."