

Guided Points.

BY JOHN P. GUILD.

The L. U. O. was not built for fun.

Free speech should go with free thought.

Institutions, like individuals, ought not to fear to assert their principles—if they have any.

Humanity in the concrete is very different from humanity in the abstract.

The printing room stove is the only thing allowed to smoke in the Liberal University.

The Torch does not deal in mysteries but in clearances.

Do your business straight or you may get tangled in your own kinks.

Some persons are men when they are boys, and some are boys when they are men.

Don't talk more fun than business, unless your business is to talk funny.

Don't say "yes" unless you mean yes; when you mean no, say no.

Truth is all-important; schools are important only for the truth's sake.

Tie to no one, and tie no one to you as saint, savant or statesman.

Think and act for your self: If you trust you will rust, or bust.

Q. Why is truth like butter?

Ans. Because it should not be spread too thin to cover.

If we are to be tried by newspaper, by what newspaper are we to be tried?

If a "knock-out" blow is a "sock-dologer" is not a teacher of boxing a professor of sockdology?

The frog sticks in the mud and croaks at the lark which flies up in the air and sings: So the dummy newspaper reporter flouts at earnest public speakers.

Almost every one wants to be a pope, in matters of opinion, or else to have a pope for himself and all others to tie to.

Q. Why is truth stranger than fiction? Ans. Because fiction is oftenest met.

The Christian prays to have his soul delivered from the gripes of the devil; the secularist swears because his somach is griped from ill dishes.

Do not speak of "things we meet with," unless you say what you meet them with—say, "things we meet," the "with" is out of place.

Chance, fate, faith, ghost, God, hell, luck, mystery and, providence, are words not found in the glossary of science; they are vague terms or belong to the jargon of spookism.

Distinguish between things and thoughts, between the concrete and the condition, or matter and mode. Most of the metaphysical contro-

versies are over the confounding of attributes with entities—using adjectives as nouns.

"Amarind" is proposed by Maj. Powell and the American Anthropological Society, as a name for all the native tribes of the two Americas. It is a good word, pass it on.

Those who scheme for a scrape, trusting to their own smartness to carry them through, may themselves smart because of not being so smart as they had thought themselves to be.

The more you try to force a man to respect a sabbath the less will he respect it. "What is one day more than another? Respect all days by doing what needs to be done, and think for your own self in spite of the priest and elder.

Reason.

If I couldn't be a Christian without ceasing to be rational, I should not hesitate as to my choice. I feel myself bound to sacrifice to Christianity property, reputation, life; but I ought not to sacrifice to any religion that reason which lifts me above the brute and constitutes me a man.

It belongs to reason to comprehend Universal truths. This is among its most important offices. There are particular and there are universal truths. The last are the noblest, and the capacity of perceiving them is the distinction of intelligent beings; and these belong to reason.

Reason is the power which ends, and is perpetually striving, to reduce our various thoughts to Unity or Consistency. Perhaps the most fundamental conviction of reason is, that all truths agree together; that inconsistency is the mark of error.

Men often baptize with the name of reason their prejudices, unexamined notions, or opinions adopted through interest, pride or other unworthy biases. It is not uncommon to hear those who sacrifice the plainest dictates of the rational nature to impulse and passion, setting themselves up as oracles of reason. —[Rev. Wm. E. Channing.

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