



### Creed.

By L. Eyth.

What is creed? The priest's specific,  
 Within narrow bounds constrained,  
 Out of tune with truth and logic,  
 And by faith alone sustained.

What is faith? The tame surrender,  
 Of our judgment unto creed.  
 Coward Reason folds its standard,  
 Lays it down at Dogma's feet.

Trifling are the causes, potent  
 To ensnare the human mind  
 Into fancies, weird as goblins,  
 Shifting as the changeful wind.

Moss-clad tenets, hoary gossip,  
 Mildewed with the breath of Time,  
 Handed down through generations,  
 May appear to some sublime.

Such is faith—'Twere labor wasted  
 To advance a single thought,  
 Where conclusions are abortive,  
 And discretion rendered naught.

Still I know: The Pagan matron  
 In the palmy days of Rome,  
 Was as faithful in her worship,  
 As the matron of our home.

Pointed to our self-same heaven  
 As the throne of mighty Jove  
 That our orisons ascend to  
 From the temple or the grove.

Proudly towers the fame of Hellas  
 Unsurpassed unto the day,  
 Rank its sculptured marvels, Homer,  
 And his glorious Trojan lay.

But in vain we search for Pallas  
 And the ancient gods on high;  
 Relegated to the garret  
 Of oblivion—dead—they lie.

Where is now the mystic cultus  
 Of the pre-historic East?  
 Countless centuries they worshipped  
 Idols at the beck of priest.

Lullabies of all the ages,  
 Precepts, taught by sire and sage,  
 We revere—but may not swear by  
 In this analytic age.

Cults and systems are the mile stones  
 On Time's endless, boundless shore,  
 And the ages are but epochs  
 Of eternity—no more.

Everlasting atoms only  
 May survive the tooth of Time.  
 Creeds will rise and fall asunder;  
 Nature only reigns sublime.

—Independent Pulpit

### Simple and Complex Morality.

By B. F. Underwood

For centuries it has been common for the clergy to put the Christian label on everything that has received the approval of mankind. We hear constantly the expressions, "Christian character," "Christian morality," and even "Christian truth," as well as Christian faith and hope. If one objects to the doctrines of the atonement, he is asked what the world would do without Christian morality, as though morality were not natural, as though it were dependent upon a special dogmatic religion, as though without the doctrine of the atonement morality could not exist. This is putting a special stamp upon

general principles. Morality is not limited by the belief of any sect or class. Character is character, whether it is shown in the life of Buddha or Jesus, of John Stuart Mill or Ralph Waldo Emerson. Truth is neither Buddhistic nor Jewish, neither Christian nor Mohammedan, neither Catholic nor Protestant. It exists in the nature of things, and does not depend upon creed or dogma. That twice two are four is a proposition just as true before Christ was born and before Moses lived, or the Jews existed as a nation, as it is to-day. That truthfulness is a virtue, that lying is a vice, that temperance promotes health, and drunkenness is hurtful to body and mind, is no more true to-day than it was when Egypt was a great empire.

The general principles of morality have been recognized in all ages of human history. "Be just," "Do right,"—of these injunctions the most savage tribes are not ignorant. Progress does not consist in discovering new general principles or precepts, but in learning from experience what is involved or included in the old ones.

"Be just," "Do right,"—these words mean much more to an enlightened man than they do to a Digger Indian. Not many years ago Christian clergymen, Christian missionaries, and even Christian churches and other Christian societies owned slaves, bought and sold men and women, and profited by their unpaid labor. I have no doubt they did this believing that they had a right to do it. They could quote the Bible in defence of this supposed right. Alexander Campbell was an advocate of slavery and himself a slave holder. Rev. Mose Stuart, of Andover, the learned Hebrew scholar, declared that slavery was right and that the Bible plainly authorized it.

This belief in the right to hold slaves was not due to ignorance of the Golden Rule; but the slaveholders and their supporters, blinded by selfishness and by familiarity with injustice and the social and religious sanctions it received, failed to see that the Golden Rule involved the condemnation of the institution. Men never could have been made to see this by the repetition merely of general moral precepts. These were clear-headed men with a strong sense of justice, and untrammelled by social or religious sanctions, like Garrison and Phillips, like Franklin, Jefferson and Paine, like some of the pagan reformers even in the fourth century

before Christ, who saw the iniquity of slavery; but they could only use their influence to create a sentiment against the great wrong. The people where slavery existed could come to understand the moral character of the institution and its evil results only through the influence of many years of education and experience and even war. There are many in the South even now who believe that the abolition of slavery was a great wrong.

What is known as international law is involved in the Golden Rule and in the precept, "Do justly," which were as well known to the people of antiquity as they are to us; but travel, commercial relations and interests, emigration, immigration, and thousands of secular agencies resulting from the more or less free intercourse of nations were necessary to make the people see that nations should respect one another's rights and to bring into existence by legislation an international code.

The moral conceptions and relations of civilized nations to-day are a very complex product, but the fundamental precepts of morality, such as "Be just," "Do right," "Do to others as you would have others do to you," "Give food to the hungry and drink to the thirsty," are among the ideals of duty wherever men are found. They are the elementary foundations of all moral and social systems, as comparatively unspecialized structures are the common basis of the many different highly-developed groups of animals. Moral progress has been a process of evolution—of change from the indefinite to the definite, from the simple to the complex, and such words as "differentiation" and "integration," apply as well to moral as to organic evolution.

### Progress in Education.

By Baldwin.

1. Truth Reached by one People should be Accepted by All.—Truth is cosmic. "Seize upon truth where'er it may be found" is the key to progress. The press, steam, and electricity have made the nations one family; the achievements of an individual or a nation at once become the property of the race. Thus it occurs that institutions are born in a day, and the world's progress is startling. This principle is now the accepted policy in science, art, and practical life; its thorough introduction into the educational work is a prime factor in human elevation.

A quarter of a century ago, Min-

nesota was the home of wild men and wild beasts; now Minnesota is a great State, with a school system equal to the best. The school system of Japan, though scarce a decade has passed since it was founded, compares favorably with the school systems of Europe and America.

2. Education is an Investment, not an Expense.—Money judiciously expended for educational purposes pays the largest dividends. A truly educated people are always a prosperous and happy people. Education pays.

Only the ignorant grumble about judicious school taxes. Only stupid people want cheap teachers and cheap educational instrumentalities.

3. Educators should Direct the Educational Work.—Experts direct in every department of practical life. Engineers plan our railroads, architects construct our buildings, physicians direct the healing art, lawyers manage legal matters. The knowledge and skill acquired by long years of devotion to a special work count. The folly of employing preachers to construct railroads, and lawyers to prescribe for disease, is only exceeded by that of leaving everybody or anybody to direct educational work.

The educational work demands the best talent and the widest experience. That experts should plan and direct every step here, is infinitely more important than that we should have skilled engineers and physicians. Never will the best educational results be reached until this principle predominates.

4. Schools and Teachers should be Removed from Local and Partisan Meddling.—Our public schools occupy common ground. Here Jew and Gentile, Christian and Infidel, Catholic and Protestant may unite. The development of a man physically, intellectually, and morally belongs to our common humanity. Partisan or denominational interference with our public school is unpardonable.

This principle is beginning to be recognized. Our schools are more and more removed from the interference of partisan elections and local disturbances, but the time has not yet come when we dare even indicate the results of the complete application of this principle.

Logic is not satisfied with assertion. It cares nothing for the opinions of the "great,"—nothing for the prejudices of the many, and least of all for the superstitions of the dead.—Robt. G. Ingersoll.