

the article. Certain events and periods in history are mentioned as proof that the Church has opposed intellectual progress. But it will be carefully noticed that the Church mentioned and concerned in all these instances, is the Roman Catholic Church, while the application is made to the Christian Church in general, which, to say the least, is a very fallacious method of stating an argument.

That the Christian Church has labored, and still continues to labor, earnestly for the intellectual as well as the moral and social advancement of the race, cannot be denied. To make any statement to the contrary is only like closing one's eyes against the dazzling rays of the mid-day sun and then denying its existence.

AMATEUR.

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*LIVE THY CREED.*

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The word creed seems to be a bugbear to many persons. It is associated in their minds with nearly everything that tends to bring the intellect into servitude.

Many would have us do away with creeds altogether. I sometimes wonder if we have not had enough of freedom of the mind. When we see so much license to do wrong; such lapses from virtue; such disregard for integrity and uprightness of character, one is tempted to ask what we have gained from throwing aside all our moorings, only to drift. Freedom of the mind is a saying, fast becoming trite, in which many individuals pride themselves, and they manifest the freedom by ridiculing everybody who may differ from them.

Should one happen to subscribe to the creed of any church, their contempt is complete.

They fail to recognize that the spirit of bigotry which they exhibit towards their opponents, only proves that, for true intellectual freedom, they are in a position which, to say the least, does not entitle them to act as judges.

To digress for a moment, whether you

say that you believe in an "All wise God who made Heaven and earth," or that "matter contains the potency of every form of life," one is just as much a creed as the other. I do not wish to determine which is the true creed. Older and more competent minds must determine that. But why claim that all freedom lies on one side, and all bigotry, superstition, and servitude on the other?

To us, the word creed is just as good a one as any in the language. I believe in creeds, I believe that every individual should have some fundamental principles upon which he has determined to stand. I do not mean by creed a purpose or ambition, an end to gain in life; these are secondary considerations. I can but illustrate the difference by a comparison.

You would think it a strange thing for an ocean vessel to start on a voyage without compass or chart. Not many would predict a safe journey for such a vessel. Then how much less would any human craft accomplish anything in this life with no settled opinions or principles? They are neither the way nor the end; only helps to gain our ends.

Do not all corporations, all societies, all organizations, all political parties, have their creeds? You may call them articles of incorporation, platforms, and constitutions, but they bind their members to do and believe certain things just as much as a church creed.

Then if it is not such a dreadful thing to have a creed, let us have one which neither the ridicule of the world, the jeers of companions, neither praise nor blame, shall debar us from living.

These are not times for mere sentimentalities. We often hear it said, "That it does not matter what a man believes so long as his life is right." This may sound very nice, but carry such a doctrine out, and the results may not be so pleasant to contemplate. As well affirm of a building that, so long as the superstructure is all right, the foundation is necessarily firm. Such reasoning is not sound.