THE TORCH OF REASON, SILVERTON, OREGON, APRIL 13, 1899.

YOU

## Some Weak Points.

## EDITOR TORCH OF REASON:

carefully understood already that larism, I was asked by him how old being", nor in any other supernat- answer to that question would en-Mr. Wettstein's criticism.

you said:

ma of the soul and immortality."

tion of such knowledge. We are affairs.

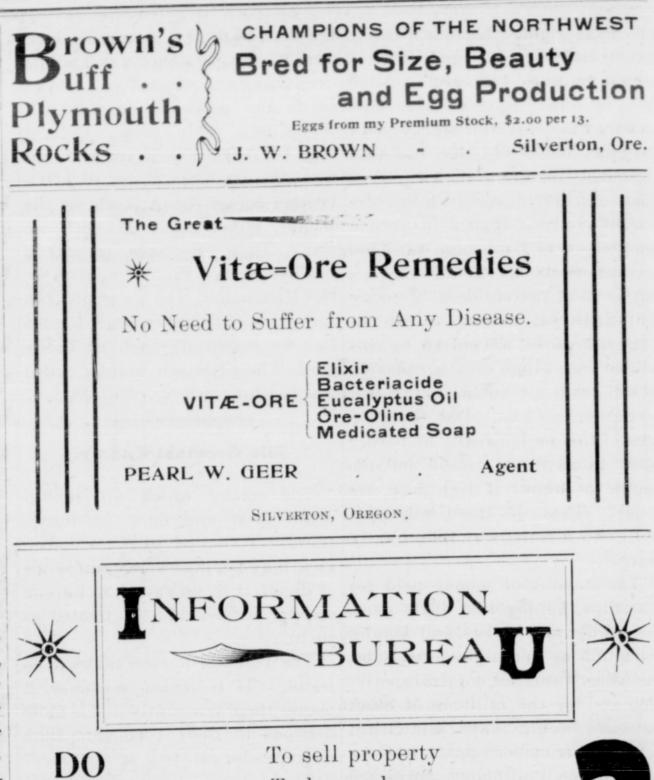
led to the denial by the absence of mony with what we do know.

## The Age of Secularism.

Talking some time ago with a I think all who have read you gentleman over the future of Secuyou have no belief in a "supreme Secularism is. I replied that the uralism. Still, you are too gentle tirely depend upon whether he rein dealing with the discrepancies of ferred to Secularism as an organization or as a set of principles. If You are not, in my opinion, an the former, it would be confined to Agnostic. In your late criticism of our own century; but if his query the Truthseeker's position as to the had reference to the existence of a soul and immortality, you laid set of principles that are now recogdown a rule of reason and judg- nized as Secularism, then its age ment which will not permit you to would be synonymous with that of be an Agnostic. In that article humanity. Go back as far as is possible, we can see two forces in "Denial of the existence of heav- active opposition: the one directing en and hell must be based on the man's attention to some fancied absence of evidence, the utter in- world beyond the grave, bidding capability of all proofs offered; and him kneel at the shrine of some to be consistent we must apply the fear-fashioned deity and prostitute same line of reasoning to the dog- his intelligence in the service of senseless superstition; the other Must we not apply this rule seeking to direct human thought throughout the list of supernatur- to the essential conditions of life, alisms? If we deny the existence and to the development of knowlof a god on this ground, we are edge as the sole means of their im-Atheists, pure and simple. It is provement. History shows these true we do not know, of our own two forces in never-ending conflict personal knowledge, that there is -a conflict that can only be ternot a god somewhere; and a denial minated by the complete exclusion of such an existence is not an asser- of the supernatural from human

It is in the sense of Secularism evidence in favor of the supposition representing the constant opposiand by its absurdity and inhar- tion of human knowledge to supernatural beliefs that we may speak

Mr. Wettstein admits this point of its being as old as history. For when he says, "Of course we do not Secularism is not so much a series



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absolutely know that a devil does of propositions, or a code of rules, not exist," etc., notwithstanding as it is a way of looking at the that you "do know". This is evi- in terms of present and future posdently inconsistent. It is not nec- sibilities of human happiness, to be essary to assert what is not true in realized this side of the grave, and order to deny that which is absurd not in some problematical future and unsupported by evidence. This existence. Nor does Secularism aim overreaching assertiveness is a mat- so much at creating new forces as ter of temperament in the individ- it does at developing latent, and ual, and not any part of the phi- directing attention to neglected, losophy of Atheism.

point is found in his opening paragraph. He says "we know" that was reduced to recognizable formumatter acting on matter is the las; just as morality is implicit in cause of all phenomena, "simply action before it is explicit in ethicbecause we know nothing to the al regulations, so the forces that contrary". This is granting knowl- make for progress have been aledge by virtue of ignorance. Prim- ways with us, though dwarfed by itive man knew his gods existed supernatural pressure, and when because he knew nothing to the active, disguised by a supernatural contrary, although every fact in covering. It is the primary object nature is directly to the contrary. of Secularism to win recognition for This is the essence of assumption the truth, that human life, considand bigotry. The godist always ered with reference to this world demands that you prove him wrong alone, may contain a sufficient inhis theory. It is never his place, quate reward for its realization .as he sees it, to support his asser- [C. Cohen, in Freethinker. tion with evidence. All that we know, we know by observation and experience.

stein will be more careful of his ancces, we will make you a present statements to the class in Atheistic Philosophy when he becomes protessor of that department in the Song Book No. 1. This will only Liberal University.

J. H. MORRIS.

his insistence on your declaring world, measuring the value of life ones. Just as the laws of heat, But Mr. Wettstein's weakest sound and light were in existence long before their mode of operation -he "knows nothing contrary" to centive to right action and an ade-

Remember, if you send us the names and addresses of 25 of It is to be hoped that Mr. Wett- your Liberal friends and acquaintof a copy of the Torch of Reason cost you a few minutes' work and a I two-cent stamp.

## Address, INFORMATION BUREAU Silverton, Oregon. WATER STREET, Opposite Liberal Hall.

