Underwood's Belief.

The following is from a lecture course given under the auspices of should be the object of our efforts. the Montreal Liberal Club:

"Agnosticism declares that we do being. not know and cannot know. Agteach when he admits that he does special inspiration. not know anything; when he has no belief, but only doubts and tells exercise of human reason is not what he does not believe."

ultimate basis of all activity, we do ing those who have not the truth. not know.

ter," another may call it "mind." But these words are only symbols order as experienced in feeling and dom, confidence, and happiness. thought.

Agnostic does not profess to know. charity. This position he holds in common with the world's greatest thinkers conviction based upon evidence. of past and of modern times.

It does not follow that because science of human relations. one is unwilling to profess knowaccessible, in regard to what nobody knows anything about, that one is without knowledge in regard to what is accessible, or is without beliefs respecting the unin regard to what is not ascertainable or verifiable, but is conceiveable, and may or may not be true.

Knowledge means certitude; beliefs differ in the degrees of probability which they carry with them from great uncertainty to a point next to demonstration.

One may know but little and bemany of the majority of preachers, is better than reliance on prayer. whose ignorance of this world I portion to their assumption of sened. knowledge respecting God and another world.

much as those who profess know- all, and exist at birth in the form ledge which they do not profess.

For the benefit of my theological itudes. critic, and those whose mental and religious condition he represents, I can be strengthened and augmentwill state in part my belief, not ed, and the bad ones diminished dogmatically, but as conclusions to by education. which I have been led by years of observation and reflection:

I believe the enlightened human by the race, and that its decisions reason, and not any one book, is

man's highest standard and best guide.

I believe that the well-being of by B. F. Underwood, one of a man, and not the glory of God,

I believe that intellectual, moral The reverend gentleman in criti- and physical culture, not piety, is cising my lectures in this city, says: the prime condition of man's well-

I believe that the means of this nostics who doubt everything can condition consists in observation, have no creed, no convictions. Why experience and reflection, and not does Mr. Underwood assume to in a pretended book revelation or in

> I believe that the untrammeled only an inalienable right, but a duty.

In reply to this criticism I have I hold that beliefs are neither to say that an Agnostic is one who moral nor immoral in themselves, does not profess to know what is but that right beliefs in time show the ultimate nature of being. We their good influence on character can study phenomena, physical and and conduct, and wrong beliefs remental, for they belong to the cal- sult injuriously; that, therefore, we culable order; what may lie be- have every influence to seek truth yond or under phenomena as the and avoid error without condemn-

I believe doubt is the beginning One may call the ultimate "mat- of wisdom; that without doubt a man never investigates; without investigation he never learns anyone representing the external order thing, and will live and die in igas revealed in consciousness, the norance; that doubt leads to inother representing the subjective quiry, inquiry to knowledge, wis-

I believe that we have a right to These two classes of phenomena expect unity in things only that may have a common unitary basis, | can be demonstrated; that in things indeed I believe they have; but admitting of doubt there should be what this ultimate of being is the free diversity, and in all things

I believe in that faith which is

I believe that morality is the

I believe that the principle of ledge in regard to that which is in- self-sacrifice admired in Jesus should be glorified in humanity, wherever men have died for country or race, or made sacrifices for the good of others.

I believe that the world is worthy known but ascertainable, or even our best effort; that "one world at a time" is all we can attend to; that, if there be a continuance of life beyond the grave, the best way to fit ourselves for such a life is to attend to the interests of this life.

I believe that the performance of the duties of life is better than any theological preparation for death.

I believe that reliance on ourlieve a great deal. This is true of selves and the inviolableness of law

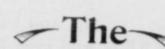
I believe that evil is non-adjusthave generally found about in pro- ment, and can be continually les-

I believe that at birth none are sinners, but that effects of experi-Agnostics may, and do know as ences of ancestors are inherited by of constitutional tendencies or apt-

I believe that the good tendencies

I believe that the moral sense called conscience has been acquired

(Concluded on 6th page.)



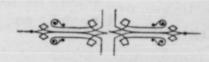
Liberal University



THE ONLY SCHOOL OF THE KIND.



Free from Superstition Strictly Non-Sectarian



Pupils are Given Every Opportunity to Learn Without Being Hampered by Superstitions and Dogmas.

Location Healthful Society Good. Expenses Moderate



A Splendid Corps of Teachers and Good Facilities for Teaching. For information, address

J. E. HOSMER, Ph. D., B. S. D., PRESIDENT,

SILVERTON.



OREGON