THE TORCH OF REASON, SILVERTON, OREGON, DECEMBER, 15, 1898.

"God" in the School,

It is clear that the virus of sureformer has to contend against; and it seems to us impossible successfully to combat it until the training of the children is conduct- These passages from some ancient ed without any reference whatever to theological ideas. "God" and all its connotations should be rigidly excluded from all text books, until at least a clear and scientific definition of the word has been agreed upon by the educational authorities. The French have set a good example in this matter. It may be said that there is no reason why "god," "heaven," "hell," and other theological fictions should not be referred to in the school lessons, if accompanied by rational interpretations; and we do not know that we should object to this if the understanding were honestly carried out. While, however, teachers refuse to answer the children's very natural questions in regard to such matters, on the ground that left hand, where he doth work, but they are too "sacred" for discussion, I cannot behold him; he hideth they should not be introduced at himself on the right hand, that I all. Everything put before a child should be made the subject of rational explanation, not mere excathedra declaration. This is the only way in which a child's mind can be opened and its brain be developed into a useful working instrument.

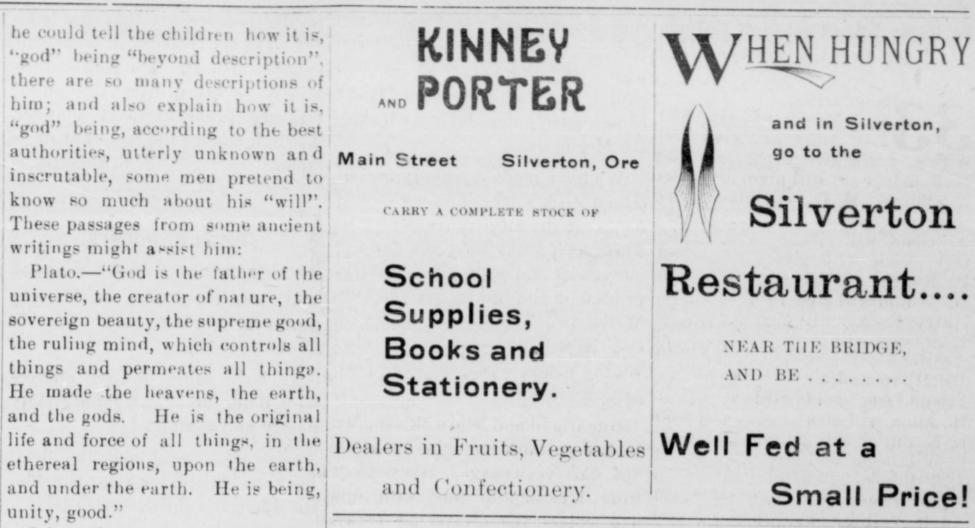
To arrive at some clear notion of

he could tell the children how it is, "god" being "beyond description". there are so many descriptions of pernaturalism in all its forms is him; and also explain how it is, the most insidious one the social "god" being, according to the best authorities, utterly unknown and inscrutable, some men pretend to know so much about his "will". writings might assist him:

> Plato .- "God is the father of the universe, the creator of nature, the sovereign beauty, the supreme good, the ruling mind, which controls all things and permeates all things. He made the heavens, the earth, and the gods. He is the original ethereal regions, upon the earth, and under the earth. He is being, unity, good."

Job .- "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It. is high as neaven; what canst thou do? deeper than hell; what canst thou know? Behold I go forward, but he is not there; and backward, lut I cannot perceive him; on the cannot see him. But he knoweth the way I take.

Lao-Tsze. - "The reason which can be reasoned is not the eternal reason. The name which can be named is not the enternal name. Would you go before it, you cannot see its face; would you go behind it, you cannot see its back. If you look at it, there is nothing to fill the eye; if you listen to it, there is nothing to fill the ear. But if you use it, it is inexhaustible. Great reason is all-pervading; in love it nourisheth all things."-[Secular Thought.





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the way in which this question of "god" might be treated in the school, suppose this passage from the Hindu Vedas were read:

"1. There is one living and true god; everlasting; without parts or passions; of infinite power, wisdom and goodness; the maker and preserver of all things.

"2. He is one, and he is beyond description.

"3. His glory is so great there can bo ne image of him.

"4. He is the incomprehensible would confer with others like minded. spirit, who illuminates all and delights all; from whom all proceed, by whom they live after they are born, and to whom all must return.

"5. No vision can comprehend him, no language can describe him, hend him."

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