



In a Hundred Years.

[Revised for the Torch of Reason.]

The world will be a better place,
In a hundred years.
We'll have a brighter, happier race,
In a hundred years.
The isms of old, the worn out lies,
The ancient wrongs, like mist that flies,
Will melt in the rays of a new sun-rise,
In a hundred years.

All human rights will be understood,
In a hundred years.
The church will be converted to good,
In a hundred years.
There'll be more work and less of creed,
Be more of honor and less of greed,
Be more justice and less of need,
In a hundred years.

A better state will come to birth,
In a hundred years.—
A vast republic of all the earth,
In a hundred years.
The reign of kings will be no more,
The thieves and priests quit robbing the
poor,
We'll know no longer the curse of war,
In a hundred years.

We'll have more substance and less of
form,
In a hundred years.
More love will keep the world's heart
warm,
In a hundred years.
The laws will aim at the common good;
Religion will be a brotherhood;
And toil will be honored, as it should,
In a hundred years.

Our courts and rulers will be just,
In a hundred years;
Our law-makers honest—or so I trust—
In a hundred years.
The power of Mammon will pass away
With the reign of gods—or thus I pray—
While the world moves on to a grander
day,
In a hundred years.

There'll be less misery and less wrong,
In a hundred years.
There'll be more gladness, there'll be
more song,
In a hundred years.
Baptized in a new humanity,
Each man to man will a helper be;
And the toiling slaves will all go free,
In a hundred years.

Have I painted the world's face over-
bright,
In a hundred years?
Well, better so than to picture blight,
In a hundred years.
We may as well in our dreams be blest,
For we none of us will know, at best;
We all of us will be long at rest
In a hundred years.

For the Torch of Reason.

Play.

BY LADY COOK.
(Nee Tennessee C. Clafin.)

The first conscious act of a human being is to play. No sooner does the babe observe and recognize than it begins to be mirthful. As its grows it develops this innate proclivity by all sorts of merry tricks and gambols. And its healthiness of mind and body depends as much upon its exercise of playfulness as upon its daily food. Nor is this peculiar to children alone. All animals are more or less gifted with the same instinct. The newly-born gnat sports at once in the sunlight. The young whale plays with its mother. The fry of fishes hunt and frolic in shoals. The fledged birdlings chase each

other through their leafy bowers, and things of lower life that ultimately become fixed in one spot, such as sponges, pass through a period of play and free roving. The most cruelly carnivorous are as playful as those that live solely on herbs and fruits. Lions and tigers, bears and wolves, are sportive as lambs. In all, whatever time is left after rest and food-procuring is devoted to play. For this is Nature's chief way of developing the faculties and bodies of all young creatures, and of utilizing their pleasures for their interests.

As they grow older their sport is modified by the dominant instinct of their race or species. They begin to learn their life-work, but they do so playfully. Every animal is schooled in its own kindergarten, and learns to work through games. Man is the only one who inflicts upon his progeny hard and dreary work, disassociated from enjoyment. Those who are not familiar with the ways of animals, sometimes think these pursue their various courses from instinct alone—without having been taught. It is true that some of those low in the scale of being may do so, but when we get to the birds and mammals we shall find that they have been carefully trained by their parents, and by mock contests with each other. Birds teach their young to know their natural enemies, how to avoid danger, how to fly, and how to procure their food. If we take domestic poultry, with which we are, perhaps, most familiar, we find the mother hen encouraging her little ones to romp over her, showing them how to peck up by placing small particles of food before them, and taking them into all sorts of out of the way places in search of seeds, worms and insects. She instructs them in the art of cleansing themselves by dry earth baths, and of securing themselves by roosting high up when their little limbs are strong enough. In the meantime those of the same brood learn to use beak and spur by sparring with each other, at first playfully, and later with savage delight. Those who have noticed a cat romping with her kittens, know how the feline family make the games of their young instrumental in learning the right methods of catching their prey. With all, play is a means of instruction in the future duties of their lives.

When they become adults, they indulge in it as a recreation and as training for possible combats. Sheep play at butting, oxen at goring,

horses at biting and kicking, and dogs at worrying. Turn a few old, worn-out cab-horses to graze, and at the end of a week or so they will be tricky as colts, and flinging their rheumatic limbs in all directions. Man is a many-sided animal, and requires recreation to a greater degree than any other. His powers of reflection induce despondency as well as hope. He is oppressed with cares, and often borne down by much labor. His nerves are too frequently overstrung with work and worry. Leisure, consequently, is necessary to health, and recreation during it that he may restore his vigor. When these are not possessed he becomes discontented, sullen, morose, vicious; and loses elasticity of mind and body. Should he have no rational means of enjoyment, he flies from hard labor to reckless debauch. The overstrained mind and body crave for wild excitement, and intemperance and immorality are the readiest at hand. This unnatural mode of life wrecks the individual and deteriorates his offspring, for it is impossible that healthy children should be produced by those who lead an unwholesome existence. It is idle to preach morality to those who are thus overwrought. They want leisure, time for thought and enjoyment. And above all, they want instruction in the best modes of recreation. Leisure, to those who are not used to it, and who do not know what to do with it, is a very doubtful privilege, and likely to be put to evil uses.

It is necessary, then, that our natural love of play should have fuller and wiser development in youth, and that schools should be as composite as the pupils. The word school originally meant a state of ease, a place of leisure and retirement from work, and not a workshop for forcing young brains to their utmost powers. Our youth have so much to learn in a brief period that they have no time to think. Rote and cramming take the place of reflection. Competitive examinations are destroying individuality, and reducing all to the same dead level. No more unphilosophic mode was ever devised by educational quackery, and in time we may rival the Chinese, who by long ages of competitive examinations have become mentally and morally stunted and stereotyped to the same dull pattern.

The school should be a place for play, and for mental and manual work combined. Bodily exercises and games should be as carefully

taught as grammar, and the fingers and brains trained together. Play, work and book-learning might be taught in turn, and schools be made delightful and useful. As it is, children attend them for years and learn comparatively nothing, because they are pedantic prisons where they are immured without interest or healthy excitement. If we except cricket and football, which do not suit every one, can only be played at certain times, and are dangerous in themselves, there is absolutely nothing to interest the majority of children. Many of the rich schools, it is true, have workshops, but the schools for the middle classes and poor should have them also. The power of observation is so rare because in the training of the young it is so seldom exercised. If schools included play and manual work as important parts of their curriculum, observation and intelligence would be quickened all around, and the pupils would soon find what they were most fit for. All this should apply to girls as well as boys. The adults who shall have been brought up under this course of compound instruction will know how to make the best use of such leisure as they may be able to command. In the time for work they will be more contented and more intelligent workers, and in play-time will enjoy more real and rational pleasures.

We know all this will not be just yet, but it will come. Our sanitary improvements during the last few years have increased immensely. Others must soon follow. It would be absurd to suppose that the present irrational and high-pressure system of education can continue forever. Weak chests, ophthalmia, and growing insanity will speak for themselves and compel us to better our methods. For, assuredly, education, to be complete, must recognize the wants of a progressive humanity.

Modern Christianity, through its authorized priests, persists in sending the soldiers of the Maine, the reconcentrados and the Spaniards to the same place. How dare they do it? Don't they know there will be war in heaven when such enemies meet around the throne? Christianity has caused all the trouble in Europe and America for hundreds of years, and we affirm also that it has caused all the trouble there is in heaven.—[Flaming Sword.]