



For the Torch of Reason.

### The Hope of Future Life.

BY ALONZO LEORA RICE.

I CAN recall no time before my birth,  
And then a living being I became,  
Endowed with senses, and acquaintance made  
With those familiar things around  
my way;  
And from that time my life begins  
to date.

May not that thing that has beginning,  
have  
An ending, too? Does not the first im-  
ply  
The last beyond all doubt and question?

I cannot think of nor recall one pain  
Before my entrance to this life of mine,  
For pain was nought nor recollection  
formed.

By feature, face and form we designate  
All men, distinguish them, this one from  
that;  
And when this fleshy form decays, when  
ears  
That drank the richness of all harmony  
Are dumb, when eyes that view the  
earth's  
Rich feast are closed in their eternal  
sleep,  
When hands are clasped and white, and  
thought's domain,  
The fount of kindness and the still where  
hate's  
Most deadly draught was brewed, will  
speed no more  
The restless couriers on their tireless  
ways,  
When beauties of the summer morn un-  
fold,  
And scented gales are wafted hither-  
ward,  
And birds of morn their songs of joy re-  
hearse,  
When lips are unresponsive to love's  
touch,  
And joy's ripe grape tempts not the pal-  
ate fine;  
When all the senses that communicate,  
And through which information comes  
to us,  
When all of these have mouldered into  
dust—  
A pile of ashes showing those behind  
Some traveler's fire has died, defying art  
To kindle it again—when we are con-  
quered thus,  
What is there but an airy ghost that  
peoples  
Old women's fancies, or a tale that's told  
Around the nurse's knee at eventide  
To frighten children into being good?

It is a hope born of the human heart  
That somewhere, when the last good bye  
is said,  
Amid the starry realms of light above  
We shall clasp hands where parting is  
no more.

Oh! phantasy of hope that all our lives,  
Forever on the errand of a fool  
Still sending us with promise of tomor-  
row;  
When day by day the empty hours de-  
part,  
And life is nothing but a barren waste,  
Thy devotees stand with a sheaf of  
thorns  
And ruined raiment in the chilling blast,  
Above the grave where dissolution reigns,  
And even then the witchery of thy spell  
Is never lost, but leads the pilgrim on  
That somewhere in an undiscovered  
realm  
And endless day, will come to full fruti-  
tion  
That which you promised here, and still  
denied;  
That there dwarfed flowers that waited  
for the sun  
And pined in sweet expectancy of spring,  
Will bloom in rich perfection in that  
clime,  
And wooing winds be redolent and fair.

But is not hope a trickster? Has she  
not  
Sent us on rainbow journeys all our lives?  
Has not the coinage of our broken hearts,  
And melted in grief's red ripe crucible,

We thought was gold, been ever barest  
dross?  
And shall we trust the siren with her  
song  
That charmed us as we floated on sweet  
waters,  
And left us lonely on the bitter seas?  
Has that supremest thing we longed for  
most  
Been realized? Is not the most of life  
Made up of bitter memories, which are  
hopes  
That never came to life? Is not old age  
A statue sculptured with reverted face  
That, like Lot's wife, looks back on ruined  
joys?

### Religion and Education.

BY HENRY M. TABER.

THERE seems to have been an  
opinion prevailing among  
past generations that relig-  
ion was a necessary part of educa-  
tion. Such opinion is, however,  
gradually changing, under the in-  
fluence of modern rational thought.  
It used to be considered that no  
person without the prefix of "rever-  
end" to his name was eligible to  
the presidency of any college. Now  
we have two colleges in New York  
City presided over by gentlemen  
who are not clergymen, and there  
are many other colleges in the  
country of which it is not thought  
necessary that a clerical should be  
at the head. Why should not such  
be the case? What has religion  
to do, necessarily, with education?  
What connection is there between  
religion and any of the primary, or  
of the higher, branches of educa-  
tion? Young people are not sent to  
school or to college to learn relig-  
ion, but to be instructed in those  
branches of study which will en-  
able them to acquire such knowl-  
edge as may be useful in the vari-  
ous avocations to which they may  
be called, and religion is entirely  
unnecessary to fit them for any of  
these avocations, except such as  
may be inclined to select the minis-  
try as an occupation, and for all  
such there are theological institu-  
tions, where theology is taught as  
an entirely distinct and separate  
study.

Rudimentary education consists  
in the teaching of writing, reading,  
arithmetic, geography, history, etc.  
Why introduce religion into these  
studies? In the higher branches  
of mathematics, chemistry, astron-  
omy, microscopy, literature, the  
languages, etc., why should religion  
be intruded into these studies? Rel-  
igion is entirely irrelevant to any  
such branches of study. There are  
schools for the teaching of penman-  
ship, for the learning of trades; law  
and medical schools; business col-  
leges, in none of which is religion  
taught, and what an absurdity the

introduction of religion would be in  
connection with any such instruc-  
tions. Rev. Howard Crosby, D. D.,  
said that "we might as well insist  
on reading the Bible in a machine  
shop as in a public school."

There is a proper place to teach  
religion, not in any school or col-  
lege, the studies in which have no  
necessary connection whatever with  
religion; but religion (for those who  
desire it) should (only) be taught  
in the home, in the Sunday school,  
or in the church.

We may not complain so much  
of the teaching of religion in schools  
and colleges, where we pay for our  
children's instruction in the vari-  
ous departments of learning, know-  
ing that religion is there taught;  
though it is a great wrong to those  
who do not believe in the prevail-  
ing religion, that there are so few  
educational institutions where rel-  
igion is not taught; but it certain-  
ly is the rankest injustice to com-  
pel us to pay (through the tax  
levy) for the support of schools,  
academies and colleges, in which  
is taught a religion we may abhor.  
It is a violation of the great princi-  
ple, which is the boast of our re-  
public, of equal rights and exact  
justice to all; of our constitutional  
prerogative that we cannot be com-  
pelled to contribute to the support  
of any religion of which we do not  
approve; of that inestimable, wise  
and just claim, which so distin-  
guishes us from almost every other  
nation, the utter and entire separa-  
tion of church and state.

The teaching of religion in the  
public schools and other institu-  
tions, under state support, is a  
wrong, which no consistent person,  
no one in whose character is the ele-  
ment of justice, no true patriot, can  
for a moment advocate or palliate.

It is not necessary to discuss the  
question as to whether religion has  
been, or has not been, a benefit to  
mankind. There are those who  
think in the affirmative, and those  
who think in the negative. It is  
sufficient to know that the latter  
class think so—and it may be add-  
ed that it is a very large class, and  
which class is entitled to all priv-  
ileges and immunities which every  
other citizen is entitled to.

Religion was very properly—and  
designedly omitted from any notice  
whatever in the formation of our  
constitution, and in order to em-  
phasize the idea of its disassocia-  
tion with the state, the first of the  
constitutional amendments de-  
mands that "congress shall make  
no law respecting an establishment  
of religion."

The constitution of the state of  
New York, and of several other  
states, are also emphatic in enun-  
ciating the principle that religion is  
—and ever shall be—entirely sepa-  
rate and distinct from the state  
And yet, in the face of these ex-  
plicit declarations of both United  
States and state law, every one, in-  
cluding those who believe religion  
to have retarded civilization, sup-  
pressed learning and discounte-  
nanced science—is compelled to  
pay his quota of what is taxed to  
support educational institutions,  
where a religion, which is repulsive  
to him, is taught.

This unjust system is advocated  
by those who (falsely) claim that  
there is no justice, no honor, no  
fidelity, no integrity, no purity, no  
truth outside of the Christian  
church.—[Faith or Fact.

### Natural Laws, or Miracles?

BY SAMUEL LAING.

THE verdict must be decided  
by the weight of evidence.  
Theories must be called,  
face to face, before the tribunal of  
Fact, and its decision must be re-  
spected. This is exactly what has  
been going on for the last two cen-  
turies, and especially for the last  
half century, and the record of de-  
cisions is now a very ample one.  
In every single instance law has  
carried the day against miracle.

Instance after instance has oc-  
curred in which phenomena which  
in former ages were attributed  
without hesitation to supernatural  
agencies have been conclusively  
proved to be due to natural laws.  
Take the obvious instance of thun-  
der. It was once an undoubted ar-  
ticle of faith that thunder and  
lightning, hail and snowstorms,  
came direct from the father of the  
gods in the sky. Even to a late  
period this was the general faith,  
and the prayers in our rubric for  
rain or fine weather remain as a  
survival of the belief that these  
things, when unusual or in excess,  
are supernatural manifestations.  
But Benjamin Franklin said, "No,  
there is nothing supernatural about  
lightning. I will bring it down  
from the clouds and manufacture it  
by turning a wheel." Appeal being  
made to fact, the verdict is that  
Franklin was right, and that light-  
ning conductors protect ships and  
houses better than prayers or in-  
cantations. Again, when Galileo  
and the church joined issue as to  
whether the earth was round or

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