



## The Golden City.

BY FELIX ADLER.

**H**AVE you heard of the golden city  
Mentioned in the legends old?  
Everlasting light shines o'er it,  
Wondrous tales of it are told;  
Only righteous men and women  
Dwell within its gleaming wall,  
Wrong is banished from its borders,  
Justice reigns supreme o'er all.

We are builders of that city,  
All our joys and all our groans  
Help to rear its shining ramparts,  
All our lives are building stones;  
But the work that we have builded,  
Oft with bleeding hands and tears,  
And in error and in anguish,  
Will not perish with the years.

It will be, at last, made perfect  
In the universal plan;  
It will help to crown the labors  
Of the toiling hosts of man;  
It will last and shine transfigured  
In the final reign of right,  
It will merge into the splendors  
Of the City of the light.  
—Songs of Love and Duty.

## How do You Account for the Origin of Life?

ANSWERED BY R. G. INGERSOLL.

First. Since Laplace and other most distinguished astronomers hold to the theory that the earth was originally in a gaseous state, and then a molten mass in which the germs, even, of vegetable or animal life, could not exist, how do you account for the origin of life on this planet without a "creator"?—Dr. T. B. Taylor.

**W**HETHER or not "the earth was originally in a gaseous state and afterwards a molten mass in which the germs of vegetable and animal life could not exist," I do not know. My belief is that the earth as it is and as it was, taken in connection with the influence of the sun and of other planets, produced whatever has existed or does exist on the earth. I do not see why gas would not heed a "creator" as much as a vegetable. Neither can I imagine that there is any more necessity for some one to start life than to start a molten mass. There may be now portions of the world in which there is not one particle of vegetable life. It may be that on the wide waste fields of the Arctic zone there are places where no vegetable life exists, and there may be many thousand miles where no animal can be found. But if the poles of the earth could be changed and if the Arctic zone could be placed in a different relative position to the sun, the snows would melt, the hills would appear and in a little while even the rocks would be clothed with vegetation. After a time vegetation would produce more soil, and in a few thousand years forests would be filled with beasts and birds.

I think it was Sir William

Thompson who, in his effort to account for the origin of life upon this earth, stated that it might have come from some meteoric stone falling from some other planet having in it the germs of life. What would you think of a farmer who would prepare his land and wait to have it planted by meteoric stones? So, what would you think of a Deity who would make a world like this and allow it to whirl thousands and millions of years, barren as a grave-stone, waiting for some vagrant comet to sow the seeds of life?

I believe that back of animal life is the vegetable, and back of the vegetable, it may be, is the mineral. It may be that crystallization is the very first step toward what we call life, and yet I believe life is back of that. In my judgment, if the earth ever was in a gaseous state, it was filled with life. These are subjects about which we know but little. How do you account for chemistry? How do you account for the fact that just so many particles of one kind seek the society of just so many particles of another, and that when they meet they instantly form a glad and lasting union? How do you know but atoms have love and hatred? How do you know that the vegetable does not enjoy growing and that crystallization itself is not an expression of delight? How do you know that a vine bursting into flower does not feel a thrill? We find sex in the meanest weeds—how can you say they have no loves?

After all, of what use is it to search for a creator? The difficulty is not thus solved. You leave your creator as much in need of a creator as anything your creator is supposed to have created. The bottom of your stairs rests on nothing, and the top of your stairs leans upon nothing. You have reached no solution.

The word God is simply born of our ignorance. We go as far as we can, and we say the rest of the way is God. We look as far as we can, and beyond the horizon, where there is nought so far as we know but blindness, we place our Deity. We see an infinitesimal segment of a circle, and we say the rest is God.

Man must give up searching for the origin of anything. No one knows the origin of life, nor of matter, nor of what we call mind. The whence and the whither are questions that no man can answer. In the presence of these questions all intellects are upon a level. The barbarian knows exactly the same

as the scientist, the fool as the philosopher. Only those who think they have had some supernatural information pretend to answer these questions, and the unknowable, the impossible, the unfathomable, is the realm occupied wholly by the "inspired."

## The World Moves.

BY HORACE SEAVER.

**S**TATES of society, and forms of government have always been forced upon men by the common march of events; and that state of society or form of government which existed at one period of a nation's history, and was sufficient for all its wants, will not be tolerated at a later period. Who at the present day would wish to return to a state of society, with its accompanying manners and form of government, and religious institutions, such as existed in Great Britain in the time of the Druids, or the Romans, or the Saxons, or the Normans? How many Protestants would wish to revive the days when Catholicism was in its glory and its power, and the brand of persecution dried up the blood of the martyrs?

These changes were but manifestations of the common progress of things, and they all happened naturally and unavoidably, independent of the control of governments or individuals. Catholicism succeeded Paganism; then Protestantism came after Catholicism, and both are now being superceded by dissent; and all the evils which these changes brought upon the people of other days, as well as the miseries that have befallen nations in our own times, are solely attributable to the insane and blasphemous endeavors of human rulers to set up their authority against Reason and Progress, and to tell man he should go no farther.

And have all the treasures wasted and the blood spilled -- all the persecutions and punishments and revolting crimes which have taken place to keep man and his institutions stationary, effected the object for which they were intended? Turn to history for an answer -- look back from our days, to the days of our forefathers, and ask if any of the many powerful endeavors to prevent changes, ever yet succeeded.—[Occasional Thoughts.

What an immense book might be composed on all things once believed, of which it is necessary to doubt.—[Voltaire.

## Devils.

BY CHARLES BRADLAUGH.

**F**OR myself, the only devil I know is that black devil ignorance, fostered by knavery and tyranny; a devil personified by the credulous many, and kept up in the past by the learned but treacherous few, who preferred to rule the masses by their fears, rather than to guide them through their love. The devil has, indeed, not been a roaring lion, but a cowardly and treacherous boa constrictor; it has enveloped in its massive folds glorious truths, and in the fierceness of its brute power has crushed them in its writhings. But oh! a glorious day is coming; amid the heretofore gloom of night the bright rays of the rising sun are piercing, the light of truth dispels the mists of ignorance. Bright facts drive out dark delusions; mighty truths triumph over pious frauds, and no longer need men be affrighted by the notion of an omnipotent fiend wandering through the earth, ever seeking their damnation.

Yes—to partially adopt the phraseology of a writer in Macmillan's Magazine—I do refuse to see in God a being omniscient as omnipotent, who puts us into this world without our volition, leaves us to struggle through it as we can, unequally pitted against an almost omnipotent and supersubtle devil, and then, if we fail, finally drops us out of this world into hell fire, where a legion of inferior devils find constant and never ending employment in inventing fresh tortures for us; our crime being that we have not succeeded where success was rendered impossible. No high, no manly, no humane thinkings are developed in the doctrine of devils and damnation. If a potent faith, it degrades alike the teacher and the taught, by its abhorrent mercilessness; and if a form, instead of a faith, then is the devil doctrine a misleading sham, which frightens weak minds and never develops strong men.—[A Few Words About the Devil.

Man is by birth so poor a creature that he is good only when he dreams. He needs illusions to make him do what he ought to do for the love of good. This slave has need of fear and of lies to perform his duty. You get the mass of men to make sacrifices only by giving them assurances that they will be paid back. The self-denial of the Christian is only a shrewd calculation, an investment for the sake of the "kingdom of God."—[Ernest Renan.