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THE RELATION OF SOCIOLOGY TO COSMOLOGY.

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II. (*concluded*).

If we contemplate the earth itself, we find an analogous state of things. The period that man has inhabited the earth is very small compared with what we know its age to be. We can scarcely speak more than relatively, but the certainty is as great as if we could fix dates for geologic events. Of the enormous thickness (150,000 feet) of sedimentary rocks that can be measured from the earliest Archean to the latest Pleistocene those that have been deposited since man made his appearance form only a minute fraction. In quite recent times some attempts have been made to determine approximately in years the age of the earth. The results vary greatly, but are constantly growing more uniform. The physicists, astronomers, and geologists, who all use widely different data and methods, and who formerly differed greatly, have latterly come to a much closer agreement, which argues some approach to the truth. Using the most moderate ones, the crust of the earth seems to have been fully formed not less than 100,000,000 years ago. Some form of life has probably existed on it during nearly all that period. But paleontology reaches that life, though slowly increasing in development, was of too low an order to be capable of intelligence until man appeared. Yet what are the estimates of man's entire historic and prehistoric existence? The most extravagant of them do not go back 500,000 years. More probable ones stop at 200,000. So that man seems to have shared the life of the globe during one five-hundredth part of its developed existence. But even this was nearly all spent in an almost completely animal state. Intelligence never reached the point at which it could furnish a record until within at most 25,000 years of our present epoch, and authentic records are confined to the past forty or fifty centuries. Thus only one fortieth or fiftieth of the little span of man's existence belongs to the age of culture, however rude. And what is there to be said in favor of the condition of the world even at its best? Read human history. As Professor Huxley has said, if nothing better was in store than what we have thus far had, we should hail the advent of some friendly comet that should pass along and sweep the whole phantasmagoria out of existence. There is what we call human progress, but what is it but a rhythmic and