

its exact meaning, is certainly a wholly negative state. Christians and Mohammedans, on the other hand, espoused the doctrine of immortality, which is a doctrine of hope and promises a state which is intensely positive. With their belief in an ultimate righteous retribution they were able to bear their temporal ills with fortitude and to enjoy whatever good this world had in store for them. Yet, because it is in the West that the great civilization of the world at last came forth, it will not do to argue that this was the result of an optimistic religion. Scarcely a sign of this was perceptible during the first fourteen centuries of the Christian era, and the whole of it has been the product of the last five centuries. Civilization, as we now understand it, is altogether due to an abandonment of the optimistic attitude which prevailed before the Protestant Reformation, and the adoption of the spirit of meliorism, to which Protestantism was more favorable. In fact, the Reformation is rather the product than the cause of a growing meliorism, and as soon as liberty of opinion and freedom to investigate the laws of nature were achieved the march of civilization had already begun.

We were now prepared to consider the true relation that developed man in the social state bears to the great cosmos of which he is a part. That cosmos, as we have seen, must be contemplated as wholly unintelligent and wholly passive. Man must regard himself as in full possession of the authority to subjugate it and to appropriate it, to reduce all the powers of nature to his service and to apply all the materials of the universe to his own personal use. Notwithstanding the rigid law to which all things are subject, he is to look upon the universe as in a certain sense fortuitous. While there is a cause for all things, there is no intelligent reason why anything should be as it is. That this little planet of ours happens to be peopled with life is merely an accident, or rather the convergence of a number of accidents. So far as can be judged from what we know of the essential conditions to life, the earth is highly favored among the planets of our system, and it may well be that this is the only one out of them all in which the conditions to a high development exist. It seems impossible that the great planets Jupiter and Saturn can be inhabited by any such beings as have been developed on our globe; and careful studies of temperatures that must prevail in Venus and Mercury seem to negative such an assumption for either of them. If Mars possesses life, it must be inured to somewhat severer conditions than generally prevail with us, but it is admitted that these do not exclude the idea. If Jupiter radiate his own internal heat, he may render some of the swift-flying moons habitable, but most of the satellites of the solar system are doubtless as dead as our moon, which has neither water nor air. The sun is an enormous mass of matter 1,400,000 times as large as the earth and containing 90.866 per cent. of the matter of the whole solar system. Yet it is known to be in such a state of intense heat, that some of the metals which it requires great heat even to melt are not only melted, but volatilized. No one,