

theistic element in the scientific conscience, which sacrifices not only ease and pleasure but sometimes reputation and everything else to the pursuit of truth.

Whether this is, as Leibnitz thought, the best, or, as Schopenhauer thought, the worst, of all possible worlds, neither of them could really tell. Neither of them had any means of verifying his hypothesis by comparison or in any other way. Practically it is a very different world for different men. For the Roman emperor this was not the worst of all possible worlds; by the Roman slave it could hardly be deemed the best. Man's temporal estate is apparently capable of indefinite improvement within the limits of mortality, though the improvement will not cancel the sufferings of the generations that are past.

It takes, we are told, a period of time longer than man's recorded history for a ray of light to reach the earth from the remotest telescopic star. Yet the starry field swept by the telescope is inconceivably less than that which we must assume to lie beyond. In such a universe what is the life