mena of motion, necessitating a continual change of forms. Every form, as the temporary result of a multiplicity of phenomena of motion, is as such perishable, and of limited duration. But, in the continual change of forms, matter and the motion inseparable from it remain eternal and indestructible.

Now, although Kant's Cosmological Gas Theory is not able to explain the development of motion in the whole universe in a satisfactory manner, beyond that gaseous state of chaos, and although many other weighty considerations may be brought forward against it, especially by chemistry and geology, yet we must on the whole acknowledge its great merit, inasmuch as it admirably explains, by due consideration of development, the whole structure of all that is accessible to our observation, that is, the "anatomy" of the solar systems, and especially of our planetary system. It may be that this development was altogether different from what Kant supposes, and our earth may have arisen by the aggregation of numberless small meteorides, scattered in space; and some theory of the kind has been brought forward by A. von Radenhausen, the ingenious author of the admirable works "Isis" and "Osiris." But in my opinion these and other similar cosmogonies present even greater difficulties than that of Kant, but hitherto no one has as yet been able to establish any other theory of development, or to offer one in the place of Kant's cosmogony.

After this general glance at the monistic cosmogony, or the non-miraculous history of the development of the universe, let us now return to a minute fraction of it, to our mother earth, which we left as a ball flattened at both poles and in a fiery liquid state, its surface having condensed