

very late) he is struck with the happy thought of creating something like himself, and so makes man in his own image. With this, the aim of all the history of creation is arrived at and the series of revolutions of the earth is closed. Man, the child and image of God, gives him so much to do, causes him so much pleasure and trouble, that he is wearied no longer, and therefore need not undertake a new creation. It is clear that if, according to Agassiz, we once assign to the Creator entirely human attributes and qualities, and regard his work of creation as entirely analogous to human creative activity, we are necessarily obliged to admit such utterly absurd inferences as those just stated.

The many intrinsic contradictions and perversities in Agassiz's view of creation—a view which necessarily led him to the most decided opposition to the Theory of Descent—must excite our astonishment all the more because, in his earlier scientific works, he has in many respects actually paved the way for Darwin, especially by his researches in Palæontology. Among the numerous investigations which created general interest in the then young science of Palæontology, those of Agassiz, especially his celebrated work on "Fossil Fish," rank next in importance to Cuvier's work, which formed the foundation of the science. The petrified fish, with which Agassiz has made us acquainted, have not only an extremely great importance for the understanding of all groups of Vertebrate animals, and their historical development, but we have arrived through them at a sure knowledge of important general laws of development. It was Agassiz who drew special attention to the remarkable parallelism between the embryonal and the palæontological development—between ontogeny and phy-