

graphical distribution of animals upon earth. The same series everywhere!¹ These facts are true of all the great divisions of the animal kingdom, so far as we have pursued the investigation; and though, for want of materials, the train of evidence is incomplete in some instances, yet we have proof enough for the establishment of this law of a universal correspondence in all the leading features which binds all organized beings, of all times, into one great system, intellectually and intelligibly linked together, even where some links of the chain are missing. It requires considerable familiarity with the subject even to keep in mind the evidence, for, though yet imperfectly understood, it is the most brilliant result of the combined intellectual efforts of hundreds of investigators during half a century. The connection, however, between the facts, it is easily seen, is only intellectual; and implies, therefore, the agency of Intellect as its first cause.²

And if the power of thinking connectedly is the privilege of cultivated minds only; if the power of combining different thoughts, and of drawing from them new thoughts, is a still rarer privilege of a few superior minds; if the ability to trace simultaneously several trains of thought is such an extraordinary gift, that the few cases in which evidence of this kind has been presented have become a matter of historical record (Cæsar dictating several letters at the same time), though they exhibit only the capacity of passing rapidly, in quick succession, from one topic to another, while keeping the connecting thread of several parallel thoughts: if all this is only possible for the highest intellectual powers, shall we by any false argumentation allow ourselves to deny the intervention of a Supreme Intellect in calling into existence combinations in nature, by the side of which, all human conceptions are child's play?

If I have succeeded, even very imperfectly, in showing that the various relations observed between animals and the physical world, as well as between themselves, exhibit thought, it follows, that the whole has an Intelligent Author, and it may not be out of place to attempt to point out, as far as possible, the difference there may be between Divine thinking and human thought.

Taking nature as exhibiting thought for my guide, it appears to me, that while human thought is consecutive, Divine thought is simultaneous, embracing at the same time and for ever, in the past, the present, and the future, the most diversified relations among hundreds of thousands of organized beings, each of which may present complications again, which, to study and understand even imperfectly, as for instance, Man himself, Mankind has already spent thousands of years. And yet, all this has been done by one Mind, must be the work of one Mind only, of

¹ Compare all the preceding sections, where every topic is considered separately.

² AGASSIZ, (L.) *Contemplations of God in the Kosmos*, Christian Examiner, January, 1851, Boston.