

CHAPTER III.

THE HISTORY OF CREATION ACCORDING TO CUVIER
AND AGASSIZ.

General Theoretical Meaning of the Idea of Species.—Distinction between the Theoretical and Practical Definition of the Idea of Species.—Cuvier's Definition of Species.—Merits of Cuvier as the Founder of Comparative Anatomy.—Distinction of the Four Principal Forms (types or branches) of the Animal Kingdom, by Cuvier and Bär.—Cuvier's Services to Palæontology.—His Hypothesis of the Revolutions of our Globe, and the Epochs of Creation separated by them.—Unknown Supernatural Causes of the Revolutions, and the subsequent New Creations.—Agassiz's Teleological System of Nature.—His Conception of the Plan of Creation, and its six Categories (groups in classification).—Agassiz's Views of the Creation of Species.—Rude Conception of the Creator as a man-like being in Agassiz's Hypothesis of Creation.—Its internal Inconsistency and Contradictions with the important Palæontological Laws discovered by Agassiz.

THE real matter of dissension in the contest carried on by naturalists as to the origin of organisms, their creation and development, lies in the conceptions which are entertained about the *nature of species*. Naturalists either agree with Linnæus, and look upon the different species as distinct forms of creation, independent of one another, or they assume with Darwin their blood-relationship. If we share Linnæus' view (which was discussed in our last chapter), that the different organic species came into existence