

arrived at the same conclusion by means of comparative anatomy, recognized the true cause of this difference. This is disclosed to us by the Theory of Descent. The wonderful and astonishing similarity in the inner organization and in the anatomical relations of structure, and the still more remarkable agreement in the embryonic development of all animals belonging to one and the same type (for example, to the branch of the Vertebrate animals), is explained in the simplest manner by the supposition of their common descent from a single primary original form. If this view is not accepted, then the complete agreement of the most different Vertebrate animals, in their inner structure and their manner of development, remains perfectly inexplicable. In fact it can only be explained by the law of *inheritance*.

Next to the comparative anatomy of animals and the systematic zoology founded anew by it, it was specially to the science of petrifications, or Palæontology, that Cuvier rendered great service. We must draw special attention to this, because these very palæontological views, and the geological ideas connected with them, were held almost universally in the highest esteem during the first half of the present century, and caused the greatest hindrance to the working out of a truly natural history of creation.

Petrifications, the scientific study of which Cuvier promoted at the beginning of our century in a most extensive manner, and established quite anew for the Vertebrate animals, play one of the most important parts in the "non-miraculous history of creation." For these remains and impressions of extinct animals and plants, preserved to us in a petrified condition, are the true "monuments of the