

subordinate groups. The Creator, however, according to Agassiz, can move only within six groups or categories: the species, genus, family, order, class, and type. More than these six categories do not exist for him.

When we read Agassiz's book on classification, and see how he carries out and establishes these strange ideas, we can scarcely understand how, with all the appearances of scientific earnestness, he could persevere in his idea of the divine Creator as a man-like being (*anthropomorphism*), for by his explanation of details he produces a picture of the most absurd nonsense. In the whole series of these suppositions the Creator is nothing but an all-mighty man, who, plagued with *ennui*, amuses himself with planning and constructing all manner of toys in the shape of organic species. After having diverted himself with these for thousands of years, they become tiresome to him, he destroys them by a general revolution of the earth's surface, and thus throws the whole of the useless toys in heaps together; then, in order to while away his time with something new and better, he calls a new and more perfect animal and vegetable world into existence. But in order not to have the trouble of beginning the work of creation over again, he keeps, in the main, to his original plan of creation, and creates merely new species, or at most only new genera, much more rarely new families, new orders, or classes. He never succeeds in producing a new style or type, and always keeps strictly within the six categories or graduated groups.

When, according to Agassiz, the Creator has thus amused himself for thousands of millions of years with constructing and destroying a series of different creations, at last (but