

Considering the wide popularity and great authority which Agassiz's work has gained, and which is perhaps justified on account of earlier scientific services rendered by the author, I have thought it my duty here to show the utter untenableness of his general conceptions. So far as his work pretends to be a scientific history of creation, it is undoubtedly a complete failure. But still it is of great value, in being the only detailed attempt, adorned with scientific arguments, which an eminent naturalist of our day has made to found a teleological or dualistic history of creation. The utter impossibility of such a history has thus been made obvious to every one. No opponent of Agassiz could have refuted the dualistic conception of organic nature and its origin more strikingly than he himself has done by the intrinsic contradictions which present themselves everywhere in his theory.

The opponents of the monistic or mechanical conception of the world have welcomed Agassiz's work with delight, and find in it a perfect proof of the direct creative action of a personal God. But they overlook the fact that this personal Creator is only an idealized organism, endowed with human attributes. This low dualistic conception of God is in keeping with a lower animal stage of development of the human organism. The more developed man of the present day is capable of, and justified in, conceiving that infinitely nobler and sublimer idea of God which alone is compatible with the monistic conception of the universe, and which recognizes God's spirit and power in all phenomena without exception. This monistic idea of God, which belongs to the future, has already been expressed by Giordano Bruno in the following words: "A spirit exists in all things, and no