

would his building. If even such eminent naturalists as Linnæus, Cuvier, and Agassiz, the principal representatives of the dualistic hypothesis of creation, could not arrive at a more satisfactory view, we may take it as evidence of the insufficiency of all those conceptions which would derive the various forms of organic nature from a creation of individual species.

Some naturalists, indeed, seeing the complete insufficiency of these views, have tried to replace the idea of a personal Creator by that of an unconsciously active and creative Force of Nature; yet this expression is evidently merely an evasive phrase, as long as it is not clearly shown what this force of nature is, and how it works. Hence these attempts, also, are of no value whatever to science. In fact, whenever an independent origin of the different forms of animals and plants has been assumed, naturalists have found themselves compelled to fall back upon so many "acts of creation," that is, on supernatural interferences of the Creator in the natural course of things, which in all other cases goes on without interference.

It is true that several teleological naturalists, feeling the scientific insufficiency of a supernatural "*creation*," have endeavoured to save the hypothesis by wishing it to be understood that creation "is nothing else than a way of coming into being, unknown and inconceivable to us." The eminent Fritz Müller has cut off from this sophistic evasion every chance of escape by the following striking remark: "It is intended here only to express in a disguised manner the shamefaced confession, that they neither have, nor care to have, *any opinion* about the origin of species. According to this explanation of the word, we might as well speak