

in preceding paragraphs respecting the differences observed between species occurring in different geographical areas, applies with the same force to species succeeding each other in the course of time.

When domesticated animals and cultivated plants are mentioned as furnishing evidence of the mutability of species, the circumstance is constantly overlooked or passed over in silence, that the first point to be established respecting them, in order to justify any inference from them against the fixity of species, would be to show that each of them has originated from one common stock, which, far from being the case, is flatly contradicted by the positive knowledge we have that the varieties of several of them, at least, are owing to the entire amalgamation of different species.¹ The Egyptian monuments show further that many of those so-called varieties which are supposed to be the product of time, are as old as any other animals which have been known to man; at all events, we have no tradition, no monumental evidence of the existence of any wild animal older than that which represents domesticated animals, already as different among themselves as they are now.² It is, therefore, quite possible that the different races of domesticated animals were originally distinct species, more or less mixed now, as the different races of men are. Moreover, neither domesticated animals nor cultivated plants, nor the races of men, are the proper subjects for an investigation respecting the fixity or mutability of species, as all involve already the question at issue in the premises which are assumed in introducing them as evidence in the case. With reference to the different breeds of our domesticated animals, which are known to be produced by the management of man, as well as certain varieties of our cultivated plants, they must be well distinguished from permanent races, which, for aught we know, may be primordial; for breeds are the result of the fostering care of man; they are the product of the limited influence and control the human mind has over organized beings, and not the free product of mere physical agents. They show, therefore, that even the least important changes which may take place during one and the same cosmic period among animals and plants are controlled by an intellectual power, and do not result from the immediate action of physical causes.

So far, then, from disclosing the effects of physical agents, whatever changes are known to take place in the course of time among organized beings appear as the result of an intellectual power, and go, therefore, to substantiate the view that all the differences observed among finite beings are ordained by the action of the Supreme Intellect, and not determined by physical causes. This position is still more strengthened when we consider that the differences which exist between different races of domesticated animals and the varieties of our cultivated plants, as well

¹ Our fowls, for instance.

² NOTT & GLIDDON, *Types of Mankind*, p. 386.