

better. But, like many relics of past time, it is dragged in as a sort of theoretical bugbear, and exhibited only now and then to make a false show in discussions upon the question of the unity of origin of mankind.

There is another fallacy connected with the prevailing ideas about species to which I would also allude: the fancy that species do not exist in the same way in nature as genera, families, orders, classes, and types. It is actually maintained by some that species are founded in nature in a manner different from these groups; that their existence is, as it were, more real, whilst that of the other groups is considered as ideal, even when it is admitted that these groups have themselves a natural foundation.

Let us consider this point more closely, as it involves the whole question of individuality. I wish, however, not to be understood as undervaluing the importance of sexual relations as indicative of the close ties which unite, or may unite, the individuals of the same species. I know as well as any one to what extent they manifest themselves in nature, but I mean to insist upon the undeniable fact that these relations are not so exclusive as those naturalists would represent them, who urge them as an unfailing criterion of specific identity. I would remind those who constantly forget it, that there are animals which, though specifically distinct do unite sexually, which do produce offspring, mostly sterile, it is true, in some species, but fertile to a limited extent in others, and in others even fertile to an extent which it has not yet been possible to determine. Sexual connection is the result, or rather one of the most striking expressions of the close relationship established in the beginning between individuals of the same species, and by no means the cause of their identity in successive generations. When first created, animals of the same species paired because they were made one for the other; they did not take one another in order to build up their species, which had full existence before the first individual produced by sexual connection was born.

This view of the subject acquires greater importance in proportion as it becomes more apparent that species did not originate in single pairs, but were created in large numbers, in those numeric proportions which constitute the natural harmonies between organized beings. It alone explains the possibility of the procreation of Hybrids, as founded upon the natural relationship of individuals of closely allied species, which may become fertile with one another, the more readily as they differ less, structurally.

To assume that sexual relations determine the species it should further be shown that absolute promiscuousness of sexes among individuals of the same species is the prevailing characteristic of the animal kingdom, while the fact is, that a large number even of animals, not to speak of Man, select their mate for life and rarely have any intercourse with others. It is a fact known to every farmer, that differ-