

systematic and descriptive natural history won for him such high authority, followed in his footsteps, and without further inquiry into the origin of organization, they assumed, in the sense of Linnæus, an independent creation of individual species, in conformity with the Mosaic account of creation. The foundation of their conception was based upon Linnæus' words, "There are as many different species as there were different forms created in the beginning by the Infinite Being." We must here remark at once, without going further into the definition of species, that all zoologists and botanists in their classificatory systems, in the practical distinction and designation of species of animals and plants, never troubled, or even could trouble, themselves in the slightest degree about this assumed creation of the parent-forms. In reference to this, one of our first zoologists, the ingenious Fritz Müller, makes the following striking observation: "Just as in Christian countries there is a catechism of morals, which every one knows by heart, but which no one considers it his duty to follow, or expects to see followed by others,—so zoology also has its dogmas, which are just as generally professed as they are denied in practice," ("Für Darwin," p. 71).¹⁶

Linnæus' venerated dogma of species, up to quite recent times, was just such an irrational dogma, and indeed for that very reason most powerful. Although most naturalists blindly submitted to it, yet they were, of course, never in a position to demonstrate the descent of individuals belonging to one species from the common, originally created, primitive form. Zoologists and botanists, in their systems of nomenclature, confined themselves entirely to the similarity of forms, in order to distinguish and name the different species.