

attempts have completely failed, and have led only with increasing certainty to the result that such a distinction is altogether impossible. I have minutely discussed this fact, and illustrated it by examples in my criticism of the idea of species ("Gen. Morph." ii. 323-364).

I may here briefly touch on yet another side of this question, because not only the opponents, but even a few of the most distinguished followers of Darwin—for example, Huxley—have regarded the phenomena of *bastard-breeding*, or *hybridism*, as one of the weakest points of Darwinism. Between cultivated races and wild species, they say, there exists this difference, that the former are capable of producing fruitful bastards, but that the latter are not. Two different cultivated races, or wild *varieties of one species*, are said in all cases to possess the power of producing bastards which can fruitfully mix with one another, or with one of their parent forms, and thus propagate themselves; on the other hand, *two really different species*, two cultivated or wild *species* of one genus, are said *never* to be able to produce from one another bastards which can be fruitfully crossed with one another, or with one of their parent species.

As regards the first of these assertions, it is simply refuted by the fact that there are organisms which do not mix at all with their own ancestors, and therefore can produce no fruitful descendants. Thus, for example, our cultivated guinea-pig does not bear with its wild Brazilian ancestor; and again, the domestic cat of Paraguay, which is descended from our European domestic cat, no longer bears with the latter. Between different races of our domestic dogs, for example, between the large Newfoundland dogs