

in honour of its eminent founder, and with full justice, be called *Lamarckism*, if the merit of having carried out such a principle is to be linked to the name of a single distinguished naturalist. On the other hand, the Theory of Selection, or breeding, might be justly called *Darwinism*, being that portion of the Theory of Development which shows us in what way and *why* the different species of organisms have developed from those simplest primary forms.

This Theory of Selection, or Darwinism in its proper sense, to the consideration of which we now turn our attention, rests essentially (as has already been intimated in the last chapter) upon the comparison of those means which man employs in the breeding of domestic animals and the cultivation of garden plants, with those processes which in free nature, outside the cultivated state, lead to the coming into existence of new species and new genera. We must therefore, in order to understand the latter processes, first turn to the artificial breeding by man, as was, in fact, done by Darwin himself. We must inquire into the results to which man attains by his artificial breeding, and what means are applied in order to obtain those results; and we must then ask ourselves, "Are there in nature similar forces and causes acting similarly to those resorted to by man?"

First, in regard to artificial breeding, we start from the fact last discussed above, viz. that its products in some cases differ from one another much more than the productions of natural breeding. It is a fact that races or varieties often differ from one another in a much greater degree and in much more important qualities than many so-called species, or "good species,"—nay, sometimes even more than