

cludes one class or several; and Lankester introduced (1877) the terms "grade" and "sub-grade" for even larger divisions; thus:—

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| Grade B. Metazoa (multicellular) | { | Sub-grade Coelomata (with body cavity). |
| | | Sub-grade Cœlentera (without body cavity). |
| Grade A. Protozoa (unicellular) | { | Sub-grade Corticata (with cortex). |
| | | Sub-grade Gymnomyxa (naked). |

According to Linnæus, the individuals composing a species were all descended from an originally created pair, whose characters had persisted and would continue to persist as they were at the first. The number of species might diminish in the course of nature, but it could not increase apart from creation. "There are as many species", he said, "as issued in pairs from the Creator's hands." "There are just so many species as in the beginning the Infinite Being created." Apart from the outcrop of evolutionist views, which were but little heeded, this view of species remained dominant until 1859, when it found its most elaborate expression in L. Agassiz's *Essay on Classification*, and its death-blow in Darwin's *Origin of Species*. While workers like Cuvier had given quite objective definitions, "A species is an assemblage of individuals born by the same parents and of those which resemble these as much as they resemble one another", Agassiz regarded each species as the expression of a divine idea, fixed and eternal. "A species", he said when once asked, "a species is a thought of the Creator." So engrained are evolutionary ideas in the mind of the modern student that he finds it difficult even to understand the famous essay of Agassiz, especially when the author proceeds to regard even genera, orders, and classes as created. "This climax", Prof. Ray Lankester notes, "was reached at the very moment when Darwin was publishing the *Origin of Species*, by which universal opinion has been brought to the position that species, as well as genera, orders, and classes, are the subjective expressions of a vast ramifying pedigree in which the only objective existences are individuals, the apparent