

are generally larger than the males, as fishes, lizards, &c.

After having mentioned these general varieties in animals, Aristotle begins with examining the opinion of the ancient philosophers, that the seed, as well of the male as of the female, proceeded from all parts of the body; he declares against this opinion, because, he says, although children often resemble their fathers and mothers, they also sometimes resemble their grandfathers; and, besides, they resemble their parents by the voice, hair, nails, carriage, and manner of walking. Now the seed, he continues, cannot proceed from the hair, voice, nails, or any external quality, like that of walking; therefore children do not resemble their parents because the seed comes from every part of the body, but for some other reason. It appears to me unnecessary here to point out the weakness of these arguments; I shall only observe that it appears to me this great man expressly sought after methods to separate himself from the sentiments of those philosophers who preceded him; and I am persuaded, that whoever reads his treatise on generation with attention, will discover that a strong design of giving a new system,