regarded the duckweed (*Lemna*), whose leaf-like shoots are so common on the surface of pools, as a condensation of the still water, and a starting-point for higher forms of plant life.

While even Harvey continued to believe in spontaneous generation, the scientific attitude in relation to this problem was at last represented by his Florentine contemporary, Francisco Redi (1626–97), distinguished alike as scholar, poet, physician, and naturalist. By a few simple experiments he did much to shatter the dogma of spontaneous generation, and to establish the conclusion *omne vivum e vivo*. In their own way these experiments are comparable to those of Tyndall and Pasteur two hundred years later. He showed that, if the flesh of a dead animal was protected with sufficient care from intruding insects, no grubs or insects developed in it. It was, indeed, a simple experiment, but no one had made it before! Redi also tackled the problem of the origin of parasites, but the cases he took were difficult, *e.g.* the maggots inside a sheep's skull, and he did little beyond raising the question. He was also baffled by the occurrence of young insects within galls, and seems almost, in spite of himself, to have been forced to conclude that the galls produced the insects. Redi's Experiments.

We have already noticed that the origin of internal parasites puzzled Aristotle, and it was long before any solution was arrived at. To some it seemed enough to suppose that they arose spontaneously from the juices of their host; to others it seemed clearer to say that they were created along with the host in the beginning, and were handed on as part of the inheritance from generation to generation. Thus Adam was said to have contained all the human parasites from the first,—a state hardly consistent with Edenic bliss. The sagacious Leeuwenhoek (1632–1723) was one of the first to insist that all the internal parasites of man and animals came from outside, either as such or as germs, but he did not prove his case. In fact, there was only one way of proving it, namely, by experiment, but that was not achieved until the nineteenth century, through the