

in the classification of animals: and hence we find vertebrated animals occupying the first division in his scale, as well as in the scale of modern naturalists; though, in consequence of his desultory method of treating the subject, it requires some care to ascertain the order of his arrangement.

Aristotle begins his work with some observations on the characters of the different component parts of the bodies of animals (and these are subsequently repeated in a more detailed form,) which forcibly remind us of the *tissues* of modern anatomy^c: “of the component parts “of animals,” he says, “some are of the same “texture throughout: of which the most general “are the blood, and the blood-vessels—the flesh— “bone—skin—membranes—hair—fat, &c. (Τῶν ἐν τοῖς ζώοις μορίων τὰ μὲν ἐστὶν ἀσύνθετα, ὅσα διαιρεῖται εἰς ὁμοιομερῆ, p. 1. Τῶν δ’ ὁμοιομερῶν κοινότατον μὲν ἐστὶ τὸ

^c Anticipations of modern physiological opinions are occasionally observable in Galen also. Thus the following passage clearly contains the germ of Bichât’s doctrine of organic sensibility. “In vegetables there is a peculiar power of sensation, “by which, though incapable of sight, or hearing, &c. they are “capable of distinguishing between those particles of matter “which will nourish them, and those that will not; attracting “the one, and rejecting the other.” (Ἐτερόν ἐστὶ γένος αἰσθήσεως ἐν τοῖς φυτοῖς—οὔτε γὰρ τῶν ὀρατῶν, οὔτε τῶν ἀκουστικῶν κ. τ. λ. ἔχει διάγνωσιν, ἀλλὰ μόνον τῶν τρέφειν ἢ μὴ τρέφειν δυναμένων· τὰ μὲν γὰρ τρέφειν δυνάμενα πρὸς ἑαυτὴν ἔλκουσα κ. τ. λ. μεταβάλλει πρὸς τὸ οἰκίον τῆς τρεφομένης οὐσίας, τὰ δὲ μὴ δυνάμενα τρέφειν οὐ προσίεται.—GALENI Op. Kühn, vol. iv. p. 764.)