

the sculptor is to a block of marble: the liquor of the male is the sculptor, the menstrual blood the marble, and the foetus the image.

The menstrual blood receives from the male seed a kind of soul, which gives life and motion. This soul is neither material nor immaterial, because it can neither act upon matter nor enter in generation as matter, the menstrual blood being all that is necessary for that purpose. It is, says our philosopher, a spirit, whose substance is like that of the starry region. The heart is the first work of this soul; it contains in itself the principle of its own growth; and it has the power to arrange the other members. The menstrual blood contains every other principle of all the parts of the foetus: the soul, or spirit, of the male seed, makes the heart begin to act, and that communicates the power of bringing the other viscera to action; and thus, successively, is every part of the animal unfolded and brought into motion. All this appeared very clear to our philosopher; there only remained to him one doubt, which was, whether the heart was realized before the blood; and in fact he had reason for this doubt; for, although he had
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