

on the surface, which takes a round form, because the spirits, acting as a centre, extend it equally on all sides. "I have seen, says this great man, a foetus of six days old; it was a ball of liquor surrounded with a pellicle; the liquor was reddish, and the pellicle was spread over with vessels, some red and others white, in the midst of which was a small eminence, which I thought to be the umbilical vessels, by which the foetus receives nourishment and the spirit of respiration from the mother. By degrees another pellicle is formed, which surrounds the first; the menstrual blood, being suppressed, abundantly supplies it with nutriment, and which coagulates by degrees, and becomes flesh; this flesh articulates itself in proportion as it grows, and receives its form from the spirit; each part proceeds to take its proper place; the solid particles go to their respective situations and the fluid to theirs: each matter seeks for that which is most like itself, and the foetus is at length entirely formed by these causes and these means."

This system is less obscure and more reasonable than that of Aristotle, because Hippocrates endeavours to explain every matter by particular reasons: he borrows from the philosophy