

sician, instead of losing himself in the region of hypotheses, relied, on the contrary, on collected facts, and speaks in a more intelligible language.

Matter, which is only a capacity of receiving forms, takes in generation a form like that of the individual which furnishes it ; and with respect to the generation of animals that have sexes, he thinks that the male alone furnishes the prolific principle, and that the female affords nothing that can be looked upon as such.\* For though he says elsewhere, speaking of animals in general, that the female emits a seminal fluid within herself, yet he does not regard that as a prolific principle : nevertheless, according to him, the menstrual blood serves for the formation, growth, and nutriment of the foetus, but the efficient principles exist only in the seminal fluid of the male, which does not act like matter, but as the cause. Averrhois, Avicenna, and other philosophers, who followed the sentiments of Aristotle, have sought for reasons to prove that females have no prolific fluid ; they urge, that as females have a menstrual fluid that was necessary and sufficient for gene-

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ration,

\* See Aristotle, de gen. lib. i. cap. 20 and lib. xi. cap. 4.