

ration, it does not appear natural to suppose they possess any other ; particularly because it begins to appear, like the seminal fluid in the males, at the age of puberty ; besides, continue they, if females have really a seminal and prolific fluid, why do they not produce without the approach of the male, since they contain the prolific principle as well as the matter necessary for the nutriment and growth of the embryo ? This last reason seems to be the only one which merits any attention. The menstrual blood seems to be necessary for the support, nutriment, and growth of the foetus, but it can have no part in the first formation, which is made by the mixture of two fluids alike prolific. Females therefore may have, as well as the males, a prolific fluid for the formation of the embryo, besides the menstrual blood for its nutriment and expansion ; and certainly a female being possessed of a prolific fluid, extracted from all parts of her body, as well as the necessary means of nourishment and expansion, it is no impossible imagination that she would produce females without any communication with the male. It must be allowed, that this metaphysical reasoning which the Aristotelians adopt to prove that females have no prolific fluid, may  
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