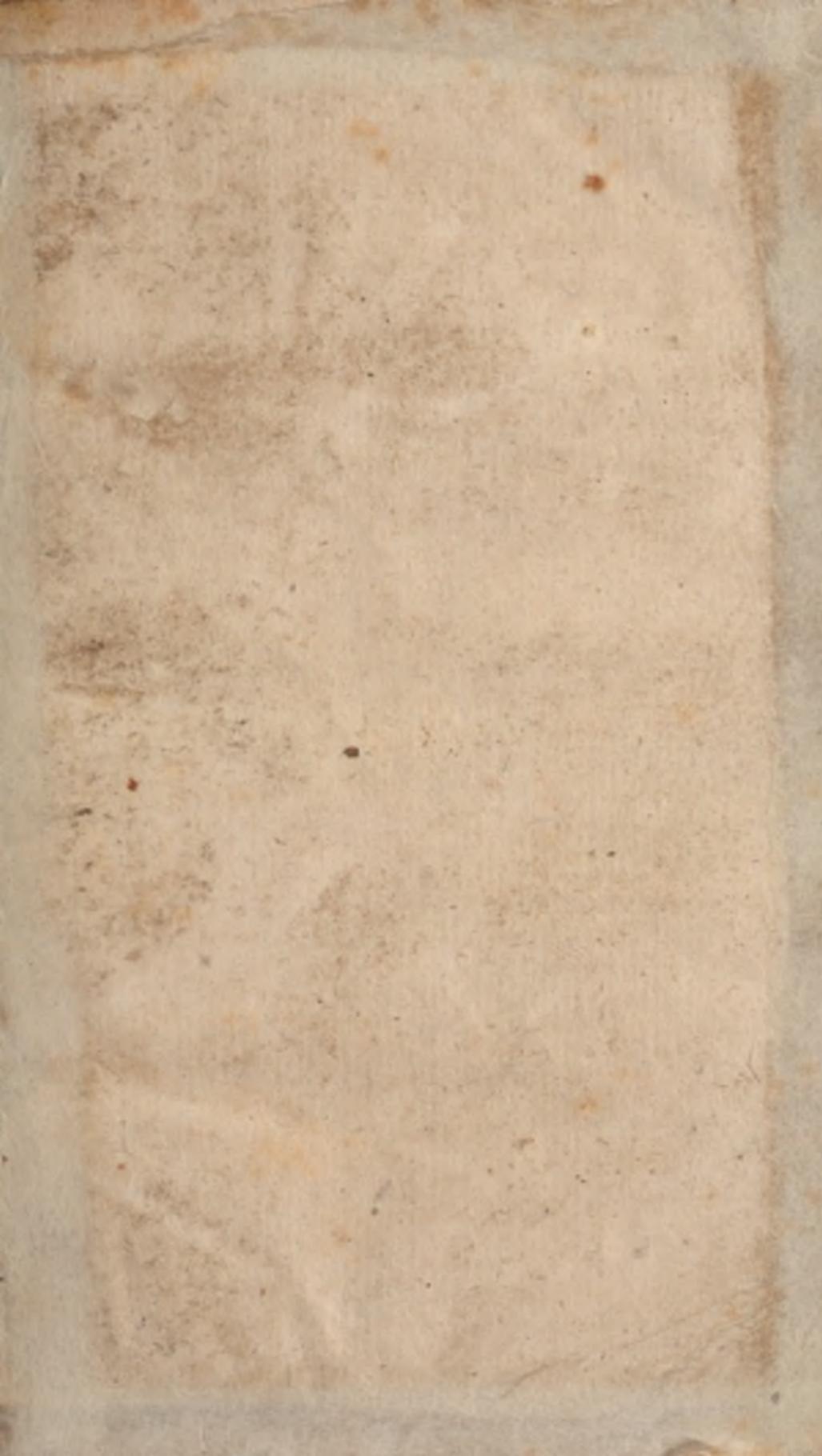




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B-8 William Salmon  
(1644-1713)





*I've Read this Useful Tract, and therein find  
 The lively Strokes of Aristotle's Mind :  
 And they that do with Understanding Read,  
 Will find it is a Master-piece indeed :  
 For on this Subject there is none can Write,  
 (At least so well) as that Great Stagyrite,  
 He Nature's Cabinet has open laid,  
 And her Abstrusest Secrets here display'd :  
 Here modest Maids and Women, being Ill,  
 Have got a Doctor to advise with st ill :  
 Where they mayn't only their Distemp'rs see ;  
 But find a Sure, and Proper Remedy  
 For each Disease, and every Condition ;  
 And have no other Need of a Physician :  
 For which Good End I'm sure it was design'd  
 And may the Reader the Advantage find.*

**William Salmun**

ARISTOTLE'S  
**Master-piece**

COMPLETED,

In Two PARTS :

The First Containing the  
**Secrets of Generation,**

In all the PARTS thereof.

TREATING

Of the Benefit of Marriage, and the Prejudice of Unequal Matches, Signs of Insufficiency in Men or Women; Of the Infusion of the SOUL; Of the Likeness of Children to Parents; Of Monstrous Births: The Cause and Cure of the Green-sickness: A Discourse of Virginity, Directions and Cautions for Midwives. Of the Organs of Generation in Women, and the Fabrick of the Womb. The Use and Actions of the Genitals, Signs of Conception, and whether of a Male or Female. With a Word of Advice to both Sexes, in the Act of Copulation. And the Pictures of several Monstrous Births, &c.

The Second PART, being  
*A Private Looking-Glass for the  
Female-Sex.*

Treating of the various Maladies of the Womb, and all other Distempers incident to Women of all Ages, with proper Remedies for the Cure of each. The whole being more Correct, than any thing of this Kind hitherto Published.

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L O N D O N, Printed by B. H. and are to  
be Sold by most *Booksellers*. 1702.



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## The Introduction.

**I**F one of the Meanest Capacity were ask'd,  
What was the Wonder of the World?  
I think the most proper Answer wou'd be MAN:  
He being the little World; to whom all things  
are Subordinate: agreeing in the Genus, with  
things Sensitive; all being Animal; but differing  
in the Species, for Man alone is endued with  
reason. And therefore the Deity, at Man's  
Creation, (as the Inspired Pen man tells us)  
said, Let Us make Man in our Image, after  
our own Likeness. The words in the Hebrew  
are, Tselun and Demuth, which are Trans-  
lated Image and Likeness; they have but  
one Meaning, and Signify one thing; as if  
the Lord had said, Let us make Man in our  
Image, that he may be (as a Creature maybe)  
like Us; and the same his Likeness may be  
Our Image. Some of the Fathers do Dist-  
inguish, as if by Image the Lord meant the  
Reasonable Powers of the Soul, Reason, Will,  
and Memory; and by Likeness the Qua-  
lities of the Mind, Charity, Justice, Pa-  
tience &c But Moses Confounded this Di-  
stinction, (if you compare these Scriptures.)

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## The Introduction.

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Gen. 1. 37. and 5. 1. Coloss. 10. Ephes. 5. 14.) *And the Apostle, where he saith, He was Created after the Image of GOD in Knowledge; and the same in Righteousness and Holiness. Wherefore of the Greeks he is called, Anthropos a'po tou Anatrepein, of turning his Eyes upwards towards him, whose Image and Super<sup>s</sup>cription he bears. Whence the Poet,*

See, how the Heav'n's High Artichect,  
Hath Fram'd Man in this wise,  
To Stand, to Go, to Look erect,  
With Body, Face, and Eyes.

*And Cicero saith, all Creatures were made like Moles, to Root on the Earth, except Man, to whom was given an upright Frame to Contemplate his Maker, and Behold that Mansi<sup>o</sup>n prepar'd for him above. Now to the end that so Noble and Glorious a Creature as Man might not quite Perish, it seem'd Good to the Almighty Creator, to give unto Woman the Field of Generation, for a Receptacle of his-wane Seed; whereby that Natural and Vegetable Soul, which lyes Potentially in the Seed, may by the Plastic Power be reduced into Act; that Man who is a Mortal Creature, by leaving his Off-spring behind him, may become Immortal, and Survive in his Posterity.*

*And because this Field of Generation, the Womb, is the place where this Excellent and Noble Creature is form'd, and that in so Wonderful*

## The Introduction.

derful a manner, that the Royal Psalmist, (having Meditated thereon) cries out, as one in an Extasy, I am fearfull and wonderfully made! It will be very necessary to treat largely thereon in this Book, which to that end is divided into Two Parts. The first whereof Treats of the Manner and Parts of Generation in both Sexes: (For, from the mutual desire they have to each other, which Nature has implanted in them to that end, (and that Delight which they take in the Act of Copulation) does the whole Race of Mankind proceed. And a particular Account of what things are Previous to that Act, and also what are Consequential of it; and how each Member concern'd in it, is adapted and fitted for that Work to which Nature has design'd it: And tho' in uttering of these things, something may be said, which those that are Unclean may make a bad use of, and use it up as a Motive to stir up their Beastial Appetites, yet such may know, this was never intended for them; nor do I know any Reason that those sober Persons, for whose Use this was meant, should want the help hereby design'd 'em, because vain and loose Persons will be ready to abuse it.

The Second Part of this Treatise is wholly design'd for the Female Sex; and does largely, not only Treat of the Distempers of the Womb and their various Causes, but also give you proper Remedies for the Cure of them: For such is the Ignorance of most Women, that when by

## The Introduction.

any Distemper those parts are Afflicted, they neither know from whence it proceeds, nor how to apply a Remedy; and such is their Modesty also, that they are unwilling to ask, that they may be inform'd: And for the help of such is this design'd; for having my Being from a Woman, I thought none had more Right to the Grapes, than she which planted the Vine. And therefore observing, that among all Diseases incident to the Body, there are none more frequent and Perilous, than those which do rise from the ill state of the Womb, for tho' the evil Quality thereof, the Heart, the Liver, and the Brain, are Affected, from whence the Actions, Vital, Natural, and Animal, are Hurt, and the Vertues, Concoctive, Sanguificative, Distribute, Attractive, Expulsive, Retentive, with the rest, are all Weakened; so that from the Womb comes Convulsions, Epilepsies, Apoplexies, Palsies, Fevers, Dropsies, Malignant Ulcers, &c. And, there is no Disease so bad, but may grow from the evil Quality of it. How necessary therefore the Knowledge of these things are, let every unprejudiced Reader Judge: For, that many Women labour under them, through their Ignorance and Modesty, (as I said before) woful Experience makes manifest. Here therefore, as in a Mirror, they may be acquainted with their own Distempers, and have suitable Remedies without applying themselves to a Physician, against which they have so great Reluctance.

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ARISTOTLE'S  
 MASTER-PIECE  
 COMPLETED.

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PART I.

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OF THE  
 Secrets of Generation,  
 In all the PARTS thereof.

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CHAP. I.

*Of Marriage, and at what Age Young Men and Virgins are capable of it; and why they so much desire it: Also how long Men and Women are capable of having Children.*

**T**HERE are very few (except some profets'd Debauchees) but what will readily agree, that Marriage is Honourable to all, being Ordained by Heaven in Paradise, and without which no Man or Woman can be in a Capacity honestly to yield Obedience to the first Law of the Creation, *Increase and Multiply.* And since it's Natural in young Peo-

ple to desire these mutual Embraces proper to the Marriage Bed, it behoves Parents to look after their Children; and when they find them inclinable to Marriage, not violently to Restrain their Affections, and oppose their Inclinations, (which instead of allaying them, makes 'em but the more impetuous) but rather provide such suitable Matches for them as may make their Lives comfortable: Lest the crossing of their inclinations should precipitate them to commit those Follies that may bring an indeliable stain upon their Families.

The Inclinations of Maids to Marriage, is to be known by many Symptoms: For when they arrive to Puberty, (which is about the Fourteenth or Fifteenth Year of their Age) then their Natural Purgations begin to flow: And the Blood, which is no longer taken to augment their bodies, abounding, stirs up their Minds to Venerary. External Causes also may incite them to it; for the Spirits being brisk and inflam'd when they arrive at this Age, if they eat sharp salt things and Spices, the body becomes more and more heated, whereby the desire to Venereal Embraces are very great, and at sometimes almost insuperable: And the use of these so much desir'd Enjoyment, being deny'd to Virgins, is many times follow'd by dismal Consequents, as a *green Weasel-colour*, short Breaths, Trembling of the Heart, &c. But when they are Married, and their Veneral desires satisfied by the Enjoyments of their Husbands,

those

those Distempers vanish, and their first beauty returns, more gay and lively than before. Also their eager gazing at Men, and affecting their Company, sufficiently demonstrates that Nature prompts them to desire Coition; which their Parents often neglecting, or refusing to provide, by procuring them Husbands, they break the bounds of Modesty, and satisfy themselves in unlawful Imbraces. The same may be observed in Young brisk Widows, who cannot be satisfied with that due Benevolence which they were wont to receive from their Husbands.

At Fourteen Years of Age, commonly the *Menses* in Virgins begins to flow, when they are capable of Conceiving, and so continue generally to Forty-Four; at which time for the most part they cease bearing, unless they are veary healthful, and strong of body, and have always been addicted to Temperance; such indeed have born Children till Fifty five Years; but this rarely happens, tho' the *Menses* flow longer in some Women than in others. But many times such Efflux proceeds not from a Natural Cause, but by reason of some Violence offer'd to Nature, or some other Morbifick Matter, which often proves fatal to the Party: And therefore those Men that are desirous of Issue, must Marry Women within the Age aforesaid, or blame themselves if they meet with Disappointments: Tho' if an Old Man, not worn out by Diseases and Incontin-

cy, Marry a brisk, lively Lass, there is hopes of his having Children even to Threescore and Ten; nay, if extraordinary Lusty, even till Fourscore.

*Hipocrates* is of Opinion, That a Youth at Sixteen Years, or between that and Seventeen having much Vital Strength, is capable of getting Children; and also that the Force and Heat of Procreating Matter, constantly increases till Forty-five, Fifty, and Sixty-five, and then begins to Flag, the Seed by degrees becoming Unfruitful; the Natural Spirits being extinguished, and the humours dried up. Thus it is in General; but as to Particulars, as I have before mentioned, it often happens otherwise. Nay, it is reported by a credible Author, That in *Swedeland* a Man was Married at a hundred Years Old, to a Bride of Thirty, and had many Children by her; but his Countenance was so fresh, that such as knew him not, took him not to exceed Fifty.

In *Campania*, where the Air is clear and temperate, Men of Fourscore Years Old, Marry Young Virgins, and have Children by 'em; shewing, that Age in Men hinder not Procreation, unless they be Exhausted in their Youth; and their Yards shrivell'd up. If any would know, why a Woman is sooner Barren than a *Man*, they may know that the Natural Heat, which is the Cause of Generation, is more Predominant in the latter than in the former. For since a Woman is more Moist  
than

than a Man, as her Monthly Purgations demonstrate, as also the Softness of her Body; it is also apparent that he doth not exceed her in her Native heat, which is the chief thing that Concocts the humours into proper Aliment, which the Woman wanting, grows Fat, when a Man through his Native heat melts his Fat by degrees, and his humours are Dissolved, and by the benefit thereof, are Elaborated into Seed. And this may also be added, That Women generally are not so strong as Men, nor so Wise and Prudent, nor have so much Reason and *Ingenuity* in Ordering of Affairs; which shews, that thereby their Faculties are hindred in their Operation.

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## C H A P: I.

*How to get a Male or Female Child, and of the Embrio, and perfect Birth, with the fittest time for Copulation.*

WHEN a Young Couple are Married, they Naturally desire Children, and therefore make use of those means that Nature has appointed to that end. But notwithstanding their endeavours, they must know the Success of all, depends on a blessing from on high, for Children are the blessing of the Lord; and not only so, but the Sex, whether Male or Female,

male, is from his disposal also; tho' it cannot be deny'd, but Secondary Causes have an influence therein, especially Two: First, the Genital humour, which is brought by the *Arteria Preparantes*, to the *Testes*, in the Form of Blood, and there Elaborated into Seed by the Seminal Faculty resident in them: To which may be added, the desire to Coition, which Fires the Imagination with unusual Fancies; and by the sight of a brisk, charming Beauty, may such inflame the Appetite. But if Nature be infeebled, there are fit Artificial Remedies to restore it; *viz.* Those Meats that most conduce to the affording such Aliment as makes Seed abound, and restores the Decays of Nature, that the Faculties may freely Operate: For as Dung restores Ground that is worn out, and heartless, even so proper Diet Operates to the restoring of the Coldness and Dryness of the Genital Parts, and reduceth the Weakness of the Nerves to their Temperament, and removes Impediments, obstructing the Procreation of Children.

Then since Diet alters the evil state of the Body to a better, it is necessary that such as are subject to Barrenness should eat such Meats as may render them Fruitful; and such are all Meats of good Juice, that Nourish well, making the body Lively, and full of Sap, of which Faculty are all hot, moist Meats; for according to *Galen*, Seed is made of pure Concocted, and windy superfluity of Blood; whence we  
may

may conclude, there is in many things a power to accumulate Seed, as also to augment it, and other things of force to cause Erection; as Hen Eggs, Pheasants, Wood-cocks, Gnat-sappers, Thrushes, Black birds, Young Pidgeons, Sparrows, Partridges, Capons, Almonds, Pine-Nuts, Raisins Currants, all strong Wines, taken sparingly, especially those made of the Grapes of *Italy*; but Erection is chiefly caused by *Styrum*, *Eringoes*, *Cresses*, *Erysimum*, *Parsnips*, *Artichoaks*, *Turnips*, *Rapes*, *Asparagus*, *Canded Ginger*, *Gallinga*, *Acorns* bruised to Pouders, drank in *Muscadels*, *Scallions*, *Sea-Shell Fish*, &c. But these must have time to perform their Operation, and you must use them for a considerable time, or you will reap little benefit by them. The Act of Coition being over, let the Woman Repose herself on her Right Side, with her head lying low, and her body declining, that by sleeping in that Posture, the *Cell* on the Right-side of the *Matrix* may prove the place of *Conception*, for therein is the greatest Generative heat, which is the chief procuring cause of Male Children, and rarely fails to answer the expectation of those that experience it, especially if they do but keep warm, and without much motion, leaning to the right, and drinking a little Spirits of *Saffron*, and Juice of *Hysop* in a Glass of *Mallago* or *Alligant*, when they lye down and rise, for the space of a Week. Now the fittest time for the Procreation of Male Children

Children is, when the Sun is in *Leo*, and the Moon in *Virgo*, *Scorpio*, or *Sagittarius*.

But for a Female Child, the Woman must lye on the left Side, strongly fancying a Female in the time of Procreation, especially if she drink the Decoction of Female *Mercury*, four days, from the first day of Purgation; the Male *Mercury* having the like Operation in case of a Male Child; for the Decoction of these Simples do Purge, on the Right, and the other the left side of the Womb; and thereby both open the Receptacles, and make way for the Seminary of Generation: And the best time to beget a Female is, when the Moon is in *Wane* in *Libra* or *Aquarius*, for then they will be of a gentle, affable Temper, very Fair, and perfect in all their Members. *Avicena* Describes the time of Procreation thus: *When the Menses are spent, & the Womb cleansed, which is commonly in five days, or seven at most; if a Man lye with his Wife from the first day she is Purg'd to the fifth, she will conceive a Male; but from the fifth to the eight a Female; and from the 8th to the 12th, a Male again. But after that, perhaps neither distinctly, but both in an Hermaphroditic.*

In a word, they that would be happy in th Fruit of their Labour, must observe to use Coe pulation, at due distance of time, not too often nor yet too seldom: for both these are alike, hurtful; and to use it immoderately, weakens a Man, wastes his Spirits, and spoils the Seed

And

And thus much for the first Particular. I shall now proceed to the Second; which is, to let the Reader understand how the Child is Formed in the Womb, what Accidents it is liable to there; how Nourish'd, and brought forth.

There are various Opinions concerning this Matter; therefore for the Satisfaction of the Curious, I'll shew what the Learned say about it. Man consists of an *Ovum*, or Egg; which is *Impregnated* in the *Ovaria*, or Testicles of the Woman, by the more Subtile part of Man's Seed; but the forming Faculty, and Vertue in the Seed, is from a Divine and heavenly Gift, it being abundantly endewed with a Vital Spirit, which gives Shape and Form to the *Embrio*; so that all the parts and bulk of the Body, which is made up in few Months, and gradually formed into the comely Figure of a Man, do consist in that, and are Adumbrated thereby; Which is incomparably express'd by the Royal Psalmist, in *Psal. 138. I will praise thee, O Lord, because I am wonderfully made: Thou knowest all my Bones when I was fashioned in the secret place, and when I was wonderfully formed in my Mothers Womb. Thy Eyes beheld me yet unmade, and in thy Book were all my Members written, which day by day were fashioned.* And the Physicians have assign'd Four different times, wherein Man is Fram'd and perfected in the Womb.

The first is soon after Coition, being perfected in the first Week, if no Efflux happen, which

which sometimes falls out through the slipperiness of the Matrix, or the head thereof, that shifts over like a Rose-bud, and opens on a sudden by means of Cold, or over hard Labor.

The second time of Forming is assigned to be, when Nature makes manifest Mutation in the Conception, so that all the substance seems Congealed Flesh and Blood, which happens about 12 or 14 days after Copulation; and though this Consecration, or Fleshy Mass is bound with hot, fiery Blood, yet it remains undistinguishable, without Form or Figure, and may be termed an *Embryo*, and compared to Seed which is sown in the Ground, which through kindly heat and moisture, grows up by degrees into a perfect Form, either in Plant or Grain; or as when a Potter fashions a Vessel out of a rude Lump of Clay.

The Third time assign'd to make up this Fabrick, is when the Principal Parts shew themselves so as to be discerned; as the Heart from whence proceeds the Arteries; the Brain, from which the Nerves, like to small Threds, run through the whole Body; and the Liver, whose Office is to divide the Chyle from the Blood, brought to it by the *Vena Porta*. The two first are Fountains of Life, that Nourish every part of the Body; in Framing which, the Womb's faculty is busied from the time of Conception to the 18th day of the first Month.

But Lastly, about the 28 or 30th day, the Outward parts are seen finely Elaborated and distin-

distinguished by Joynts, and then the Child begins to grow, from which time, by reason the Limbs are divided, and the whole frame is perfect, it is no longer held an *Embryo*, that is, a Conception that springs forth, but a perfect and absolute Child. Males for the most part are perfect by the 30th day, but Females seldom till the 42 or 45 day, and the reason is, That the heat of the Womb is greater in producing the Male than the Female: And for the same reason a Woman going with a Male Child Quickens in 3 Months; but going with a Female, rarely under 4; at which time also its Hair and Nails come forth, and the Child begins to stir, kick and tumble in the Womb, so that the motion is plainly perceived, and then the Women are troubled with Nauseating and Loathing of their Meat, and oftentimes greedily long for those contrary to Nutriment; as Coals, Rubish, Chalk, Lime, Starch, Oatmeal, Raw flesh, and Fish, &c. Which desire proceeds from a former Contraction of evil humours, occasioning impure Blood in their contained Vessel within, and oftentimes *Abortion* and *Miscariages*; some Women have been so extravagant that they have Long'd for Hob-Nails, Leather, Man's-Flesh, Horse Flesh, and other unnatural (*as well as unwholsom*) Foods, for want of which they have Miscarried, or the Child has continued dead in the Womb for many days, to the eminent hazard of their Lives. But I shall proceed to shew by what means the Infant

*Infant* is sustain'd in the Womb, and what Posture it there remains in.

There have been various Opinions about the way, by which in the Womb the *Fœtus* is Nourished; some affirming, by Blood only, from the Umbelical Vein; others by Chyle, received in by the Mouth; but it is Nourished diversely, according to the several degrees of Perfection, that an Egg passes from a Conception to a *Fœtus*, ready for the Birth.

But before we proceed, we will explain the meaning of this *Ovum*, or Egg. You must know then, that there are in the Generation of the *Fœtus*, Two Principles, Active and Passive, The Active, is the Man's Seed Elaborated in the Testicles, out of the Arterial Blood, and Animal Spirits. The Passive is an *Ovum* or Egg, *Impregnated* by the Man's Seed. For to say, that Woman has true Seed, is Erronious. But the manner of Conception is thus. The most Spiritous part of Man's Seed in the Act of Generation, reaching up to the Testicles of the Woman (which contain divers Eggs sometimes more, sometimes fewer) impregnates one of them, which being convey'd by the *Ovi-ducts*, to the bottom of the Womb, presently begins to Swell bigger and bigger, and so drinks in the Moisture that is plentifully sent thither, after the same manner that Seeds in the Ground suck the Fertile Moisture thereof to make them sprout.

When the parts of the *Embryo* begin to be

a little more perfect, and the *Chorin* is so very thick, that the Liquor can't soke through it, the Umbelical Vessels begin to be formed, and to extend the side of the *Annois*, which they pass through, and all through the *Allan-reides* and *Chorin*, and are implanted in the *Placenta*, which gathering upon the *Chorins* joyns it to the *Uterus*. And now the Arteries that before sent out the Nourishment into the Cavity of the Womb, open by the Orifices in to the *Placenta*, where they deposite the said Juice, which is drunk up by the Umbelical *Vein*, and Convey'd by it, first to the Liver of the *Fœtus*, and then to the Heart, where it's more Thin and Spirituous part is turned into Blood, while the Groffer part of it descending by the *Aorta*, enters the Umbilical *Arteries*, and is discharged into its Cavity, by those Branches that run through the *Amnios*.

As soon as the Mouth, Stomach, and Gullet, &c. Are formed so perfectly that the *Fœtus* can Swallow, it sucks in some of the Groffer Nutritious Juice that is deposited in the *Amnios*, by the Umbilical *Arteries*, which is descending into the Stomach and *Intestines*, is received by the *Lacteal Veins*, as in Adult Persons.

The *Fœtus* being perfected at the times before specified in all its parts, it lyes equally ballanced in the Womb, as the Center, on its Head; and being long, is turned *Oval*, so that the Head a little inclines, and it lays its Chin on its Brest, its Heels and Ancles upon  
its

its *Buttock*, its *Hand* on his *Cheeks*, and its *Thumbs* to its *Eyes*, but its *Legs* and *Thighs* are carried upwards, with its *Hams* bending, so that they touch the bottom of its belly, the former, and that part of the body which is over-against us, as the *Forehead*, *Nose*, *Face*, are turned towards the *Mother's Back*, and the *Head* inclining downwards towards the *Coxæ* or *Rump-bone*, that Joyns to the *Os Sacrum*, which bone, together with *Os Pubis*, in the time of the birth part, is loosened; whence it is, that *Male Children* commonly come with their *Faces* downwards, or with their *Heads* turned somewhat *Oblique*, that their *Faces* may be seen, but the *Female Children*, with their *Faces* upwards, tho' sometimes it happens that births follow not according to *Natures Order*, but *Children* comes forth with their *Feet* straddling, their *Necks* bowed, and their *Heads* lying *Oblique* with their *hands* stretched out, which greatly endangers themselves, and the *Mother*, giving the *Miwife* great trouble to bring them into the *World*; but when all things proceed in *Natures Order*, the *Child*, when the time of *Birth* is accomplished, is desirous to come forth of the *Womb*; and by inclining himself, he rows downward, for he cannot more be obscur'd in those blinding places, and the heat of the heart cannot subsist, without external respiration; wherefore being grown great, is more and more desirous of *Nutrimment* and *Light*, when coveting the *Aethereal Air*, by  
strug-

struggling to obtain it, breakes the Membranes and Coverings, whereby he was restrained and fenced against Attrition; and for the most part, with bitter pangs of the Mother issueth forth into the World, commonly in the ninth Month; for then the Matrix being divided, and the *Os Pubis* being loosned, the Woman strives to cast forth her Burden, and the Child does the like to get forth, by the help of its inbred Strength, and so the Birth comes to be perfect; but if the Child be Dead the more dangerous is the Delivery; tho' Nature as a kind Commiserator, often helpeth the Woman's Weakness herein: But the Child that is quick and lively, Labours no less than the Woman.

Now there are Births at Seven or Eight Months, and some Women go to the Tenth Month. But of these, and the reason of them, I shall speak more largely in another place.

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### C H A P III.

*The Reason why Children are like their Parents, and what the Mothers Imagination Contributes thereto; and whether the Man or the Woman be the Cause of the Male or Female Child.*

**L** *Aëtianus* is of Opinion, That when a Man's Seed falls on the Left side of the Womb, it may produce a Male Child; but  
because

because it is the proper place for a Female, there will be something in it that Resembles a Woman; that is, it will be fairer, whiter, and smother, not very subject to have Hair on the Body or Chin; it will have lank Hair on the Head, the Voice small and sharp, and the Courage feeble: And on the contrary, That a Female may by chance be gotten if the Seed fall on the Right side; but then through the abundance of heat, she will be big Bon'd, full of Courage, having a Masculine Voice, and her Chin and Bosome Hairy, not being so Clear as others of that Sex, and subject to Quarrel with her Husband for Superiority.

In case of Similitude, nothing is more powerful than the Imagination of the Mother, for if she fastens her Eyes, upon any Object, and imprint it in her Mind, it oft-times so happens that the Child in some part or other of its Body has a Representation thereof: And if in the Act of Copulation, the Woman earnestly look upon the Man, and fix her Mind upon him, the Child will resemble its Father: Nay tho' a Woman be in unlawful Copulation, yet if she fix her Mind upon her Husband, the Child will resemble him, tho' he never got it, The same Effect of Imagination causes Warts, Stains, Mold-spots, Dashes; tho' indeed they sometimes happen through Frights, or extravagant Longing: Many Woman big with Child, seeing a Hare cross them, will through the force of Imagination bring forth a Child  
with

with a Hairy Lip. Some Children are born with flat Noses, wry Mouthes, great blubber Lips, and ill-shap'd Bodies; and most ascribe the reason to the Imagination of the Mother, who hath cast her Eyes and Mind upon some ill-shap'd Creature: Therefore it beloves all Women with Child to avoid such Sights, if possible; or at least not to regard 'em. But tho' the Mothers Imagination may Contribute much to the Features of the Child; yet in Manners, Wit, and Propension of the Mind, Experience tells us, That Children are commonly of the same Condition with their Parents, and of the same Tempers. But the Vigour or Debility of Persons in the Act of Copulation, many times cause it to be otherwise: For Children got through Heat and Strength of Desire, must needs partake more of the Nature and Inclinations of their Parents; than those that are begotten with desires more Weak. And therefore the Children begotten by Men in their Old Age, are generally less Strong and Vigorous, than those begotten by them in their Youth.

As to that Share, which each of the Parents have, in Begetting the Child, we will give the Opinion of the Antients about it.

This it is Apparent (say they) that the Seed of Man is the chief Efficient, and beginning of Action, Motion, and Generation, yet the Woman affords Seed and effectually Contributes in that Point, to the Procreation of

the Child, is evinced by strong Reasons. In the first place Seminary Vessels had been given her in vain, and Genital Testicles inverted, if the Woman wanted Seminal Excreffence. For Nature doth nothing in vain; therefore we must Grant, they were made for the use of Seed and Procreation, and fixed in their proper Places both the *Testicles* and *Receptacles* of Seed, whose Nature is to Operate, and afford Virtue to the Seed. And to prove this, there needs no stronger Argument, *say they*, than That if a Woman do not use Copulation, to eject her Seed, she oftentimes falls into strange Diseases, as appears by young Women and Virgins. A Second Reason they urge, is, That altho' the Society of a lawful Bed consists not altogether in these things, yet it's apparent the Female Sex is never better pleas'd, nor appear more blithe and jocund, than when they are often satisfied this way, which is an inducement to believe, they have more Pleasure and *Titilation* therein than Men, for since Nature causes much Delight to accompany Ejection, by the breaking forth of the swelling Spirit, and the stiffness of the Nerves, in which case, the Operation on the Woman's part, is double, she having an Injoynment both by Ejection and Reception, by which she is more Delighted in the Venerial Act;

Hence it is (*say they*) that the Child more frequently resembles the Mother than the Father, because the Mother contributes most to-

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wards it: And they think it may be further instanced from the endeared Affection they bear them; for that, besides their contributing Seminal matter, they feed and nourish the Child with the purest Fountain of Blood, until its Birth; which Opinion *Galen* Confirms, by allowing Children to participate most of the Mother, and ascribes the difference of Sex to the Operation of the menstrual Blood; but the reason of the likeness, he refers to the Power of the Seed; for as Plants receive more Nourishment from fruitful Ground, than from the Industry of the Husband-man, so the Infant receives in more abundance from the Mother, than the Father: For first, the Seed of both is cherish'd in the Womb, and there grows to Perfection, being nourished with Blood. And for this reason it is (*say they*) that Children for the most part love their Mothers best, because they receive most of their Substance from their Mothers, for about nine Months, and sometimes ten, she nourisheth the Child in the Womb with her purest Blood; then her love towards it newly born, and its likeness, do clearly shew, that the Woman affordeth Seed, and contributes more toward the making of the Child than Man.

But in all this the Antients were very Erronious; for the *Testicles* (so called) in Women do not afford any Seed, but are two Eggs, like those of Fowls, and other Creatures, neither have they any such Office as those of Men, but

are indeed *Ovarum*, wherein these Eggs are nourished by the Sanguinary Vessels dispersed through them, and from thence, one or more (as they are Secundated by the Mans Seed) separated, and are convey'd into the Womb by the *Oviduces*. The truth of this is plain; for if you Boyl them, their Liquor will have the same Colour, Taste, and Consistency, with the taste of Birds Eggs. If any Object, they have no Shells, that signifies nothing; for the Eggs of the Fowls, while they are in the *Ovary*, nay, after they have fallen into the *Uterus*, have no Shell: And tho' when they are laid, they have one, yet that is no more than a defence which Nature has provided them against outward Injuries, while they are hatched without the Body; whereas those of Women being Hatched within the Body, need no other fence than the Womb, by which they are sufficiently Secured.

And this is enough I hope, for the Clearing of this Point, As to the third thing propos'd, *viz.* Whence grows the Kind, and whether the Man or the Woman is the Cause of the Male, or Female Infant.

The Primary cause we must ascribe to God, (as is most justly his due) who is the Ruler and Disposer of all things, yet he suffers many things to proceed according to the Rules of Nature, which are carried by their imbred motion, according to usual and natural Course, without Variation. Tho' indeed by Favour  
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from on high; *Sarah* Conceived *Isaac*; *Hannah*, *Samuel*; and *Elizabeth*, *John* the Baptist: But these were extraordinary things, brought to pass, by a divine Power, above the Course of Nature; nor have such Instances been wanting in latter Days: Therefore I shall wave 'em, and proceed to speak of things Natural! The Ancient Physicians and Philosophers say, That since there are two Principles, out of which the Body of Man is made, and which render the Child like the Parents, and to be of one or the other Sex, *viz.* Seed common to both Sexes, and Menstrual Blood proper to the Woman only, the Similitude (*say they*) must needs consist in the Force and Virtue of the Male or Female; so that it proves like the one, or the other, according to the Plenty afforded by either; but that the Difference of Seed is not referr'd to the Seed, but to the Menstrual Blood, which is proper to the Woman, is apparent; for, were that Force, altogether retained in the Seed, the Male Seed being of the Hottest Quality, Male Children would abound, and few of the Female be Propagated. Wherefore the Sex is attributed to the Temperament of the Active Qualities, which Consists in Heat and Cold; and to the Nature of the Matter under them, that is, the Flowings of the Menstrual Blood. Now, the Seed (*say they*) affords both Force to Procreate, and form the Child, and Matter for its Generation; and, in the Men-

menstrual Blood there is both Matter and Force; for as the Seed most helps the material Principals, so also does the Menstrual Blood the potential Seed; which is (saith *Galen*) *Blood well Concocted, by the Vessels that contain it*: So that Blood is not only the matter of Generating the Child, but also Seed, in possibility that menstrual Blood hath both Principals.

The Antients further say, That the Seed is the strongest Efficient, the Matter of it being very little in Quantity, but the potential Quality of it is very strong: Wherefore if the Principal of Generation, according to which the Sex is made, were only (say they) in the menstrual Blood, then would the Children be all, or mostly Females; as if the Efficient Force was in the Seed they would be all *Males*; but since both have Operation in menstrual Blood, matter predominates in Quantity; and in the Seed, Force and Virtue. And therefore *Galen* thinks the Child receives its Sex rather from the Mother, than from the Father, for though his Seed Contributes a little to the material Principle, yet it is more weakly. But for Likeness, it is referred rather to the Father than Mother: Yet the Woman's Seed receiving strength from the menstrual Blood, for the space of Nine Months, over powers the Man's as to that particular; for the Menstrual Blood flowing into the Vessels, rather cherishes the one than the other; from which it's plain, the Woman affords both Matter to make, and Force

Force and Vertue to perfect the Conception, tho' the Females Seed be fit Nutriment for the Male's by reason of the Thinness of it, being more adapted to make up Conception thereby; for as of soft Wax, and moist Clay, the Artificer can frame what he intends, so (*say they*) the Man's Seed, mixing with the Woman's, and also with the Menstrual Blood, helps, to make the Form, and perfect part of Man.

But with all imaginable Deference to the Wisdom of the Antients, give me leave to say, That their Ignorance in the Anatomy of *Man's* Body, has led 'em in the Paths of Error, and run them into great mistakes: For their *Hypothesis* of the Formation of the *Embryo*, from a Commixture of Seeds, and the Nourishment of it from the Menstruous Blood, being wholly False, their Opinion in this Case, must of necessity be so also.

I shall therefore Conclude this Chapter, and only say, That altho' a strong Imagination of the Mother, may often determine the Sex, yet the main Agent in this Case, is the *Plastic*, or *Formative Principal*, which is the Efficient in giving Form to the Child, that gives it this or that Sex, according to those Laws and Rules that are given to it by the wise Creator of all things, who both Maketh and Fashioneth it, and therein Determines the Sex, according to the Counsel of his own Will.

## C H A P IV.

*A Discourse of Man's Soul, That it is not Propagated by the Parents, but is Infused by it's Creator; and can neither Die nor Corrupt; and at what time it is Infused. Of its Immortality, and Certainty of the Resurrection.*

**M**AN'S Soul is of so Divine a Nature, and Excellency, that Man himself cannot in any wise comprehend it, it being the infused Breath of the Almighty, of an Immortal Nature; and not to be comprehended, but by him that gave it. For *Moses* by Holy Inspiration, relating the Original of Man tell us; *That God breathed into his Nostrils, the Breath of Life, and he became a living Soul.* Now as for all other Creatures, at his Word they were made and had Life; but the Creature God hath appointed to set over his Works, was the peculiar Workmanship of the Almighty, Forming him out of the Dust of the Earth, and condescending to breathe into his Nostrils the breath of Life, which seems to denote more Care, and (if we so term it) Labour used about Man, than about all other Creatures, he only partaking and participating with the Divine Nature, bearing the Image of God,

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in Innocence and Purity, whilst he stood firm<sup>s</sup> and when by his Fall that Lively Image wa<sup>s</sup> Defaced, yet such was the Love of his Creator towards him, that he found out a way to Restore him; the only Begotten Son of the Eternal Father, coming into the World to destroy the Works of the Devil, and to raise up Man from that low Condition, to which his Sin and Fall had reduc'd him, to a State above that of the Angels.

If therefore Man would understand the Excellency of his Soul, let him turn his Eyes inward, and look into himself, and search diligently his own Mind, and there he shall find so many admirable Gifts, and excellent Ornaments, that it must needs strike him with Wonder and Amazement; as Reason, Understanding, Freedom of Will, Memory, and divers other Faculties, that plainly shew the Soul to be descended from an Heavenly Original, and that therefore it is of an infinite Duration, and not subject to Annihilate. Yet for its many Offices and Operation whilst in the Body, it goes under several Denominations. For, when it Enlivens the Body, it is called the Soul; when it gives it Knowledge, the Judgment or the Mind; when it recalls things past, the Memory; whilst it discourseth and discerneth, Reason; whilst it Contemplates, the Spirit, whilst it is in the Sensitive parts, the Senses. And these are the principal Offices, whereby the Soul declares its Power,

and performs its Actions. For, being placed in the highest part of the body, it diffuseth its force into every Member; not propagated from the Parents, nor mixed with gross matter, but the infused breath of the Almighty, immediately proceeding from him; not passing from one to another, as was the Opinion of *Pythagoras*, who held a Transmigration of the Soul: But, that the Soul is given to every Infant by Infusion, is the most generally received, and Orthodox Opinion: and the Learned do likewise agree, that this is done, when the Infant is perfected in the Womb, which happens about the 45th day after Conception, especially for Males, that are generally born at the end of nine months: but in Females (who are not so soon formed and perfected, thro' the defect of heat) not till the 50th day:

And altho' this day, in all cases, cannot be perfectly set down, yet *Hippocrates* has given his Opinion, when the Child hath its present form, when it begins to move, and when born, if in due season: For in his book of the nature of Infants, he affirmeth, That if it be a Male, and he be perfected on the 30th day, and move at the 60th, he will be born at the seventh month: but if he be perfectly formed on the 35th day, he will move on the 70th, and be born in the 8th Month. Again, if he be perfectly formed on the 45th day, he will move on the 90th, and be born in the ninth month. Now, from these passing of days and months,

it plainly appears, that the day of forming being doubled, makes up the day of moving: and that day three times reckoned, makes up the day of birth.

As for Example, were 35 perfect, the form, if you double it makes 70, the day of motion: and three times 70 amounts to 210 days, which allowing 30 days to a month, makes seven months, and so you must consider the rest. But as to a Female the case is different for it is longer perfecting in the Womb, the Mother ever going longer with a Boy than a Girl, so that the account differs: for a Female formed in 30 days, moves not till the 70<sup>th</sup> day, and is Born in the 7<sup>th</sup> month: when she is formed in the 40<sup>th</sup> day, she moves not till the 80<sup>th</sup> day, and is born in the 8<sup>th</sup> month: but if she be perfectly formed on the 55<sup>th</sup> day, she moves on the 90<sup>th</sup>, and is born in the 9<sup>th</sup> month: But she that is formed on the 50<sup>th</sup> day, moves on the 100<sup>th</sup> day, and then will she be born in the 10<sup>th</sup> Month. And I have more largely treated hereof, that the Reader may know the reasonable Soul is not propagated by the Parents, but is infused by the Almighty, when the Child hath its perfect Form, and is exactly distinguished in its Lineaments.

Now, as the life of every other Creature, as *Moses* shews, is in the Blood, so the life of Man consisteth in the Soul: which, although subject to Passion, by reason of the gross composition of the Body, in which it has a temporary

rary Confinement, yet it is Immortal, and cannot in it self Corrupt or suffer Change, it being a Spark of the Divine mind, and renders him Immortal; And that every Man has a peculiar Soul, plainly appears by the vast difference between the Wit, Judgment, Opinion, Manners, Affections, &c. in Men. And this *David* Observes saying; *God hath fashioned the Hearts and Minds of all Men, and has given to every one its own Being, and a Soul of its own Nature.* Hence *Solomon* rejoiced, that God had given him a happy Soul, and a Body agreeable to it. It has been disputed amongst the Learned, especially Philosophers, in what part of the Body the Soul resides: And some are of Opinion, it's residence is in the middle of the Heart, and from thence communicates its self to every part; which *Solomon*, in the 4th of his *Proverbs* seems to assert, when he says, *Keep thy Heart with all Diligence, because Life proceedeth therefrom:* But many curious Physicians, searching the works of Nature in Man's Anatomy, &c. do affirm, That its chief Seat is in the Brain, from whence proceeds the Senses, Faculties and Actions: diffusing the Operation of the Soul through all parts of the Body, whereby it is enlivened with Heat and Force; but it doth communicate particular Force to the Heart by the Arteries, Carotides or sleepy Arteries, that part upon the Throat; the which, if they happen to be broke or cut, cause Barrenness, and if stop-  
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ped, an Apoplexy : for there must necessarily be ways, through which the Spirits Animal and Vital, may have Intercourse, and convey Native heat from the Soul. For tho' the Soul has its chief Seat in one place, it Operates in every part, exercising every Member, which are the Soul's Instruments, by which she shews her power : But if it happen that any of the Organical Parts are out of Tune, the Work is Confused ; as appears in Idiots and Madmen. Tho' in some of them, the Soul by a Vigorous erecting its Powers, recovers its innate Strength, and they become Right, after a long Dispondency of Mind ; But in others it is not recover'd again in this Life. For as Fire under Ashes, or the Sun obscur'd from our sight by thick Clouds, afford not their full Lustre, so the Soul over-whelm'd in moist or morbid matter, is darkned, and Reason thereby over clouded ; and tho' reason shines less in Children, than in such as are arrived to Maturity, yet no Man must imagine that the Soul in an Infant, growing up with the Child ; for then it would again decay ; but it suits it self to Nature's weakness, and the imbecility of the Body, wherein it is placed, that it may better Operate. And as the Body is more and more capable of receiving its Influence, so the Soul does more and more exert its Faculties ; having Force, and Endowments at the time it enters the Form of the Child in the Womb ; by its Substance can receive nothing less ;

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And thus much to prove that the Soul comes not from the Parents, but is infused by God. I shall next prove its Immortality, and thereby demonstrate the certainty of its Resurrection.

That the Soul of Man is a divine Ray, infused by the Sovereign Creator, I have already prov'd, and now come to shew, That what ever immediately proceeds from him, and participates of his Nature, must be as immortal as its Original; for altho' all other Creatures are endued with Life and Motion, yet want they a reasonable Soul; and from thence 'tis Concluded, That their Life is in their Blood, and that being Corruptible, they Perish, and are no more. But Man being indued with a reasonable Soul, and stamped with the Divine Image, is of a different Nature; and tho' his Body be Corruptible, yet his Soul, being of an Immortal Nature, cannot Perish, but must, at the dissolution of its Body, return to God that gave it, either to receive reward or Punishment: Now, that the Body can sin of it self, it is impossible, because wanting the Soul (which is the Principal of Life) it cannot act nor proceed to any thing, either Good or Evil; for could it do so, it might sin, even in the Grave; but 'tis plain, that after Death there is a cessation, *For as Death leaves us, so Judgment finds us.*

Now, reason having evidently demonstrated the Souls Immortality, the Holy Scriptures do abundantly give Testimony to the

Truth of the Resurrection; As the Reader may see by perusing the 14<sup>th</sup> and 19<sup>th</sup> Chapters of *Job* in the Old Testament, and the 5<sup>th</sup> of *St John's Gospel* in the New. I shall therefore leave the further discussing of this matter to Divines (whose proper Province it is) and return again to treat of the Works of Nature.

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C H A P. V.

*Of Monsters, and Monstrous Births, and the Reason thereof, according to the Opinions of the Antients; also whether Monsters are endued with Reasonable Souls, and whether Devils can Engender, is briefly here Discussed.*

BY the Antients, Monsters are ascribed to depraved Conceptions, and are defined to be Excursions of Nature, which are vitious one of these four ways, either in Figure, Situation, Magnitude, or Number.

In Figure, when a Man bears the Character of a Beast, as did the Monster in *Saxony*, which was born about the time of *Luther's Preaching*.



In Magnitude, when one part doth not equally live with another ; as when one part is too big, or too little for the other parts of the Body ; and this is so common among us, that I need not produce a Testimony for it.

■ In Situation, as if the Ears were on the Face, and the Eyes on the Breast or Legs ; of this kind

kind was the Monster Born at *Ravena* in  
*Italy*, in the Year 1512.



In Number, when a Man hath two Heads, or four Hands: Of this kind was the Monster Born at *Sarzara* in the Year 1540.



I proceed to the cause of their Generation, which is either Divine or Natural. The Divine cause proceeds from the permissive Will of God, suffering Parents to bring forth such Abomi-

Abominations, for their filthy and corrupt Affections, which are let loose unto wickedness, like Brute Beasts, that have no Understanding: Wherefore it was Enacted amongst the Antient *Romans*, That those which were any ways Deformed, should not be admitted into Religious Houses. And *St. Hierom*, in his time, was Grieved to see the Deformed and Lame, offer'd up to God in Religious houses. And *Kekerman*, by way of Inference, Excludeth all that are Mis-shapen from the *Presbyterial Function* in the Church: And that which is of more force than all, God himself Commanded *Moses* not to receive such to offer Sacrifice, amongst his People; and He renders the Reason, *Lev. 21. 18. Lest he Pollute my Sanctuaries*. Because the outward Deformity of the *Body*, is often a Sign of the Pollution of the Heart, as a Curse laid upon the Child for the Parents Innocency. Yet there are many born Depraved, which ought not to be ascribed unto the Infirmary of the Parents. Let us therefore search out the Natural Cause of their Generation; which, according to the Antients, (who have dived into the Secrets of Nature) is either in the Matter, or in the Agent; in the Seed, or in the Womb.

The Matter may be in Fault two ways; by Defect, or by Excess. By Defect, when as the Child hath but one Arm. As in the following Figure.



By Excess, when it hath Three Hands, or Two Heads. Some Monsters also are begotten by Womens unnatural lying with Beasts; as in the Year 1693, there was a Monster begotten by a Woman's Generating with a Dog;

Dog: which Monster from the Navel upwards, had the perfect Resemblance of its Mother, but from the Navel downwards, it Resembled a Dog: As you may here see.



The Agent or Womb, may be in fault three ways. First, In the Formative Faculty, which may be too strong, or too weak, by which is procured a depraved Figure. Secondly, In the Instrument or place of Conception, the evil Conformation or evil Disposition whereof, will cause a Monstrous Birth. Thirdly, In the Imaginative Power at the time of Conception, which is of such a Force. that it stamps the Character of the time thus imagined, upon the Child; So that the Children of an Adulteress may be like unto her own Husband, tho' begotten by another Man; which is caused through the force of the Imagination which the Woman hath of her own Husband in the Act of Coition. And I have heard of a Woman, who at the time of Conception, beholding the Picture of a *Black-moor*, Conceived and brought forth an *Aethiopian*. I will not trouble you with any more humane Testimonies, but I will Conclude with a stronger Warrant. We read in *Gen. 30. 31.* How *Jacob* having agreed with *Laban*, to have all the spotted Sheep for keeping his Flock, to augment his Wages, took *Haste-rods*, and piled white strakes in them, and laid them before the Sheep when they came to Drink, and they Coupling there together, whilst they beheld the Rods, Conceived and brought forth *Spotted young*.

The Imagination also works on the Child after Conception; For which we have a pregnant Example of a worthy Gentlewoman in *Suffolk*,



The Effigie of a Maid all Hairy, and an Infant that was Born Black, by the Imagination of their Parents:

*Suffolk*, who being with Child, and passing by her Butcher, Killing of Meat, a drop of blood sprung on her Face; whercupon she said, That her Child would have some Blemish on the Face; And at the Birth it was found Marked with a Red Spot.

And certain it is, That often Monstrous Births happen by means of undue Copulation; For, some Men and Women there are, That have been long Absent from each other, and having an Eager desire to enjoy one another, consider not (as they ought to do) what their Circumstances are; and if it happen that they come together at the time when the Woman's Menstrues are flowing, will, notwithstanding, proceed to the Act of Copulation, which is both Unclean and Unnatural; and the issue of such Copulation does oftentimes prove Monstrous, as a just Punishment for their Lying together, when Nature bids they should forbear: And therefore, though the Men should be never so Eager for it, yet Women knowing their own Conditions, should at such times refuse their Company. And though such Copulations do not always produce Monstrous Births, yet the Children then gotten are generally Heavy, Dull and Sluggish, and Defective in their Understandings, wanting the Vivacity and Liveliness, which Children gotten in proper Seasons are blessed withal.

It remains that I now make some Enquiry, whether those that are Born Monsters have rea-

reasonable Souls; and are capable of a Resurrection: And here both Divines and Physicians are generally of Opinion, That those who according to the Order of Generation, deduced from our first Parents, and proceeded by Natural means from either Sex, tho' their outward Shape may be deformed and Monstrous, have notwithstanding a reasonable Soul, and consequently their Bodies are capable of a Resurrection, as other Mens and Womens are; But those Monsters that are not begotten by Men, but are the product of a Woman's Unnatural Lust, in Copulating with other Creatures, shall Perish as the brute Beasts, by whom they were begotten, not having a reasonable Soul, or any breath of the Almighty infused into it.

And such can never be capable of a Resurrection: And the same is also true of Imperfect and Abortive Births.

Some are of Opinion, That Monsters may be ingendred by some Infernal Spirit. Of this mind was *Egidus Facius*, speaking of a deformed Monster born at *Cracovia*. And *Heronymus Cardanus* writeth of a Maid which was got with Child by a Devil, she thinking it had been a fair Young-man. The like also is Recorded, by *Vincentius*, of the Prophet *Merlin*, that he was begotten by an Evil Spirit.

But what a *Repugnancy* would it be both to *Religion* and *Nature*, if the *Devils* could beget Men, when we are taught to believe, That not any was ever begotten without humane  
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Seed, except the Son of God. The Devil then being a Spirit, having no corporeal Substance, has therefore no Seed of Generation: To say, that he can use the Act of Generation effectually, is to affirm, that he can make something of nothing; and Consequently, to affirm the Devil to be God, for Creation belongs to God only.

Again, if the Devil could assume to himself a dead Body, and enliven the Faculties of it, and make it able to Generate, as some affirm he can, yet this Body must bear the Image of the Devil; and it borders upon Blasphemy, to think that GOD should so far give leave to the Devil, as (out of GOD's Image) to raise up his own Diabolick Off-spring. In the School of Nature, we are Taught the contrary, viz. *That like begets like*; therefore, of a Devil, cannot Man be Born. Yet it is not Denied, but that Devils, Transforming themselves into humane Shapes, may Abuse both Men and Women, and with wicked People, use Carnal Copulation: But that any such Unnatural Conjunction can bring forth a humane Creature, is contrary both to Nature and Religion.

## C H A P. IV.

*A Discourse of the happy State of Matrimony, as 'tis appointed by GOD; and the true Felicity that Redounds thereby to either Sex; and to what End it was Ordained.*

Without doubt, the Uniting of Hearts in Holy Wedlock, is of all Conditions the Happiest, for then a Man has a second self, to whom he can Unravel his Thoughts, as well as a sweet Companion in his Labour; he has one in whose Breast, as in a safe Cabinet, he may Repose his inmost Secrets, especially where Reciprocal Love, and Inviolable Faith is entered; for there no cares, fears, jealousies, mistrust, or hatred, can ever interpose; for what Man ever hated his own Flesh? And indeed, a Wife is no less, if rightly Consider'd; for, as our Grand father *Adam* well Observ'd, She is; or ought to be esteemed of every honest Man, *Bone of my Bone, and Flesh of his Flesh,* &c. Nor was it the least care of the Almighty, to Ordain so near a Union, and that for two Causes, the 1<sup>st</sup> for increase of Posterity, the 2<sup>d</sup> to bridle and bound Man's wandering Desires and Affections; nay, that they might be yet Happier, when God had Joyned 'em together, he Blessed them, as 'tis in the 2<sup>d</sup> of *Gen.*

*Columea*, contemplating on this happy State, tells us out of the *Oeconomy* of *Xenophon*, That the Marriage Bed is not only the most pleasant but profitable course of Life, that may be enter'd on, for the Preservation and increase of Posterity: Wherefore, since Marriage is the most safe, sure, and delightful Station of Mankind, who is exceeding Prone, by the Dictates of Nature, to Propagate his Like, he does in no ways provide amiss for his own Tranquility, who enters into it, especially when he comes to Maturity of Years: for there are many abuses in Marriage, contrary to what is ordained; the which, in the ensuing Chapter, I shall expose to View; but to proceed;

Seeing our blessed Saviour and his holy Apostles, detested un lawful Lusts, and pronounced those to be Excluded, the Kingdom of Heaven, that Polluted themselves with Adultery and Whoring, I cannot conceive what face Persons can have to colour their Impieties, who hating Matrimony, make it their Study how they may live Licentiously; but in so doing, they rather seek to themselves Torment, Anxiety, and Disquietude, than certain Pleasure, besides the hazard of their immortal Souls; for certain it is, that mercenary Love, or, (as the wise Man calls them) *Harlots Smiles* cannot be true and sincere, and therefore not pleasant, but rather a Net laid to betray such as trust in them, into all Mischief, at *Solomon* observes, by the Young Man, Void of Understanding, who turn-  
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ed aside to the Harlot's House, *As a bird to the Snare of a Fowler, or as an Ox to the Slaughter, till a Dart be struck through the Liver.* Nor in this case can they have Children, those indearing pledges of *Conjugal Affection*: or if they have, they will rather redound to their shame than comfort, bearing the odious brand of Bastards: *Harlots* likewise are like *Swallows* flying in the Summer season of *Prosperity*, but the black stormy weather of *Adversity* coming, they take Wing and fly into other *Regions*; that is, seek themselves other *Lovers*; but a virtuous chaste *Wife*, fixing her intire Love upon her Husband, and submitting to him as her head and King, by whose *Direction* she ought to steer in all lawful Courses, will, like a faithful *Companion*, share patiently with him in all *Adversities*, run with chearfulness thro' all difficulties, and dangers, tho' never so hazardous to preserve or assist him in *Poverty*, *Sickness*, or whatever other misfortune may befall him, acting according to her duty in all things. But a proud imperious *Harlot*, will do no more than she list, even in the Sun shine of *Prosperity*: And is like a *Horse Leach*, ever Craving, and never satisfied, still seeming displeas'd, if all her extravagant Cravings be not Answered; not regarding the ruine and misery she brings upon him by that means, tho' she seems to dote upon him, using to confirm her hypocrisie, with *Crocodile's Tears*, *Vows* and *Swoonings*, when her *Cully* is to depart for a while, or seems but

to deny her immoderate Desires; yet this lasts not longer than she can gratify her Appetite, and prey upon his Fortunes. Remarkable is the Story that *Conradus Gessner* tells us: *Of a Young Man Travelling from Athens to Thebes, who met by the way a beautiful Lady, as to his appearance she seemed, adorned with all perfections of Beauty, glittering with Gold and precious Stones; this seeming fair One saluted him, and invited him to her House not far off, pretending to be exceedingly inamour'd of him, and declared she had a long time waited for an Opportunity to find him alone, that so she might reveal her Passion to him. The Young Spark went with her, and when he came to her House, he found it to appearance built very Stately, and very well Furnished, which so far wrought upon his covetous Inclination, that he Resolved to put off his intended Journey, and yield to her Inticements; But whilst she was Leading him to see the pleasant places adjoining to the House, came by a holy Pilgrim; who seeing in what danger the Youth was, Resolved to set him in his right Senses, and shew him what he imagined Real, was quite otherwise; so that, by powerful Prayer, the Mist was taken from before the Youth's Eyes, who then beheld his Lady, Ugly, Deformed, and Monstrous, and that whatever had appeared Glorious and Beautiful, was only Trash. Then he made her Confess what she was, and her*  
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design upon the Young Man, which she did, saying, *She was a Lamia or Fairy, and that she had thus Incharmed him, on purpose to get him into her Power, that she might Devour him.* This Passage (whether True or not) may be fitly Alluded to Harlots, who draw those that follow their Misguiding Lights, into the places of Danger, till they have caused them to Ship-wrack their Fortunes, and then leave them to Struggle with those Storms of Adversity, that they have Rais'd. Now, on the Contrary, a Loving, Chaste, and Even tempered Wife, seeks what she may, to prevent such Danger, and in every Condition strives to make him easie. And in a Word, as there is no Content in the Imbraces of a Harlot, so there is no Joy greater, than in the Reciprocal Affection, and indearing Embraces of a Loving, Obedient and Chaste Wife; nor is that the principal end, for which Matrimony was Ordain'd, but further, that Man might follow the great Law of his Creation, by the increase of his Kind, and Replenish the Earth; for this was an Injunction laid upon him in Paradise, before his Fall. To Conclude, *A Virtuous Wife is a Crown and Ornament to her Husband, and her Price is above Rubies; but the ways of an Harlot are Deceitful.*

## C H A P VII.

*Of Errors in Marriage; What they are,  
and the Prejudice of them:*

**B**Y Errors in Marriage, I mean the Unfitness of the Persons Marrying, to enter into this State; and that both with Respect to Age, and the Constitution of their Bodies; and therefore those that design to enter into that Condition, ought to observe their Ability, and not run themselves upon Inconveniencies, for those who Marry too Young, may be said to Marry Unseasonably; not considering their Inability, nor examining the force of Nature. For some before they are Ripe, for the Consumation of so Weighty a Matter, who, either Rashly of their own Accords, or, by the Instigation of Procurers and Marriage Brokers, or else Forc'd thereto by their Parents, who covet a large Dowry, take upon 'em this Yoke to their Prejudice; by which means, some before the expiration of a Year, have been so Enfeebled, that all their Vital Moisture was Exhausted, which hath not been Restor'd again, without great Trouble, and the use of Medicines. Wherefore my Advice is, that it is no ways Convenient to suffer Children, or such as are not of Age, to Marry, or get  
 Chil-

Children; But he that proposes to Marry, must observe to Chuse a Wife of an honest Stock, and descend from Temperate Parents; being Chaste, Well bred, of Good Manners. For, if a Woman hath good Conditions, she hath Portion enough. That of *Alcamena*, in *Plautus*, is much to the purpose; where he brings in a Young Woman saying to this effect,

*I take not that to be my Dowry, which  
The vulgar sort do Wealth and honour call:  
But all my wishes terminate in this;  
T' obey my Husband, and be Chaste with all;  
To have God's Fear; and bounty in my Mind,  
To do those Good, who're Vertuously inclin'd.*

And I think she was in the right on't; for such a Wife is more precious than Rubies.

'Tis certainly the Duty of Parents, to be Careful in bringing up their Children in the ways of Vertue; and to have regard to their Honour and Reputation, and especially of Virgins, when grown to be Marriageable. For, as has been before noted, if through the too much severity of Parents, they may be crossed in their Love, many of them throw themselves into the unchaste Arms of the next alluring Tempter that comes in their way; being thro' the softness and flexibility of their Natures, and the strong Desires they have after what Nature powerfully incites them to, easily induced to believe Mens feigned vows of promis'd Mar-

riage to Cover their Shame ; and then too Late their Parents Repent of that Severity which has brought an indeliable Stain upon their Families.

An other Error in Marriage, is the Inequality of Years in the Parties Married ; such as for a Young Man, who, to Advance his Fortune, Marries a Woman Old enough to be his Grandmother, between whom, for the most part, Strifes, Jealousies, and Discontents, are all the Blessings which Crown the Genial Bed, it being impossible for such to have any Children. The like may be said, though with a little more Excuse, when an Old dotting Fellow Marries a Young Virgin in the prime of her Youth and Vigour, who, whilst he vainly strives to please her, is thereby Wedded to his Grave. For as in Green Youth 'tis unfit and Unseasonable to think of Marriage, so to Marry in Old Age, is altogether the same : For they that enter upon it too soon, are soon Exhausted, and fall into Consumptions, and Divers other Diseases ; and those that Procrastinate, and Marry Unseemly, fall into the like inconveniencies on the other side, having only this Honour, of an Old Man they become Young Cuckolds ; especially if their Wives have not been Trained up in the Paths of Virtue, and lye too much open to the Importunity and Temptation of Lewd and Debauched Men. And thus much for the Errors of Rash, inconsiderate, and Unseasonable Marriages.

## CHAP. VII.

*The Opinion of the Learned concerning Children Conceived and Born within Seven Months, with Arguments upon the Subject, to prevent Suspicions of Inconveniency, and the bitter Contests that may Arise betwixt Man and Wife, on that Account. To which is added Rules for knowing the Disposition of Man's Body, by the Genital Parts.*

**M**Any bitter Quarrels happen between men and their Wives, upon the man's Suspicion that his Wife comes too soon, and by Consequence that he could not be the Father, whereas it was want only of Understanding the secrets of Nature; that brought the man into that Error; and which had he known, might have Cur'd him of his Jealousie and Suspicion, To remove which, I shall endeavour to prove, that 'tis possible, and has been frequently known, that Children have been Born at 7 Months. The Cases of this Nature that have happened, have made work for the Lawyers: And they have left it to the Physicians to Judge, by Viewing the Child, whether it be a Child of 7, 8, 9 or 10 Months. *Pass* the Counsellor has this Passage in the 19th Book of Pleadings, *viz.* It's now a receiv'd truth, that a perfect Child

Child may be Born in the Seventh Month, by the Authority of the Learned *Hipocrates*. And therefore we must believe, That a Child born at the end of the seventh month, in Lawful Matrimony, may be Lawfully begotten. *Galen* (in *cap. 6. lib. 3.*) is of Opinion, That there is no certain time set for bearing of Children; and that from *Pliny's* Authority, who makes mention of a Woman that went 13 Months with Child. But as to what concerns the seventh month, a Learned Author saith; "I know several married People in *Holland*, that had Twins born in the seventh month, who Lived in Old Age, having lusty Bodies, and lively minds. Wherefore their Opinions is absur'd, who assert, That a Child at seven months cannot be perfect and long Liv'd; and that he cannot in all parts be perfect till the 9th month. And thereupon this Author proceeds, to tell a Passage from his own knowledge, *viz.* Of late (*saith he*) there happened a great Disturbance among us, which ended not without Blood shed; and was Occasioned by a Virgin, whose Chastity had been Violated, descending of a Noble Family, of Unspotted Fame. Now several Charged the Fact upon a Judge, who was President of a City in *Flanders*, who stiffly deny'd it, saying, he was ready to take his Oath, that he never had Carnal Copulation with her; and that he would not Father that which was none of his. And further Argued, That he verily

believed that it was a Child born in seven months, himself being many miles distant from the Mother of it, when it was Conceived. Whereupon the Judges decreed, That the Child should be viewed by able Physicians, and experienc'd Women, and that they should make their Report ; who having made diligent enquiry, all of them with one mind, concluded the Child, (without respecting who was the Father) was born within the space of 7 Months ; and that it was carried in the Mothers Womb but 27 Weeks and Odd Days ; but if she would have gone full 9 Months, the Child's Parts and Limbs would have been more Firm and Strong, and the Structure of the Body more Compact, for the Skin was very loose, and the Brest-bone that defends the Heart, and the Gristle that lyes over the Stomach, were higher than Natural they should be, not Plain, but Crooked, and sharp Ridged, or Pointed, like those of Young Chickens, Hatch'd in the beginning of Spring. And being a Female Infant, it wanted its Nails upon the Joynts of her Fingers ; upon which, from the Musculous, or Cartilaginous matter of the Skin, Nails that are very Smoothe, do come, and by degrees hrrden : She had instead of Nails a thin Skin, or Film. As for her Toes there was no sign of Nails about them, wanting that heat which was expanded to the Fingers, from the nearness of the Heart. All this being Considered

sidered, and above all, one Gentle woman of Quality that assisted, affirming that she had been the Mother of 19 Children, and that Divers of them had been Born and Liv'd at Seven Months, they without favour to any Party, made their Report that the Infant was a Child of 7 Months, tho' Born within the 7th Month, for in such cases the Revolution of the Moon ought to be Observed, which perfects it self in 4 bare Weeks, or somewhat less than 28 Days, in which space of her Revolution, the Blood being Agitated by force of the Moon, the Courses of the Woman Flow from them, which being Spent, and the Matrix being Cleansed from Menstrual Blood, which happens on the 5th day, then if a man on the 7th day Lye with his Wife, the Copulation is most Natural, and then is the Conception best, and a Child then begotten, may be Born in the 7th month, and prove very Healthful: So that upon this Report, the supposed Father was pronounced Innocent, upon Proof that he was 100 miles distance all that month in which the Child was begot; And as for the mother, she strongly denied that she knew the Father, being forced in the Dark, and so thro' fear and surprize, was left in Ignorance.

As for Coition, it ought not to be had, unless the Parties be in health, lest it turn to the Disadvantage of the Children so Begotten, Creating in them, thro' the abundance of ill Humours, Divers Languishing Diseases;

where

wherefore health is no way better to be discerned than by the Genitals of the man, for which reason Midwives and other Skilful Women, were formerly want to see the Testicles of Children, thereby to Conjecture at their Temperature and state of Body, and Young-men may know thereby the signs or Symptoms of Death : For if the Cases of the Testicles be loose and Feeble, and the Cods fall down, it denotes that the Vital Spirits, which are the props of Life, are fallen : But if the secret part be Wrinkled and raised up, it is a sign all is well : But that the Event may exactly answer the Prediction, it is necessary to consider what part of the Body the disease possesseth : For if it chance to be the upper part that is afflicted, as the Head or Stomach, then will it not so well appear by the Members, which are unconcerned with such Grievances, but the lower part of the Body exactly Sympathizing with them, their Liveliness on the contrary, makes it apparant; for Nature's force, and the Spirits that have their intercourse, first manifest themselves therein, which occasion Midwives to feel the Genitals of Children, to know in what part the Grief is Resident, and whether Life or Death be portended thereby, the Symptom being strongly Communicated by the Vessels that have their Intercourse with the principal seat of Life.

## C H A P IX.

*Of the Green Sickness in Virgins, with its Causes, Signs, and Cure, Together with the chief Occasion of Barrenness of Women, and the Means to remove the Cause, and render 'em Fruitful.*

THE Green Sickness is so common a Distemper in Virgins, especially those of a Phlegmatick Complexion, that 'tis easily discerned, shewing it self by Discolouring the Face, making it look Green, Pale, and of a dusky Colour, which proceeds from raw and indigested Humours; nor doth it only appear to the Eye, but sensibly afflicts the Person with difficulty of Breathing, Pains in the Head, Palpitation of the Heart, with unusual beatings, and small throbbings of the Arteries in the Temples, Neck and Back; which often casts them into Fevers, when the humour is over Vitious: Also loathing of Meat, and the distention of the Hypochondriack part, by reason of the inordinate Effluxion of mensurous Blood to the greater Vessels; and from the abundance of humours the whole Body is often troubled with Swelling, or, at least, the Thighs, Legs and Ancies, all above the Heels. And also, there is a great weariness of the Body, without any Reason for it.

The *Galenical* Physicians Affirm, That this Distemper proceeds from the Obstruction of those Vessels that are about the Womb, occasion'd by the abundance of gross, viscid, and crude humors, arising from several inward Causes; but there are also outward Causes, which have a share in the Production of it, as taking cold on the Feet, drinking of Water, intemperance in Dyet, and eating of things contrary to Nature, *viz.* Raw or burnt Flesh, Ashes, Coles, Old Shoes, Chalk, Wax, Nut-Shells, Mortar, Lime, Oat-meal, Tobacco-Pipes, &c. Which occasion both Suppression of the Menses, and Obstructions through the whole Body. Therefore, the first thing necessary to Eradicate the Cause, is Matrimonial Conjunction, and such Copulation as may prove Satisfactory to her that is Afflicted; for then the Menses will begin to flow, according to their Natural and due Course; and the humours being dispersed, will soon Waste themselves, and then no more matter being administered to increase 'em, they will vanish, and a good Temperament of Body will return: But in case this best Remedy cannot be had soon enough, then Bleed her in the Ankle, and if she be about Sixteen, you may likewise do it in the Arm; but let her bleed but sparingly, especially if the blood be good. If the disease be of any continuance, then is it to be Eradicated by Purging, preparation of the humour being first consider'd, which may be done  
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by the Virgins drinking Decoction of *Guaiacum*, with *Dittany* of *Creet*, but the best purge in this Case ought to be made of *Aloes*, *Sigric*, *Senna*, *Rhubarb*: and for strengthening the Bowels, and opening Obstructions, *Chalibat* Medicines are chiefly to be used. The Dyet must be Moderate, and sharp things be by all means avoided. And for seeking of the Humour, take prepared Steel, *Bezar Stone*, the Root of *Scorzonera*, Oyl of Chrystal in small Wine, and let the Dyet be Moderate, but in no wise let Vinegar be used therewith, nor upon any other Occasion: And in so observing the humours will be Dilated and dissipated, by which means the Complexion will Return, and the Body be Lively and full of Vigour.

And now, since Barrenness daily occasions Discontent, and that discontent creates Difference between Man and Wife, or by immoderate Grief, frequently casts the Woman into one or other Violent Distemper; I shall in the next place Treat thereof.

#### *Of Barrenness.*

In time past, before the Women came to the Marriage bed, they were first search'd by the Midwife; and those only which she allowed of as Fruitful, were admitted: I hope therefore, it will not be thought a needless labour to shew how they may prove themselves, and turn the Stony Ground into a Fruitful Soil.

Barrenness is a deprivation of Life and power,

er, which ought to be in the Seed, to Procreate and Propagate; for which end, both Man and Woman were made.

*Causes of Barrenness.*

It is caused by over much heat or cold; that driving up the Seed, and making it Corrupt, this extinguishes the Life of the Seed, making it Watrish and unfit for Generation. It may be caused also by not Flowing, or overflowing of the Courses, by Swellings, Ulcers, and Inflammations of the Womb; by an Excrecence of Flesh growing about the mouth of the Matrix, by the mouth of the Womb being turned unto the Back, or Side; by the grossness and fatness of the Body, whereby the mouth of the Matrix is Closed up, by being prest with the *Omentum*, or Caul, and the matter of the Seed is converted into Fatness. Or if she be of a Lean and Exhaust Body, to the World she proves Barren, because, tho' she doth Conceive, yet the fruit of the Womb will wither before it comes to perfection, for want of Nourishment. *Aitias* and *Sylvius*, ascribe one cause of Barrenness to compel'd Copulation, as when Parents inforce their Daughters to have Husbands contrary to their Liking, therein Marry their Bodies, but not their Hearts, and where there is a want of Love, there for the most part, is no Conception; as appears in Women which are Deflowred against their Wills. Another main cause of Barrenness, is Attributed to the want of Convenient Munderating Quality

Quality, which the Woman ought to have with the Man, as if he be hot, she must be cold: If he be dry, she must be moist: But if they be both dry, or both moist of Constitution, they cannot Propagate, and yet simply consider'd of themselves, they are not Barren; for he and she, which was before as the Barren Fig tree, being joyned with an apt Constitution, becomes as the fruitful Vine. And that Man and Woman being every way of a like Constitution, cannot Procreate, I will bring Nature it self for a Testimony, who hath made Man of a hotter Constitution than Woman, that the Quality of the one may moderate the Quality of the other.

*Signs of Barrenness.*

If Barrenness does proceed from over-much heat, she is of a dry body, subject to anger, she hath black hair, quick Pulse; her Purgations flow but little, and that with Pain; she loves to play in the Courts of Venus. But if it comes by Cold, then are the signs contrary to those even now Recited. If thro' an evil Quality in the Womb, make a Suffumigation of red *Storax*, *Myrrh*, *Cassia-wood*, *Nutmeg*, *Cinnamon*, and let her receive the fume of it into the Womb, covering her very close, and if the Odour so received passeth thro' the Body, up into the mouth and nostrils; of her self she is fruitful. But if she feels not the fume in her mouth and nose, it argues Barrenness one of those ways, that the Spirit of the Seed is either thro'

thro' cold extinguisht, or thro' heat dissipated. If any Woman be suspected to be Unfruitful, cast natural *Brimstone*, such as is digg'd out of the Mine, into her Urine, and if Worms breed therein, of her self she is not Barren.

*Prognosticks.*

Barrenness maketh Women look Young, because they are free from those pains and sorrows, which other Women are accustomed to bring forth withal. Yet they have not that full perfection of Health which fruitful women do enjoy, because they are not rightly purged of the menstruous Blood, and superfluous Seed, the principal of which two, are the principal cause of most Uterine Diseases.

*Cure.*

First the Cause must be Removed, and then the Womb Strengthened, and the Spirits of the Seed enlivened.

If the Womb be over hot, Take Syrup of Succory with Rhubarb, Syrup of Violets, Endive, Roses, Cassia, Purslain. Take of Endive, water-Lillies, Borrage-flowers, of each a handful; Rhubarb, Myrolabans, of each 3 Drams, with Water make a Decoction, add to the straining of the Syrup, laxative of Violets, one ounce, Syrup of Cassia, half an ounce, Manna 3 drams, make a potion. Take of the Syrup of Mugwort 1 ounce, Syrup of Maiden-hair 2 ounces, water of Succory, Borrage, Fennel, 3 Ounces; Pulv. Elect. Triasand one dram, make a Julep. Take Pru. Solut, Elect. Ros Mesua of each three Drams, Rhu-

*Rhubarb* one Scruple, and make a Bolus. Apply to the Reins and Privities, fomentations of the Juice of *Lettice*, *Viollets*, *Roses*, *Mallows*, *Vineleaves*, and *Night-shade*. Anoint the secret parts with the Cooling unguent of *Galen*.

If the power of the Seed be extinguisht by Cold, Take every Morning two Spoonfuls of *Cinamon-water*, with one Scruple of *Mithridate*. Take Syrup of *Calamint*, *Mugwort*, *Bettony*, of each one Ounce; water of *Pennyroyal*, *Feverfew*, *Hysop*, *Sage*, of each Two Ounces; make a Julep. Take Oyl of *Annisseed* one scruple and a half, *Diacimini*, *Diacalinthe*, *Diamosci*, *Diagalange*, of each one dram; Sugar 4 Ounces, with water of *Cinamon* make Lozenges; take of them a dram and a half, Twice a day, 2 hours before Meals, Fasten Copping-glasses to the Hips and Belly. Take of *Stirax*, *Calamint*, one Ounce, *Massick*, *Cloves*, *Cinamon*, *Nutmeg*, *Lin*, *Aloes*, *Frankincense*, of each half an Ounce; *Musk* 10 Grains, *Ambergreese* half a Scruple, with *Rose-water* make a Confection: Divide it into four equal parts. Of one part make a *Ponum Odoratum* to smell on, if she be not *Hysterical*. Of the second make a mass of Pills, and let her take three every Night. Of the third make a Pessary, dip it in Oyl of *Spikenard*, and put it up. Of the fourth, make a Suffumigation for the Womb.

If the Faculties of the Womb be weakned, and the Life of the Seed suffocated by overmuch

much humidity, flowing to those parts : Take of Betony, Marjorum, Mugwort, Pennyroyal, Balm, of each one handful : Roots of Afrum, Fenel, Elecampane, of each 2 Drams ; Anniseed, Cummin, of each one Dram ; with Sugar and Water a sufficient Quantity ; of which make a Syrup, and take three Ounces every other Morning.

Purge with these things following : Take of *Digridon*, 2 Grains ; *Specierum de Castorei*, one Scruple : Pill *Fœtid* 2 Scruples, with syrup of Mugwort make 6 Pills. Take *speci Digemma*, *Diamofci*, *Diambre*, of each one Dram ; *Cinamon*, one dram and a half : *Cloves*, *Mace*, *Nutmeg*, of each half a Dram ; Sugar 6 Ounces ; with Water of Feverfew make Lozenges to be taken every Morning. Take of the Decoction of *Sarsaparilla*, and *Virga Aurea*, not forgetting *Sage*, which *Agrippa*, wondring at the Operation of, hath honour'd with the name of *Sacra Herba*, a holy Herb. And is recorded by *Dodonæus* in his History of Plants, *lib. 2. cap. 77.* That after so many *Egyptians* were Dead, the surviving Women, that they might Multiply the faster, were Commanded to drink the Juice of Sage. Anoint the Genitals with Oyl of *Anniseed* and *Spikenard*. Take *Mace*, *Nutmeg*, *Cinamon*, *Styrax*, *Amber*, of each 1 dram ; *Cloves*, *Laudania*, of each half a dram, *Turpetine* a sufficient quantity, make *Trochisks* to finother the Womb. Take Roots of *Valerian* and *Elecampane*, of each 1 pound, of  
*Galangale*

*Galangale* Two Ounces, *Origan*, *Lavender*, *Marjoram*, *Betony*, *Mugwort*, *Bay leaves*, *Calamint*, of each Three handfuls; with water make an Incession, in which let her sit, after she hath her Courses.

If Barrenness proceed from Dryness, Consuming the matter of the Seed; take every day Almond-milk, and Goats milk extracted with Honey. Eat often of the Root *Satyron* Condited, and of the Electuary of *Diasatyron*. Take 3 *Weathers* Heads, Boyl them until all the Flesh comes from the bones, then take of *Melior*, *Violets*, *Camomile*, *Mercury*, *Orchis* with their Roots, of each an handful, *Fenugreek*, *Linseed*, *Valerian* Roots, of each one Pound: Let all these be Decocted in the aforesaid Broth, and let the Woman sit in the Decoction up to her Navel. Also take of *Deers* suet half an Ounce, *Cows* marrow, *Siraxis-liquada*, of each two Drams, Oyl of sweet Almonds two Ounces, with Silk-cotton make a Pessary. Make injections of Fresh-Butter, and Oyl of sweet Almonds.

If Barrenness be caused by any proper affect of the Womb, the Cure is set down in the Second Part.

Sometimes the Woman proves Barron when there's no impediment on either side, except only in the manner of the Act: As when in the Emission of the Seed, the Man is quick, and the Woman too slow, whereby there is not an Emission of both Seeds at the same instant, as  
the

the Rules of Conception require, (according to the Opinions of the Ancients) Wherefore to take away this Inconvenience, *Mulier preparari adisponi debet molli complexu, lascivis verbis oscula lasciviora miscenda.* If this doth not suffice before the Act of Coition, foment the private Parts with the Decoction of Betony, Sage, Hysop, and Calamint; and anoint the Mouth and Neck of the Womb with Musk and Civer.

The Cause of Barrenness being removed, let the Womb be corroborated as follows.

Take of Bay-berries, Mastick, Nutmeg, Frankincense, Cypress, Nuts, Laudani, Galbani, of each one Dram; Syracis liquid two Scruples; Cloves half a Scruple; Ambergreece two Grains; Musk 6 Grains; then with Oyl of Spikenard make a Pessary.

Take Red Roses, Lapidis Hæmatitis White-Frankincense, of each half an Ounce; Sanguis Draconis, fine Bole, Mastick, of each two Drains; Nutmeg, Cloves, of each one Dram; Spikenard half a Scruple: With Oyl of Wormwood make a Plaister for the lower part of the Belly. Let her eat often of Eringo-roots condited; and make an Injection only of the Juice of the Roots of Satyrion.

The aptest time for Conception, is instantly after the *Menses* are ceas'd, because then the Womb is thirsty and dry, apt both to draw the Seed, and to retain it, by the roughness of the inward Superficies. And besides, in some, the

mouth of the Womb is turned unto the back or side, and is not placed right, until the last day of the Courses.

Excess in all things is to be avoided : Lay aside all Passions of the Mind : Shun Study and Care, as things that are Enemies to Conception; for if a Woman Conceives under such Circumstances, how wise soever the Parents are, the Children at the best will be but foolish, because the animal Faculties of the Parents, *viz.* the Understanding and the Rest (from whence the Child derives its Reason) are, as it were, confused, through the multiplicity of Cares and Cogitations. Examples here of we have in learned Men, who, after great Study and Care instantly accompanying with their Wives, often beget very foolish Children. A hot and moist Air is most convenient, as appears by the Women in *Egypt*, which usually bring forth three or four Children at one time.

## CHAPTER X.

*Virginity, what it is, in what it consists, and how violated. Together with the Opinion of the Learned about the Mutation of Sexes in the Womb, during the Operation of Nature, in framing the Body.*

There are many ignorant People, that boast of their Skill in the knowledge of Virginity, and some Virgins have undergone hard Censures

Censures through their ignorant Determinations: And therefore I thought it highly necessary to clear this point, that the towering Imaginations of conceited Ignorance may be brought down, that the Fair Sex (whose Vertues are so illustriously bright, that they both excite our Wonder, and command our Imitation) may be freed from the Calumnies and Detractions of Ignorance and Envy, that so their Honours may continue as Unspotted, as they have kept their Persons Uncontaminated, and free from Defilement.

Virginity, in a strict sense, does signifie the Prime, the Chief, the Best of any thing, which makes Men so desirous of marrying Virgins; imagining some great Pleasure to be enjoyed in their Embraces, than in those of Widows, or such as have before been lain withal: Tho' not many Years ago a very great Person was of another mind, and thought (to use his own expression) *That the getting of a Maiden head was such a piece of Drudgery, as was more proper for a Porter than a Prince*; but this was only his Opinion, for most Men, I assure, have other Sentiments. But, to our purpose.

The curious Enquiries into Nature's Secrets, have observed, that in young Maids, in the *Sinus Pudoris*, or in that place that is called the Neck of the Womb, is that Pendulous Production vulgarly called the Hymen, but more rightly the *Claustum Virginal*e, and in the French *Button de Rose*, or Rose-Bud; because it resem-

bles the Bud of a Rose expanded, or a Clove-gilly flower, from whence is derived the word *Deflora*, to Deflower; and hence taking away of Virginity is called Deflowering a Virgin; most being of Opinion, that the Virginity is altogether lost, when this Duplication is fractured and dissipated by Violence; and when it is found perfect and intire, no Penetration has been made. And it is the Opinion of some learned Physicians, that there is not either *Hymen* or *Skin* expanded, containing Blood in it, which divers imagine in the first Copulation flows from the fractured Expanse.

Now this *Claustum Virginal*e, or Flower, is composed of four Carbuncles, or little Buds like Myrtle berries, which in Virgins are full and plump, but in Women flag and hang loose; and these are placed in the four Angles of the *Sinus Pudoris*, joyned together by little Membranes and Ligatures like Fibres, each of them situate in the Intestacles or spaces between each Carbuncle, with which, in a manner, they are proportionably distended, which Membranes being once defacerated, denote De virgination; and many inquisitive, and yet ignorant Persons, finding their Wives defective herein the first Night of their Marriage, have thereupon suspected their Chastity, concluding another had been there before them. Now to undeceive such, I do affirm, That such Fracture may happen divers accidental ways, as well as by Copulation with Man, *viz.* by violent Straining, Coughing, or Sneezing,

Sneezing, stopping of Urine, and violent motion of the Vessels, inforcibly sending down the Humours, which pressing for passage, break the Ligatures or Membrane, so that the intireness, or fracture of that which is commonly taken for the Virginitie or Maiden-head, is no absolute sign of Dishonesty; tho' certain it is, that 'tis more frequently broke in Copulation than by any other means.

I have heard, that at an Assize held in *Rutland*, a young Man was try'd for a Rape, in forcing a Virgin; when, after divers questions asked, and the Maid swearing positively to the matter, naming the time, place, and manner of the Action, it was, upon mature Deliberation, resolved, that she should be searched by a skilful Chyrurgeon and two Midwives, who were to make their Report upon their Oaths, which after due Examination, they accordingly did, affirming, That the Membranes were intire, and not dilacerated; and that it was their Opinion for that Reason, that her Body had not been penetrated; which so far wrought with the Jury, that the Prisoner was acquitted; and the Maid afterward confessed, she swore against him out of Revenge, he having promised to marry her, and afterwards declined it. And thus much shall suffice to be spoken concerning Virginitie.

I shall now proceed to say something of Nature's Operation, in the Mutation of Sexes in the Womb.

This Point is of much necessity, by reason of the different Opinions of Men relating to it. Therefore, before any thing positive can be asserted, it will be altogether convenient to recite what has been delivered, as well in the negative as the affirmative. And first, *Severus Plinius*, who argues for the negative, writes thus: The Genital Parts of both Sexes, are so unlike other, in Substance, Composition, Situation, Figure, Action and Use, that nothing is more unlike; and, by how much all other parts of the Body (the Breasts excepted, which in Women swell more, because Nature ordain'd them for suckling the Infant) have an exact resemblance, so much the more do the Genital parts of one Sex, compared with the other, differ; and if their Figure be thus different, much more is their Use. The Venereal Appetite also proceeds from different causes; for in Men it proceeds from a desire of Emission, and in Women from a desire of Reception; in Women also, the chiefest of those parts are concave, and apt to receive, but in Men they are more porous.

These things considered, I cannot but wonder (added he) how any one can imagine, that the Genital Member of Female Births, should be changed into those that belong to Males, since by those parts only the distinction of Sexes is made; nor can I well repute the reason of this vulgar Error to any thing, but the mistake of unexpert Midwives, who have been deceived by the evil Conformation of the parts which

in some Male Births may have happened to have had some small Protrusion, not to have been discerned, as appeared by the Example of a Child Christened at *Paris*, by the Name of *Joan*, as a Girl, which afterwards proved a Boy; and on the contrary, the over far Extension of the *Clytoris* in Female Births, may have occasioned the like Mistakes. Thus far *Pliny* proceeds in the Negative; and yet notwithstanding what he has said, there are divers learned Physicians that have asserted the Affirmative, of which number *Galen* is one; *A Man* (saith he) *is different from a Woman in nothing else, but having his Genital Members without his Body, whereas a Woman has them within*: And this is certain, That if Nature having formed a Man, would convert him into a Woman, she hath no other Task to perform, but to turn his Genital Member inward; and so to turn a Woman into a Man by the contrary Operation. But this is to be understood of the Child, when it is in the Womb, and not perfectly formed; for, divers times Nature hath made a Female Child, and it hath so remained in the Womb of the Mother for a Month or two, and afterwards, plenty of Heat encreasing in the Genital Members, they have issued forth, and the Child has become a Male, yet retaining some certain Gestures, unbecoming the Masculine Sex, as Female Actions, a shrill Voice, and a more

Effeminate Temper in ordinary. Contrariwise, Nature having often made a Male, and cold Humours flowing to it, the Genitals have been inverted, yet still retaining a Masculine Air, both in Voice and Gesture.

Now, tho' both these Opinions are supported by several Reasons, yet I esteem the latter more agreeable to Truth: For there is not that vast difference between the Genitals of the two Sexes, as *Pliny* would have us believe there is, for the Woman has in a manner the same Member with the Man, tho' they appear not outwardly, but are inverted for the Convenience of Generation, the chief difference being, that one is solid, and the other porous; and that the principal Reason of changing Sexes is, and must be attributed to Heat or Cold, suddenly or slowly contracted, which operates according to its greater or lesser force.

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## C H A P. XI.

*Directions and Cautions for Midwives; and First, How a Midwife ought to be qualified.*

**A** Midwife, that would acquit her self well in her Employment, ought by no means to enter upon it rashly, or unadvisedly, but with all imaginable Caution, consider-

considering that she is accountable for all the Mischiefs that befalls through her wilful Ignorance or Neglect; therefore let none take upon them this Office, barely upon pretence of their maturity of Years, and Child-bearing; for in such, for the most part, there are divers things wanting that ought to be observed, which is the occasion so many Women and Children are lost: Now as for a Midwife in relation to her Person, these things ought to be observed, *viz.* She must neither be too Old nor too Young, neither extraordinary Fat, nor weakened by Leannels, but in a good habit of Body, nor subject to Diseases, Fears, nor sudden Fright, her Body well shaped, and neat in her Attire, her Hands smooth and small, her Nails ever pared short not suffering any Rings to be upon her Fingers, during the time she is doing her Office, nor any thing upon her Wrists that may obstruct; and to these ought to be added Activity, and a convenient Strength, with much caution and diligence; not subject to Drowsiness, nor apt to be Impatient.

As for her Manners, she ought to be Courteous, Affable, Sober, Chaste, and not subject to Passion; Bountiful, and Compassionate to the Poor, and not Covetous when she attends upon the Rich.

Her Temper Cheerful and Pleasant, that she may the better comfort her Patients in their dolorous Labours; nor must she at any

time make over much haste, tho' her business should require her in another place, lest she do thereby indanger the Mother or the Child.

Of Spirit she ought to be wary, prudent, and cunning: But, above all, the Fear of God ought to have the Ascendant in her Soul, which will give her both Knowledge and Discretion, as the Wise Man tells us.

## CHAP XII.

*Farther Directions to Midwives, teaching them what they ought to do, and what to avoid.*

Since the Office of a Midwife has so great an Influence upon the well or ill doing of Women and Children, in the first place let her be diligent to acquire whatever knowledge may be advantageous to her Practice, never thinking her self so perfect, but that she may add to her Knowledge by Study and Experience, yet never let her make any Experiments at her Patients cost, nor apply any Remedies in that case, unless she has either try'd them, or knows that they'll do no harm, practising neither upon Poor nor Rich, but speaking freely what she knows; and by no means prescribing such Medicines as will cause Abortion, though desired, which is a high degree of wickedness, and may be termed Murder. If she be sent for by them  
she

she knows not, let her be very cautious e'er she goes, lest by laying an Infectious Woman, she endangers the spoiling of others, as sometimes happens. Neither must she make her House a Receptacle for great-belly'd Women to discharge their Burdens in, lest her House get an ill name, and she thereby lose her Practice.

In laying of Women, if the Birth happen to be large and difficult, she must not seem to be concern'd, but must cheer up the Woman, and do what she can to make the Labour easy, for which she may find Directions in the Second Part of this Book.

She must never think of any thing but doing well, causing all things to be in a readiness, that are proper for the Work, and the strengthening of the Woman, and receiving of the Child. And, above all, let her take care to keep the Woman from being unruly when her Throws are coming upon her, lest she thereby endanger her own Life and the Childs.

She must also take care she be not too hasty in her business, but wait God's leisure for the Birth: And by no means let her suffer her self to be disorder'd by fear, though things should not go well, lest it should make her incapable of giving that assistance which the labouring Woman stands in need of; for, when we are most at a loss, then there is most need of Prudence to set things aright.

And now, because she can never be a skilful Midwife, that knows nothing but what is to be

be seen outwardly, I shall not think it amiss, but on the contrary highly necessary, with modesty to describe the Generative Parts of Women, as they have been Anatomized by the Learned, and shew the use of such Vessels as are contributed to Generation.

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C H A P. XIII.

*Of the Genitals of Women, External and Internal, to the Vessels of the Womb.*

**I**F it were not for Publick Benefit, especially of the Practitioners and Professors of the Art of Midwifery, I should forbear to treat of these Secrets of Nature, because they may be turned by some lascivious and lewd Persons into Ridicule, but they being absolutely necessary to be known, in order to Publick Good, I will not omit them, because some may make a wrong use of them.

Those Parts which offer themselves to view at the bottom of the Belly are the *Fissura Magna*, or the Great Chink, with its *Labia*, or Lips, the *Mons Veneris*, and the Hair. These are called by the general Name of *Pudenda*, from Shamefac'dness, because when they are bared, they bring *Pudor* or Shame upon a Woman. The *Fissura Magna* reaches from the lower part of the *Os Pubis*, to within an Inch of  
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the *Anus*: But it is less and closer in Maids, than in those that have borne Children; and has two Lips, which towards the *Pubis* grow thicker and more full, and meeting upon the middle of the *Os Pubis*, makes that rising Hill that is called *Mons Veneris*, or the Hill of *Venus*.

The next things that offer, are the *Nympha* and *Clytoris*, the former of which is of a membranary and filmy Substance, Spongy, Soft, and partly fleshy, of a red Colour, in the shape of Wings, two in number, tho' from their rise they are joyned in an Acute Angle, producing there a fleshy Substance, which cloathes the *Clytoris*, and sometimes they spread so far, that Incision is required to make way for the *Man's Instrument of Generation*.

The *Clytoris* is a Substance in the upper part of the Division, where the two Wings concur, and is the Seat of Veneral Pleasure, being like a *Tard* in Situation, Substance, Composition and Erection, growing sometimes out of the Body two Inches, but that never happens, unless through extream Lust, or extraordinary Accident. This *Clytoris* consists of two spongy and skinny Bodies; containing a distinct Original from the *Os Pubis*, the head of it being covered with a tender Skin, having a hole or Passage like the *Penis*, or *Tard* of *Man*, tho' not quite through, in which, and the bigness, it only differs from it.

The next things in course are the fleshy Knobs  
and

and the great Neck of the Womb: And these Knobs are behind the Wings, being four in number, and resemble Myrtle berries, being placed Quadrangular, one against the other, and in this place is inserted to the Orifice of the Bladder, which opens it self into the Piffures to evacuate the Urine, for securing of which from Cold, or the like Inconveniency, one of these Knobs are placed before it, and shuts up the Passage.

The Lips of the Womb that next appear, being separated, disclose the Neck thereof, and in them two things are to be observed, which is, The Neck it self, and the *Hymen*, but more properly the *Claustum Virginalis*, of which I have before discoursed. By the Neck of the Womb is to be understood the Channel that is between the aforesaid Knobs, and the inner Bone of the Womb, which receives the *Penis* like a Sheath; and that it may the better be dilated from the Pleasure of Procreation, the substance of it sinewy, and a little spongy, and in this Concavity are divers Folds, or Orbicular Pleats, made by Tunicles, wrinkled like an expanded Rose, in Virgins they plainly appear, but in Women that have often used Copulation, they are extinguished; so that the inner side of the Womb's Neck appears smooth, and in old Women it becomes more hard and grissly: But tho' this Channel be at sometimes writhed and crooked, sinking down, yet in the time of Copulation, Labour, or the Monthly Purga-

Purgations, it is erected and extended, which over extension occasioneth the pains in Child-birth.

The *Hymen* or *Clawstrum Virginalis*, is that which closes the Neck of the Womb; being (as I have before cited in the Chapter relating to Virginitie) broken in the first Copulation, its use being ready to stay the untimely Courses in Virgins, than to any other end; and commonly when it is broke in Copulation, or by any other Accident, a small quantity of Blood flows from it, attending with some little pain. From whence some observe, that between the Duplicity of the two Tunicles, which constitute the Neck of the Womb, there are many Veins and Arteries running along, and arising from the Vessels on both sides the Thighs, and passing into the Neck of the Womb, being very large, and the reason thereof is, for that the Neck of the Bladder requires to be filled with abundance of Spirits, thereby to be dilated, for its better taking hold of the *Penis*, there being great heat required in such Motions, which becoming more Intense by the Act of Friction, consumes a considerable quantity of moisture, in the supplying of which, large Vessels are altogether necessary.

Another cause of the longness of these Vessels is, by reason the *Menses* make their way through them, which often occasions Women with Child to continue their Purgations; for tho' the Womb be shut up, yet the passage in  
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the neck of the Womb, through which these Vessels pass, are open: In this case there is farther to be observed, that as soon as you penetrate the *Pedendum*, there appears two little Pits or Holes, wherein is contained an Humour, which by being expunged in time of Copulation, greatly delights the Woman.

#### C H A P. XIV.

*A Description of the Womb's Fabrick, the preparing Vessels, and Testicles in Women, as also of the different and Ejaculatory Vessels.*

**I**N the lower-part of the Hypogastrion, where the Hips are widest and broadest (they being greater and broader thereabout than those of Men) for which reason, they have likewise broader Buttocks than Men) is the Womb joyned to its Neck; and is placed between the Bladder and strait Gut, which keeps it from swaying or rowling, yet gives it Liberty to stretch and dilate it self, and again to contract, as Nature in that case disposes it: Its Figure is in a manner round, and not unlike a Gourd, lessening a little, and growing more accute toward one end, being knit together by its proper Ligaments; its Neck likewise is joyned by its own substance, and certain *Membranes*

*branes* that fasten it to *Os Sacrum*, and the *Share-bone*. As to its largeness, that much differs in *Women*, especially the difference is great between such as have borne *Children*, and those that have borne none: In substance it is so thick, that it exceeds a *Thumb's* breadth, which after *Conception* is so far from decreasing, that it augments to a greater proportion, and the more to strengthen it, it is interwoven with *Fibres* overthwart, which are both strait and winding, and its proper *Vessels* are *Veins*, *Arteries* and *Nerves*: and amongst these there are two little *Veins*, which pass from the *Spermatick* *Vessels* to the bottom of the *Womb*, and two larger from the *Hypogastricks*, which touch both the bottom and the *Neck*; the mouth of these *Veins* piercing as far as the inward *Concavity*.

*The Womb* hath also two *Arteries* on both sides, the *Spermatick* *Vessels* and the *Hypogastrick*, which still accompany the *Veins*, and besides, there are divers divers little *Nerves*, that are knit and intertwined in the form of a *Net*, which are also extended throughout, even from the bottom to the *Pubenda* themselves, being chiefly placed for *Sense* and *Pleasure*, moving in *Sympathy* between the *Head* and *Womb*.

Now it is to be farther noted, that by reason of the two *Ligaments* that hang on either side the *Womb*, from the *Share bone*, pierce-

ing through the *Peritoneum*, and joyned to the Bone it self, the Womb is moveable upon sundry occasions, often falling low, or rising high. As for the Neck of the Womb, it is of an exquisite feeling, so that if it be at any time out of order, by being troubled with a Schirrosity, over Fatness, Moisture, or Relaxation, the Womb is subjected thereby to Barrenness: In those that are with Child, there frequently stays a moist gluttonous Matter in the entrance to facilitate the Birth; for, at the time of Delivery, the Mouth of the Womb is opened to such a wideness, as is conformable to the bigness of the Child, suffering an equal Dilation from the bottom to the top.

As for the Preparatory or Spermatick Vessels in Women, they consist of two Veins and two Arteries, not differing from those in a Man, but only of their largeness and manner of Infertation; for the number of Veins and Arteries, are both the same as in Men, the right Vein issuing from the Trunk of the hollow Vein descending, and the left from the Emulgent Vein; and on the side of them are two Arteries, which grows from the *Aorta*.

As to the length and breadth of these Vessels, they are narrow, and shorter in Women than in Men; only observe they are more wreathed and contorted than in Men, as shrinking together, by reason of their shortness, that they may by their loose-

ness be better stretched out, when occasion requires it. And these Vessels in Women are carried with an indirect course through the lesser Guts to the Testicles; but are in the mid way divided into two Branches, the greater going to the Stones, constituting in various or winding Body, and wonderfully inoculating; the lesser Branch ending in the Womb, in the side of which it disperseth it self, and especially at the higher part of the bottom of the Womb, for its Nourishment, and that part of the Courses may purge through the Vessels; and seeing the Testicles in Women are seated near the Womb, for that cause these Vessels fall not from the *Pelvitonarium*, neither make they much Passage, as in Men, nor extending themselves to the share-bone.

The Stones in Women, commonly called the Testicles, perform not the same Action as in Men; they are also different in their location, bigness, temperament, substance, form, and covering. As for the place of their seat, it is in the hollowness of the *Abdomen*, neither are they pendulous, but rest upon the Muscles of the Lyons, so that they may, by contracting the greater heat, be more Fruitful, their Office being to contain the *Ova* or Egg, which being impregnated by the Man's Seed, ingenders Man; yet they differ from those of Men in Figure, by reason of their lesness or flatness at each

each end, not being so round or oval. The external Superficies being likewise more unequal, appearing like the Composition of a great many Knots and Kernels mixed together; there is difference also in their substance, they being much more soft and pliable, loose, and not so well compacted.

Their bigness and temperament being likewise different, for they are much colder and lesser than those in Men; as for their covering or inclosure, it differs extremely; for, as Mens are wrapped in divers Tunicles, by reason they are externally Pendulous, and subject to divers Injuries, unless so fenced by Nature; so Women's Stones being Internal, and less subject to Casualty, are covered with one Tunicle or Membrane, which though it closely cleave to them, yet are they likewise half covered with the *Peritonaum*.

The Ejaculatory Vessels are two obscure Passages, one on either side, nothing differing from the Spermatick Veins in Substance; rise they do, on one part from the bottom of the Womb, not reaching from their other Extremity, either to the Stones, or to any other part, but shut up, and unpassable, adhering to the Womb, as the Colon does to the blind Gut, and winding half way about; though the Testicles are remote to them, and touch them not, yet they are tyed to them by certain Membranes, resembling the Wings of a *Batt*, through which certain  
Veins

Veins and Arteries passing from the end of the Testicles, may be termed here to have their Passages proceeding from the corners of the Womb to the Testicles, and are accounted the proper Ligaments, by which the Testicles and Womb are united, and strongly knit together; and these Ligaments in Women are the Cremasters in Men; of which I shall speak more largely, when I come to describe the Masculine Parts conducing to Generation.

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## C H A P. XV.

*A Discourse of the Use and Action of the several Parts in Women, appropriated to Generation, &c.*

THE External, commonly called the *Pudenda*, are designed to cover the great Orifice, and that to receive the *Penis*, or *Yard*, in the Act of Coition, and give passage to the Birth and Urine. The use of the Wings and Knobs, like Myrtle-berries, are for the security of the internal parts, shutting the Orifice and Neck of the Bladder, and by their Swelling up, cause Titulation and Delight in those Parts, and also to obstruct the involuntary passage of the Urine.

The Action of the *Clytoris* in Women, is

is like that of the *Penis* in Men, *viz.* Erection: And its outer end is like the *Glans* of the *Penis*, and has the same Name. And as the *Glans* in Man is the Seat of the greatest Pleasure in Conception, so is this in Women, whence 'tis called *Amoris dulcedo*, & *Astrum Veneris*.

The Action and Use of the Neck of the Womb, is equal with that of the *Penis*, *viz.* Erection, occasioned divers ways. For first in Copulation, it is erected and made strait for the passage of the *Penis* to the Womb. Secondly, whilst the Passage is repleted with Spirit and Vital Blood, it becomes more strait for embracing the *Penis*: And as for the Conveniency of Erection it is two fold. First, because if the Neck of the Womb was not erected, the Yard could have no convenient passage to the Womb. Secondly, it hinders any hurt or damage that might ensue, through the violent Concussion of the Yard, during the time of Copulation.

As for the Vessels that pass through the Neck of the Womb, their Office is to replenish it with Blood and Spirit, that still, as the Moisture consumes by the heat contracted in Copulation, it may by those Vessels be renewed. But their chief business is, to convey Nutriment to the Womb.

The Womb has many Properties attributed to it, as First, Retention of the secundated Egg, and this is properly called Conception.

Secondly,

Secondly, To cherish and nourish it, till Nature has framed the Child, and brought it to Perfection: And then it strongly operates in sending forth the Birth, when the time of its remaining there is expired, dilating it self in a wonderful manner: And so aptly removed from the Senses, that nothing of Injury can proceed from thence, retaining in it self a power and strength to operate and cast forth the Birth, unless by accident it be render'd deficient; and then, to strengthen and enable it, Remedies must be applied by Skillful Hands; Directions for the applying of which, shall be given in the Second Part.

The use of the preparing Vessels is this: The Arteries convey the Blood to the Testicles, part whereof is spent in the Nourishment of them, and the Production of those little Bladders (in all things resembling Eggs) through which the *Vasa Preparantia* run, and are obliterated in them. And as for the Veins, their Office is to bring back what Blood remains from the uses aforesaid.

The Vessels of this kind are much shorter in Women than in Men, by reason of their nearness to the Stones, which defect is yet made good by the many intricate windings to which those Vessels are subjects, for in the middle way they divide themselves into two Branches, tho' different in magnitude, for one being greater than the other, passeth to the Stones

The Stones in Women are very useful, for  
where

where they are defective, Generation-work is at an end; for although those little Bladders which are on their outward Superficies, contain nothing of Seed, as the Followers of *Galen* and *Hipocrates* did erroneously imagine, yet they contain several Eggs, (generally to the number of twenty in each Testicle) one of which being impregnated by the most spirituous part of the Man's Seed, in the Act of Coition, descends through the Ovi-ducts into the Womb, and from thence, in process of time, becomes a living Child.

Their Figure is not altogether round, but flat, and depressed on the sides; in their lower part Oval, but in their upper, where the Blood Vessels enter them, more plain; and have only one Membrane about them, that the heat may have the easier access.

## C H A P. XVI.

### *Of the Organs of Generation in Man.*

**H**AVING given you a Description of the Organs of Generation in Woman, with the Anatomy of the Fybrick of the Womb, I shall now (to compleat the first part of this Treatise) give you also the Anatomy of the Organs of Generation in Man, and how they are fitted to the use for which Nature design'd them.

That

The Instrument of Generation in Man (commonly called the *Yard*, and in the Latin *Penis*, *a pedendo*, because it hangs without the Belly) is in an Organical Part, which consists of Skin, Tendons, Veins, Arteries, Sinews, and great Ligaments; and is long and round, and on the upper side flattish, seated under the *Ossa Pubis*, and ordain'd by Nature partly for Evacuation of Urine, and partly for conveying the Seed into the *Matrix*. For which end, it is full of small Pores, thro' which the Seed passes into it from the *Vesicula Seminalis*, and also the Neck of the *Vesica Urinaria*, which pours out the Urine when they make Water. Besides the common parts as the Cuticle, the Skin, and the *Membrana Carnosa*, it hath these proper or internal parts, *viz.* the two *Nervous Bodies* the *Septum*, the *Urethra*, the *Glans*. Four *Muscles*, and the *Vessels*. The *Nervous Bodies* (so called) are surrounded with a thick white nervous Membrane, but their inmost substance is spongy, consisting chiefly of Veins, Arteries, and nervous Fibres, interwoven together like a Net: And when the Nerves are filled with Animal Spirits, and the Arteries with hot and spiritous Blood, then the *Penis* is distended, and becomes Erect; but when the influx of the Spirits ceases, then the Blood and remaining Spirits are absorbed by the Veins, and so the *Penis* becomes limber and flabby. Below these *Nervous Bodies* is the *Urethra*, and whenever the *Nervous Bodies* swell, it swells also. The

Muscles of the *Penis* are four; two shorter, arising from the *Coxendix*, and serving its Erection, and for that reason are called *Erectores*; two larger, proceeding from the *Spindel* of the *Anus*, and serve to dilate the *Urethra* for Ejaculation of the Seed, and are all called *Dilatantes*, or Wideners. At the end of the *Penis* is the *Glans*, covered with a very thin Membrane, by means of which, and its Nervous Substance, it becomes most exquisitely sensible, and is the principal Seat of Pleasure in Copulation. The outmost covering of the *Glans* is called *Præputium*, a *præputando*, from being cut off, it being that which the *Jews* cut off in Circumcision, and it is tied in the lower part of it to the *Glans*, by the *Froenum* or Bridle. The *Penis* is also stocked with Veins, Arteries and Nerves.

The *Testiculi*, or Stones (so called, because testifying one to be a Man) elaborate the Blood brought to them by the *Spermatick* Arteries into Seed: They have Coats of two sorts, proper and common; the common are two, and invest both the *Testes*. The outermost of the common Coats consists of the *Guticula*, or true Skin, and is called the *Scrotum*, hanging out of the *Abdomen* like a Purse. The innermost is the *Membrana Carnosa*. The proper Coats are also two, the outer called *Eliotroides*, or *Vaginales*, the inner *Albuginea*, into the outer are inserted the *Cremaster*; to the upper part of the *Testes* are fixed the *Epididymedes*, or *Pastata*, from whence arise the *Vassa Differentia*,

*tia*, or *Ejaculatoria*; which, when they come near the neck of the bladder deposite the Seed into the *Vesiculae Seminales*. These *Vesiculae Seminales* are two, each like a bunch of Grapes, and emit the Seed into the *Urethra*, in the act of Copulation.

Near them are the *Prostata*, about the bigness of a Wall-nut, and joyns to the neck of the bladder; Authors cannot agree about the use of them; but most are of Opinion, that they afford an oily, slippery, and fat humour, to besmear the *Urethra*, whereby to defend the same from the Acrimony of the Seed and Urine. But the Vessels which convey the blood to the Testes, out of which the Seed is made, are the *Arteria Spermatica*, and are also two. The veins which carry out the remaining blood are two, and have the name of *Vena Spermatica*.

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## CHAP. XVI.

*A Word of Advice to both Sexes; being several Directions respecting the Act of Copulation.*

**S**INCE *Nature* has implanted in every Creature a natural Desire of Copulation, for the increase and propagation of its kind; and more especially in Man, the Lord of the Creation, and Master-piece of Nature, that

So noble a Piece of the Divine Workmanship might not perish; something ought to be said concerning that, it being the Foundation of all that we have hitherto been treating of; since without Copulation there can be no Generation. Seeing therefore there depends so much upon it, I thought it necessary (before I concluded this first Part) to give such Directions to both Sexes for the performing of that Act, as may make it efficacious to the end for which *Nature* design'd it. But it shall be done with that caution, as not to offend the chastest Ear, nor put the fair Sex to the trouble of a Blush, in reading it.

First therefore, when a married Couple, from a desire of having Children, are about to make use of those means that *Nature* has ordain'd to that purpose, it would be very proper to cherish the Body with Generous Restoratives, that so it may be brisk and vigorous: And if their Imaginations were charm'd with sweet and melodious Airs, and all Cares and Thoughts of Business drown'd in a glass of racy Wine, that their Spirits may be rais'd to the highest pitch of Ardour and Joy, it would not be amiss: For any thing of Sadness, Trouble and Sorrow, are Enemies to the delights of Venus; and if at such times of Coition, there should be Conception, it would have a malevolent effect upon the Children. But tho' Generous Restoratives may be us'd for the invigorating *Nature*, yet all Excess is carefully to be avoided

avoided ; for it will allay the briskness of the Spirits, and render 'em dull and languid, and also hinders digestion, and so must needs be an Enemy to Copulation : For it is Food moderately taken that is well digested, and what is well digested creates good Blood, and good Blood creates good Spirits, and enables a Man with vigour and activity to perform the dictates of *Nature*. It is also highly necessary that in their mutual Embraces they meet each other with an equal Ardour : For if their Spirits flag on either part, they will fall short of what *Nature* requires ; and the Woman either miss of Conception, or else the Children prove weak in their Bodies, or defective in their Understandings. And therefore I do advise 'em, before they begin their Conjugal Embraces, to invigorate their mutual Desires, and make their Flames burn with a fiercer Ardour, by those endearing ways that Love can better teach than I can write.

And when they have done what Nature can require, the Man must have a care he does not part too soon from the Embraces of his Wife, lest some sudden interposing Cold should strike into the Womb, and occasion a Miscarriage, and thereby deprive them of the Fruit of their Labour.

And when after some small convenient time the Man has withdrawn himself, let the Woman gently betake her self to Rest, with all imaginable serenity and composure of Mind, free

from all anxious and disturbing Thoughts, or any other kind of Perturbation whatsoever: And let her, as much as she can, forbear turning her self from that side on which she first reposes: And by all means let her avoid Coughing and Sneezing, which, by its violent Concussion of the Body, is a great Enemy to Conception, if it happen soon after the Act of Coition.

And thus I have finished the first Part of this Treatise: which, I hope, will be to the honest and sober Reader's Satisfaction.

*Let thy Intention in thy Reading be,  
 T'improve aright the use of Modesty:  
 And ridicule not Nature's Secrets, which,  
 If rightly us'd, will make thee truly Rich:  
 Then Reader, in thy Reading to the end,  
 Thou'lt find Content, for which this Book is Pen'd.*

**The End of the first Part.**

ARISTOTLE'S  
 MASTER-PIECE  
 COMPLETED.

PART II.

BEING

A Private Looking-Glass

FOR THE

FEMALE SEX.

TREATING,

Of the several Maladies incident to the  
 WOMB, with proper Remedies  
 for the Cure of Each.

CHAP. I.

*Of the Womb in General.*

ALTHO' in the First Part I have spoken  
 something of the *Fabrick* of the *Womb*.  
 yet being in this Second Part to Treat more  
 Particularly thereof, and of the various Dist-  
 empers and Maladies it is subject to, I shall

not think it Tautology, to give you, by way of *Introduction*, a general Description both of its Scituation and Parts, but rather think this Second Part would be imperfect without it, so that it can by no means be Omitted; especially since in it I am to speak of the Quality of the *Menstruous Blood*.

First, Touching the Womb: Of the *Græcian* it is called *METRA*, the Mother; or *DELPHOUS*, saith *Prescian*, because it makes us all Brothers.

It is placed in the *Hypogastrium*, or lower part of the Body, in the Cavity called *Pelvis*, having the streight Gut on one side to keep it from the hardness of the Back-bone; and the Bladder on the other side, to defend it from Blows. The form or figure of it is like a Viril Member, only this excepted, the Manhood is outward and the Womanhood within.

It is divided into the Neck and the Body. The Neck consists of a hard fleshy Substance, much like a Cartilage; at the end whereof there is a Membrane transversly placed, called *Hymen*, or *Eugion*. Near also unto the Neck, there is a prominent Pinacle, which is called of *Montanus*, the Door of the Womb, because it preserveth the Matrix from Cold and Dust. Of the *Græcians* it is called *KLYTORIS*; of the *Latins*, *Præputium Muliebre*, because the *Jewish Women* did abuse this part to their own mutual Lust, as *St. Paul* speaks, *Romans*, 1, 26.

The Body of the Womb is that wherein the Child is conceived; and this is not altogether round, but dilates its self into two Angles, the outward part of it is Nervous, and full of Sinews, which are the cause of its motion; but inwardly it is fleshy.

It is fabulously Reported, That in the cavity of the Womb there are even divided Cells, or Receptacles for humane Seed. But those that have seen Anatomies, do know there are but two; and likewise, that those two are not divided by a Partition, but only by a Line, or Suture running through the midst of it. In the right side of the Cavity, by reason of the heat of the Liver, Males are conceived. In the left side, by the coldness of the Spleen, Females are begotten. And this do most of our Moderns hold for an infallible Truth; yet *Hippocrates* holds it but in the General: For in whom (*saieth he*) the Spermatick Vessel of the right side comes from the Reins, and the Spermatick Vessel of the left side from the hollow Vein in them Males are conceived in the left side, and Females in the right. Well therefore, may I conclude with the saying of *Empidocles*, Such sometimes is the power of the Seed, that a Male may be conceived in the left side as well as in the right. In the bottom of the Cavity there are little holes called the *Coyledone*, which are the end of certain Veins and Arteries, serving in breeding Women to convey sustenance to the Child, which is received by

the Umbilical Vein; and others to carry the Courses into the Matrix.

Now, touching the Menstruals, they are Defined to be a Monthly Flux of Excrementitious and Unprofitable Blood.

In which we are to Note, That the matter flowing forth is Excrementitious; which is to be understood of the Superplus or Redundancy of it: For it is an Excrement in quantity, in quality being pure and corrupt, like unto the Blood in the Veins.

And that the menstruous blood is pure, and simply of it self; all one in quality with that in the Veins, is proved two ways: First, from the final cause of the blood, which is the propagation and conservation of Mankind; that Man might be conceived; and being begotten, he might be comforted and preserved, both in the Womb and out of the Womb. And all will grant it for a Truth, that the Child, while it is in the Matrix, is nourished with the blood; and it is as true, That being out of the Womb it is still nourished in the same; for the Milk is nothing but the menstruous blood made white in the breasts; and I am sure, Woman's Milk is not thought to be venemous, but of a nutritive quality, answerable to the tender nature of the Infant. Secondly, It is proved to be pure from the Generation of it, it being the Superfluity, of the last Aliment of the Fleshly Parts.

It may be Objected, if the blood be not of a hurtful Quality, How can it cause such venomous Effects; as if the same fall upon Trees and Herbs, it maketh the one barren, and mortifies the other: *Averoes* writes, That if a Man accompany with any menstruous Woman if she conceive, she shall bring forth a *Lepor*. Answer, this Malignity is contracted in the Womb, for the Woman wanting native heat to digest this Superfluity, sends it to the Matrix, where seating it self until the Mouth of the Womb be dilated, it comes corrupt and venomous, which may easily be, considering the heat and moistness of the place. This blood therefore, being out of his Vessels, offends in quality: In this Sense let us understand *Pliny*, *Fernelius*, *Florus*, and the rest of that Torrent. But if Frigidity be the cause why Women cannot digest all their last Nourishment, and consequently that they have these Purgations; it remains to give a reason why they are of so cold a Constitution more than Men; which is this:

The natural end of Men and Women's Being is to propagate, and this Injunction was imposed upon them by GOD at their first Creation, and again after the Deluge. Now in the Act of Conception, there must be an Agent and a Patient; for if they be both every way of one Constitution, they cannot propagate: Man therefore is Hot and Dry, Woman Cold and Moist; he is the Agent, she

the Patient, or weaker Vessel, that she should be subject to the Office of the Man. It is necessary the Woman should be of a cold Constitution, because in her is required a redundancy of matter for the Infant depending on her: For otherwise, if there were not a Superplus of Nourishment for the Child more than is convenient for the Mother, then would the Infant detract, and weaken the principal parts of the Mother; and like unto the *Viper*, the Generation of the Infant would be the Destruction of the Parent.

These Monthly Purgations continue from the 15th Year to the 46th or 50th. Yet often there happens a suppression, which is either Natural or Morbifical. They are naturally suppress'd in breeding Women, and such as give suck. The Morbifical suppression falls now into our Method to be spoken of.

## CHAP. II.

### *Of the Retention of the Menses.*

THE Suppression of the Terms is an interception of that accustomed Evacuation of Blood, which every Month should come from the Matrix, proceeding from the Instrument or matter vitiated. The part affected is the Womb, and that of it self, or by Consent.

*Cause.*

*Cause.* The Cause of this Suppression is either External or Internal. The External Cause may be heat or dryness of the Air, immoderate watching, great labour, vehement motion, &c. whereby the matter is so consumed, and the body so exhausted, that there is not a Superplus remaining to be expelled; as is Recorded of the *Amazones*, who being active, and always in motion, had their Fluxions very little, or not at all. Or it may be caused by Cold; which is most frequent, making the Blood Viscous and Gross, condensing and binding up the Passages that it cannot flow forth.

The Internal Cause is either Instrumental or Material; in the Womb or in the Blood.

In the Womb it may be divers ways; by Aposthumes, Tumours, Ulcers, by the narrowness of the Veins and Passages, or by the *Omentum* or *Kell*, in fat Bodies, pressing the Neck of the Matrix, but then they must have *Hernia Zirbalis*; for in Mankind the *Kell* reacheth not so low. By over-much Cold or Heat, the one vitiating the Action, and the other consuming the Matter. By an evil Composition of the Uterine Parts, by the Neck of the Womb being turned aside, and sometimes, tho' rarely, by a membrane, or excrescence of flesh growing about the mouth or neck of the Womb. The blood may be in fault two ways, in Quantity or in Quality: In Quantity, when it is so consumed, that there is not a Superplus left as in viragoes and viril Women, who through  
their

their heat and strength of Nature, digest and consume all their last Nourishment; as *Hippocrates* writes of *Phaetusa*, who being exiled by her Husband *Pythea*, her Terms were suppressed, her Voice changed, and had a beard with the Countenance of a Man. But these I judge rather to be *Anthropophag*, Women-eaters, than Women-breeders, because they consume one of the Principles of Generation, which gives a Being to the World; *viz.* the Menstruous blood. The blood likewise may be consumed, and consequently the Terms stayed, by bleeding of the Nose, by a Flux of the *Emorrhoides*, by a *Dysmeria*, commonly called the bloody Flux; by many other Evacuations and continual and chronical Diseases. Secondly, the matter may be vitious in quality; as suppose it be Sanguineous, Phlegmatical, Byleous, or Melanchollious; every one of these, if they offend in Grosness, will cause an Obstruction in the Veins.

*Signs.* Signs manifesting the Disease, are pains in the Head, Neck, Back and Loins; weariness of the whole body, but especially of the Hips and Legs, by reason of a Confinity which the Matrix hath with these parts; trembling of the Heart. Particular Signs are these; if the Suppression proceeds of Cold, she is Heavy, Sluggish, of a pale Colour, and has a slow Pulse, *Venus* combates are neglected, the Urin crude, watrish, and much in quantity; the Excrements of the Guts usually are retained. If of heat

heat, the Signs are contrary to those but now recited. If the retention be natural, and come of Conception, this may be known by drinking of *Hydromel*, that is, Water and Honey, after Supper going to Bed, and by the effect which it worketh; for, after the taking of it, if she feels a beating pain upon the Navel and lower parts of the Belly, it is a sign she hath Conceived, and that the Suppression is Natural: if not, then is it vitious, and ought Medicinally to be taken away.

*Prognosticks.* With the evil quality of the Womb the whole Body stands charged; but especially the Heart, the Liver, and the Brain, and betwixt the Womb and these three Principal Parts, there is a singular Consent. First, the Womb communicates to the Heart by the mediation of those Arteries which come from *Aorta*: Hence the Terms being suppress, will ensue Faintings, Swoonings, intermission of Pulse, cessation of Breath: Secondly, it communicates to the Liver, by the Veins derived from the hollow Vein: Hence will follow Obstructions, Cachexies, Jaundice, Dropsies, hardness of Spleen. Thirdly, It communicates to the Brain, by the Nerves and Membranes of the back. Hence will arise Epilepsies, Apoplexies, Frenzies, melancholly Passion, pain in the after parts of the Head, Fearfulness, Inability of speaking. Well therefore, may I conclude with *Hippocrates*, if the Months be suppress, many dangerous Diseases will follow.

*Cure.* In the Cure of this, and of all the other following Affects, I will observe this order. The Cure shall be taken from Chirurgical, Pharmaceutical, and Dieuretical means. This Suppression is a Plethorick Affect, and must be taken away by Evacuation: And therefore first we will begin with *Phlebotomy*, In the midst of the menstrual period, open the Liver vein; and for the reversion of the Humour, two days before the wanted Evacuation, open the *Saphena* on both feet. If the repletion be not great, apply Cupping-glasses to the legs and thighs. And altho' there be no hope to remove the Suppression (as in some the *Cotyledones* are so closed up, that nothing but Copulation will open them) yet it will be convenient, as much as may be, to ease Nature of her Burden, by opening the Emerloid Veins with a Leach. After *Phlebotomy*, let the Humours be prepared and made Fluxile with Syrup of *Stechas*, *Calamint*, *Betony*, *Hysop*, *Mugwort*, *Hore-bound*, *Fumetary*, *Maiden-hair*. Bathe with *Camomile*, *Penny-royal*, *Savin*, *Bay-leaves*, *Juniper-berries*, *Rue*, *Marjoram*, *Feverfew*. Take of the leaves of *Nep*, *Maiden-hair*, *Succory*, *Betony*, of each one handful, make a Decoction: Take thereof three Ounces; Syrup of *Maiden-hair*, *Mugwort*, *Succory*, mix of each half an Ounce. After she comes out of the Bath, let her drink it off. Purge with *Pil. de Agaric. Elephang*, *Coch. Fatia*. Galen in this Case commends *Pilula*

*de Hieracum Colocintida*; for as they be proper to purge the humour offending, so also they do open the passages of the Womb, and strengthen the faculty by their Aromatical quality.

If the Stomach be over-charged, let her take a Vomit; yet such a one as may work both ways, lest working only upward, it should too much turn back the humour. Take Trochisks of Agarick, 2 Drams; infuse them in three Ounces of Oximel, in which dissolve of the Electuary Diasarum, one scruple and half, Benedic. Laxat. half an Ounce. Take this after the manner of a purge.

After the humour hath been purged, proceed to more proper and forceable Remedies. Take Trochisks of Myrrh, one dram and half; Parsley-seed, Castor, Rhinds of Cassia, of each one Scruple; and of the Extract of Mugwort, one Scruple and half; Musks 10 Grains; with the juice of Smalledge, make twelve Pills, take two every Morning, or after Supper going to Bed. Take of Cinnamon, half an Ounce, Roots of Smirniun, Valerian, Aristolochia, of each two Drams. Roots of Afrum, one Dram; Castor, Saffron, of each 2 Scruples; Spec. diambrae, 2 Drams; Trochisks of Myrrh, 4 Scruples; Tartari, Vitrolati, 2 Scruples; make all into a powder, with Mugwort, Water and Sugar, a sufficient quantity. Make Lozenges, take one Dram of them every Morning: Or mingle one Dram of the powder

pouder, with one Dram of Sugar, and take it in White wine. Take of prepared Steel, Specierum Hieræ, of each two drams; Boras, Species of Myrrh, of each one Scruple; with the juice of Savine make it up into 38 Lozenges, and take three every other Day before Dinner. Take of Castor one Scruple, wild Carrot-seed half a dram, with Syrup of Mugwort, and make four Pills, take them in the morning fasting, and so for 3 Days together, before the wanted time of the Purgations. Take of Agarick, Aristolochia, juice of Flore-hound, of each 5 drams; Rhubarb, Spikenard, Anniseed, Galbanum, Assafœtida, Small-ledge-roots, Gentian, of the three Peppers, Lactæ, of each six drams; with Honey make an Electuary: Take of it three drams for a Dose. In Phlegmatical bodies nothing better can be given than the Decoction of the Wood Guaiacum, with a little Dictam, taken in the morning fasting, and so for twelve days together, without provoking of sweat.

Administer to the lower parts, by Suffumigations, Pessaries, Unctions, Injections, Insestions. Make Suffumigations of Cinamon, Nutmeg, Cloves, Bay-berries, Mugwort, Galbanum, Malanthium, Amber, &c. Make Pessaries of Figgs, and the leaves of Mercury bruised and roll'd up with Lint. If you desire a stronger, make one of Myrrh, Bdelium, Opopanax, Ammoniacum, Galbanum, Sagapenum, Methridate, Agarick, Coloquin-  
tida,

tida, &c. Make Injections of the Decoction of Origane, Mugwort, Mercury, Bettony and Figs, inject it into the Womb by an Instrument fit for that purpose. Take Oyl of Almonds, Lillies, Capers, Camomile, of each half an Ounce; Laudani, Oyl of Myrrh, of each two Drams; with Wax make an Unguent, with which let the Places be anointed. Make Infusion of Fænugreek, Camomile, Melilote, Dill, Marjoram, Penny-royal, Feverfew, Juniper berries and Calamint. But if the Suppression comes by a Defect of Matter, then ought not the Courses to be provoked, until the Spirits be animated, and the Blood again increased. Or if by proper Affects of the Womb, as Dropsies, Inflammations, &c. Then must a particular Cure be used, the which I will not insist upon here, but speak of them as they lye in order.

If the Retention comes from Repletion or Fulness; let the Air be hot and dry; use moderate Exercise before Meals; Let your Sleep be shorter than ordinary; and your Meat and Drink attenuating. Seeth with your Meat Garden savory, Time, Origane, and Cyche Peason. If of Emptiness, or Defect of Matter; let the Air be moist and moderately hot. Shun Exercise and Watchings, let your Meat be nourishing, and of a light Digestion; as rare Eggs, Lamb, Chickens, Almond-milk, and the like.

## C H A P. III.

*Of the overflowing of the Courses.*

THE Learned say, By comparing of Contraries, Truth is made manifest. Having therefore spoken of the suppression of the Terms, order requires now, that I should insist upon the overflowing of them, an Affect no less dangerous than the former: And this immoderate Flux of the Months is defined to be a Sanguineous Excrement proceeding from the Womb, exceeding both in quantity and time. First, It is said to be Sanguineous, the matter of the Flux being only Bloody; wherein it differs from that which is commonly called the false Courses, or Whites; of which I will speak hereafter. Secondly, It is said to proceed from the Womb; for there are two ways by which the Blood flows forth: The one is by the internal Veins in the Body of the Womb; and this is properly called the Monthly Flux: The other is by those Veins which are terminated in the Neck of the Matrix; and this is called of *Aetius*, the Hemorrhoides of the Womb. Lastly, It is said to exceed both in quantity and time. In quantity, saith *Hippocrates*, when they flow above 18 Ounces. In time, when they flow above three Days. But we take this for a certain Character of their inordinate flowing, when the faculties of

of the Body thereby are weakened. In Bodies abounding with gross Humours, this immoderate Flux sometimes unburdens Nature of her Load, and ought not to be stayed without the counsel of a Physician.

*Cure.*] The cause of this Affect is Internal or External: The Internal cause is threefold, in the matter, instrument, or faculty. The matter, which is the Blood, may be vicious two ways. First in quantity, it being so great that the Veins are not able to contain it. Secondly in quality, it being adust, sharp, watrish or unconcocted. The Instrument, *viz.* The Veins, are faulty by the dilation of the Orifice; which may be caused two ways. First, by the heat of the Constitution, Climate, or Season, heating the Blood, whereby the passages are dilated, and the faculty weakened, that it cannot retain the Blood. Secondly, by Falls, Blows, violent Motion, breaking of the Vein, &c.

The External Cause, may be calidity of the Air, Lifting, carrying of heavy Burdens, unnatural Child-births, Falls, &c.

*Signs.*] In this inordinate Flux the appetite is decayed, the Concoction depraved, and all the Actions weakened, the Feet are swelled, the Colour of the Face is changed, and a general Feebleness possesseth the whole Body. If the Flux comes by the breaking of a Vein, the Body is something Cold, the Blood flows forth on heaps, and that suddenly, with great pain,

Pain. If it comes through heat, the Orifice of the Veins, being dilated, then is there little or no Pain, yet the Blood flows faster than it doth in an Erosion; and not so fast as it doth in a Rupture. If, by Erosion, or Sharpness of Blood, she feels a great Heat scalding the Passage, it differs from the other two, in that it flows not so suddenly, nor so copiously as they do. If, by Weakness of the Womb, she abhorreth the Use of *Venus*. Lastly, if it proceeds from an evil Quality in the Blood, drop some of it on a Cloth; and when it is dry, you may judge of the Quality by the Colour. If it be Cholerick, it will be Yellow; if Melancholly, Black; if Flegmatical, wattrish and whitish.

*Prognosticks.*] If with the Flux be joyned a Convulsion, it is dangerous, because it intimates the more noble Parts are vitiated; and a Convulsion, caused by Emptiness, is deadly. If it continues long, it will be cured with great Difficulty; for it was one of the Miracles which our Saviour Christ wrought, to cure this Disease, when it had continued 12 Years. To conclude, if the Flux be inordinate, many Diseases will ensue; and without Remedy, the Blood, together with the Native heat, being consumed, either Cachectical, Hydropical, or Paralytical Diseases will follow.

*Cure.*] The Cure consisteth in three Particulars. First, In repelling, and carrying away of the Blood. Secondly, In correcting  
and

and taking away the Fluxibility of the Matter. Thirdly, In corroborating the Veins and Faculties. For the first; to cause a Regression of the Blood, open a Vein in the Arm, and draw out so much Blood as the Strength of the Patient will permit; and that not together, but at several times; for hereby the Spirits are the less weakned, and the Refraction so much the greater.

Apply Cupping glasses to the Breasts, and also to the Liver, that the Reversion may be in the Fountain.

To correct the Fluxibility of the Matter Cathartical means, moderated with Astringents, must be used.

If it be caused by Erosion, or Sharpness of Blood; consider whether the Erosion be by salt Flegm, or adust Choler. If by salt Flegm, prepare with Syrup of Violets, Wormwood, Roses, Citron peels, Succory, &c. Then take this Purgation following. Take Mirabolans, Chebul, half an Ounce. Trochisks of Agarrick one Dram; with Plantain-water, make a Decoction: add thereunto Sir. Rosat. Lax. three Ounces, and make a Potion.

If by adust Choler, prepare the Body with Syrop of Roses, Myrtles, Sorrel, Purslain, commixt with Water of Plantain, Knotgrass, and Endive: Then purge with this Potion: Take Rhinds of Myrobolans, Rhubarb, of each one Dram; Cinnamon fifteen Grains: infuse them one Night in Endive-water: Add to  
the

the straining pulp of *Tamarind*, *Cassia*, of each half an Ounce; Syrup of *Roses* an Ounce; make a Potion.

If the Blood be watrish, or unconcoct, as it is in *Hydropical Bodies*, and flows forth by reason of the *Tenuity* and *Thinness*, to draw off the Water will be profitable. Purge with *Agarick*, *Elaterium*, and *Coloquintida*; Sweating is proper in this cause; for by it the matter offending is taken away, and the Motion of the Blood is carried to the outward Parts. To procure Sweat use *Carduus-water* with *Mithridate*, or the Decoction of *Guaiacum*, and *Sarsaparilla*; the Gum of *Guaiacum* also doth greatly provoke Sweat. Pills of *Sarsaparilla* taken every Night going to Bed, are worthily commended. If the Blood flows forth the opening or breaking of a Vein. without any evil Quality in its self, then ought only *Coroboratives* to be applied; which is the last Thing to be done in this inordinate Flux.

Take of *Bole-Armoniac* one Scruple; *London-Treacle*, one Dram; old *Conserve of Roses*, half an Ounce; with Syrup of *Myrtles*, make an Electuary. Or if the Flux hath continued long, take of *Mastick*, 2 Drams; *Olibani*, *Troch. de Carabe*, of each one Dram; *Balaustiorum*, one Scruple; make a Ponder; with Syrup of *Quinces* make it into Pills; take one always before Meals. Take *Lapidis Hamatitidis Triti*, of each 2 Scruples; *Specierum Tri-*  
*afan*

asantalia, one Ounce; Troch de Carabe, de scoria ferri, Coral, Frankincense, of each one Scruple; fine Bole one Scruple; beat these to fine Powder; and with Sugar and Plantain water a sufficient quantity, make Lozenges. Asses Dung is well approved of, whether taken inwardly with syrup of Quinces, or applied outwardly with Steeled water.

*Galen*, by conveying the juice of it through a Metrenchita into the Womb four days together, Cured this immoderate Flux, which no ways else could be restrained. Going to Bed let her take one scruple and a half of Philonij Rommi in a Wafer, make a Suffumigation for the Matrix, of Mastick, Frankincense, burnt Frogs, not forgetting the hoof of a Mule. Take of the juice of Knot grass, Comfrey, Quinces, of each one Ounce; Camphire one Dram; dip silk Cotton therein, and apply it to the places. Take of Oyl of Mastick, Myrtles, Quinces, of each half an Ounce; fine Bole, Troch de Calabe, Sanguinis-Draconis, of each one Dram; Wax and Vinegar a sufficient quantity, make an Unguent, apply it both before and behind. Take of Plantain, Shepherds-Purse, red Rose leaves, of each one Handful; of Goats and Asses Dung dried, of each one Ounce and a half; Acatia, Hypocistus, of each one Ounce and a half; dried Mint one Ounce; Bean-meal three Ounces: Boyl all these in Plantain-water, and make of it two Plaisters; apply one before and the other behind.

hind: If the blood flow from those Veins which are terminated in the Neck of the Matrix, then it is not called the overflowing of the Terms, but the Emerhoids of the Womb: Yet the same Cure will serve them both, only the instrumental Cure will a little differ; for in the Uterine Emerhoids, the ends of the Veins hang over, like little Teats or Pushes, which must be taken away by Incision, and then the Veins closed up with Aloes, fine Bole, burnt Allom, Troch, de Terra signil, Myrrh, Mastick, with the Juice of Comfrey, and knot-grass, laid Plaister wise thereto.

The Air must be cold and dry; all motion of the body is forbidden. Let her Meat be Pheasant, Partridge, Mountain-birds, Coneys, Calf's feet, &c. and let her Beer be mix'd with the Juice of Pomegranates and Quinces.

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#### CHAP IV.

##### *Of the Weeping of the Womb.*

**T**HE weeping of the Womb is a flux of Blood unnatural, coming from thence by drops, after the manner of Tears, causing violent Pains in the same, keeping neither Period nor Time. By some it's referr'd unto the immoderate evacuation of the Courses, yet they are distinguished in the quantity and manner

manner of overflowing, in that they flow Copiously and Freely; in this continually, tho' by little and little, and that with great Pain and Difficulty; wherefore it is likened unto the Stranguary.

The cause is in the Faculty, Instrument, or Matter. In the Faculty, by being infeeble, that it cannot expel the Blood; and the blood resting there, makes the part of the Womb grow hard, and stretcheth the Vessels, from whence proceeds the pain in the Womb. In the Instrument, by the narrowness of the Passages. Lastly, it may be in the matter of the Blood, which may offend in too great a quantity, or in an evil quality, it being Gross and Thick, that it cannot flow forth as it ought to do, but by Drops.

The Signs will best appear by the Relation of the Patient,

Hereupon will insue Pains in the Head, Stomach, and Back, with Inflammations, Suffocations, and Excoriations of the Matrix.

If the strength of the Patient will permit, first open a Vein in the Arm, rub the upper Parts, and let her Arms be Corded, that the force of the Blood may be carried backward.

Then apply such things as may Laxate and mollify the stretching of the Womb, and assuage the sharpness of the Blood, as *Cataplasmes* made of *Bran*, *Linseed*, *Fenugreek*, *Melilot*, *Mallows*, *Mercury*, and *Artiplex*. If the blood be viscous and Gross, add thereto *Mugwort*,

wort, Calamint, Dictam and Bettony : And let her take of Venice-Treacle, the quantity of a Nutmeg, with syrup of *Mugwort* every Morning. Anoint the places with Oyl of Lillies, Roses, Linseed, sweet Almonds and Call's Marrow. Make injections of the Decoctions of *Mallows*, *Mercury*, *Linseed*, *Groundsel*, *Mugwort*, *Fenugreek*, with Oyl of sweet *Almonds*.

Sometimes it is caused by wind ; and then Phlebotomy is to be omitted ; and in the stead thereof take syrup of *Feverfew* one Ounce ; Honey of *Roses*, Syrup of *Stæchus* of each half an Ounce ; water of *Calamint*, *Mugwort*, *Bettony*, *Hysop*, of each one Ounce ; make a Julep. If the pain continues, take this Purgation. Take *Specierum Hiera* one dram ; *Diacatholicon* half an ounce, syrup of *Roses* laxative one ounce ; with the decoction of *Mugwort*, and the four Cordial Flowers, make a Potion. If it be come thro' weakness of the Faculty, let that be Corroborated. If thro' grossness and sharpness of the Blood, let the quality of it be altered, as I have shewn in the foregoing Chapter. Lastly, If the excrements of the Guts be retained, provoke them by a Glyster of the Decoction of *Cammonile*, *Bettony*, *Feverfew*, *Mallows*, *Linseed*, *Juniper berries*, *Camminseed*, *Anni-seed*, *Melilote*, adding thereto of *Diacatholicon* half an ounce ; *Hiera Picra* 2 Drams ; *Honey*, *Oyl*, of each one Ounce ; *Salniter*, a dram and a half. The Patient must abstain from salt, sharp and windy Meats.

## C H A P V.

*Of the False Courses, or Whites.*

FROM the Womb proceeds not only the menstruous Blood, but accidentally many other Excrements, which by the Ancients are comprehended under the Title of *Rhous Gunaikaios*, which is a distillation of variety of Corrupt humours, through the Womb, flowing from the whole Body, or part of the same, keeping neither course nor colour, but varying in both.

*Cause.*] The cause is either promiscuously in the whole body by a *Cachochymia*, or weakness of the same; or in some of the parts; as in the Liver, which by the inability of the sanguificative Faculty, causeth a generation of corrupt Blood; and then the matter is reddish; sometimes the Gall being sluggish in its Office, not drawing away those Choleric superfluities ingendred in the Liver; and the matter is Yellowish. Sometimes in the Spleen, not defecating and cleansing the blood of the dregs and excrementitious parts; and then the matter flowing forth is brackish. It may also come from Catarrhs in the Head; or from any other putrified or corrupted Member. But if the matter of the Flux be white, the cause is either in the Stomach or Reins. In the Stomach by a Phlegmatical and crude

matter there Contracted, and viciated thro' Grief, Melancholly, and other Distempers: For otherwise, if the matter were only *Pituita*, Crude Flegm, and no ways Corrupt, being taken into the Liver, it might be Converted into Blood; for Flegm in the Ventricle is called Nourishment half Digested: But being Corrupt, tho' sent unto the Liver, yet it cannot be turned into Nutriment; for the second Concotion cannot Correct that which the first hath Corrupted, and therefore the Liver sends it to the Womb, which can neither Digest nor Repel it, and so it is voided out with the same Colour it had in the Ventricle. The cause also may be in the Reins being over heat, whereby the Spermatical matter by reason of its Thinness, flows forth. The external cause may be moistness of the Air, eating of corrupt Meats, Anger, Grief, Slothfulness, immoderate Sleeping, Costiveness in Body.

The signs are Exturbation of the Body; shortness and stinking of Breath, Loathing of Meat, pain in the Head, swelling of the Eyes and Feet, melancholly Humidity flows from the Womb of divers Colours, as Red, Black, Green, Yellow, White. It differs from the flowing and over flowing of the Courses, in that it keeps no certain Periods, and is of many Colours, all which do generate from Blood.

*Prognosticks.* If the Flux be Flegmatical it will continue long and be difficult to Cure, yet if Vomiting, or *Diarrhoe* happeneth, diverting

verting the Humour. it cures the Disease. If it be Cholerick, it is not so Permanent, yet more Perilous, for it will cause Clifts in the neck of the Womb, and sometimes make an excoriation of the Matrix. If Melanchollick, it is most dangerous and Contumacious; yet the flux of the Emerhoids administers Cure.

If the matter flowing forth be Reddish, open a Vein on the Arm; if not, apply Ligatures to the Arms and the Shoulders. *Galen* glories of himself, how he cured the Wife of *Boetius*, labouring of this Disease, by rubbing the upper parts with crude Honey.

If it be caused by a Distillation from the Brain, take Syrup of Bettony, Stœchas, and Marjoram. Purge with Pill Coch, *sine quibus de Agarico*: make *Nasalia* of the juice of Sage, Hylop, Bettony, *Nigella*, with one drop of Oyl of Cloves, and a litle silk Cotton. Take *Elect.*, *Dianth. Aromat. Rosat.*, *Diambra*, *Diamosci*, *Dulcis*, of each one Dram; Nutmeg half a Dram; with Sugar and Bettony-water, make Lozenges to be taken every Morning and Evening. Take *Auricæ*, *Alexandrinæ*, half a Dram, at night going to Bed. If these things help not, use the Suffumigation, and Plaister, as they are prescribed.

If it proceeds from Cruities in the Stomach, or from a cold distempred Liver, take every morning of the Decoction of *Lignum Sanctum*. Purge with Pill *de Agarico*, *de Hermodact.*, *de Hiera Diacolibid.*, *Fœtid.*, *Agri-*

gative. Take of Elect. Aromat. Ros. two drams; Citron peels dried, Nutmeg, Long-pepper, of each one Scruple; Diagalanga one dram; Santali Albi, Ligni Aloes, of each half a Scruple; Sugar six Ounces, with Mint-water, and make Lozenges of it; take of them before Meals. If with Frigidity of the Liver, there be joyned a repletion of the Stomach, purging by Vomit is commendable: For which, take three drams of the Electuary Diasaru. *Galen* allows of diuretical means; as of Apium, Petroselinum, &c.

If the matter of the flux be Cholerick, prepare the humour with syrup of Roses, Violets, Endive, Succory. Purge with Myrabolus, Manna, Rhubarb, Cassia. Take of Rhubarb two drams; Anniseed one dram; Cinnamon a scruple and a half, infuse them in six ounces of Prune-broth. Add to the straining of Manna one Ounce; and take it in the Morning according to Art. Take Specierum Diatronlanton, Diatragacant Prig. Diarrhod. Abbatis Diacydonit, of each one Dram; Sugar four Ounces, with Plantain-water make Lozenges. If the Clyster of the Gall be sluggish, and do not stir up the faculty of the Guts, give hot Glysters, of the Decoction of the four mollifying Herbs, with honey of Roses and Aloes.

If the flux be Melancholus, prepare with syrup of Maiden-hair, Epithimum, Poly-pody, Burrage, Bugloss, Fumetary, Hart's Tongue,  
and

and Syrupus Byfantinus, which must be made without Vinegar; otherwise it will rather animate the disease than Nature; for Melancholly by the use of *Vinegar* is increased; and both by *Hypocrates*, *Sylvius* and *Avenzoar*, it is disallowed of, as an enemy to the Womb, and therefore not to be used inwardly in Uterine Diseases. Purgers of Melancholly are *Pilulæ sumariæ*, *Pilulæ*, *Indæ*, *Pil. de Lapide Lazuli*, *Diasena* and *Confectio Hamech*. Take of stamped Prunes 2 Ounces; Senna one dram, Opthimum, Polopody, Fumetary, of each a Dram and a half; sower Dates one Ounce; with Endive water make a Decoction, take of it four Ounces; add unto it Confectionis, hamech three drams; Manna three drams. Or take *Pil. Indarium*, *Pil. Foetidarium*, *Agarici Trochiscati*, of each one Scruple; Pills of *Rhubarb* one Scruple; *Lapidis Lazuli* six Grains; with syrup of *Epithimum* make Pills, and take them once every Week. Take *Elect Latifcantis Galeni* 3 drams; *Diamargaritti Calini* one dram, *Diamosci Dulcis*, *Conserves of Burrage*, *Violets*, *Bugloss*, of each half a dram; *Citron peels condited* one dram; *Sugar* seven Ounces; with *Rose water* make Lozenges.

Lastly, Let the Womb be Cleaned from the Corrupt matter, and then Corroborated: For the purifying thereof, make Injections of the Decoction of *Bettony*, *Feverfew*, *Mugwort*, *Spikenard*, *Bisfort*, *Mercury*, *Sage*; adding thereto *Sugar*, *Oyl of sweet Almonds*.

of each two Ounces. Pessaries also may be made of Silk Cotton, Madified in the Juice of the afore named Herbs. To Corroborate the Womb, you must thus prepare Trochisks. Take of Mugwort, Feverfew, Myrrh, Amber, Mace, Nutmeg, Styrax, Ligni, Aloes, Red-Roses, of each one Ounce ; with the Mucilage of Tragacanth make Trochisks ; cast some of them into Coals, and smother the Womb therewith. And make Fomentations for the Womb of Red-wine, in which hath been Decocted Mastick, fine Bole, Baulastia, and red Roses : Anoint the Matrix with Oyl of Quinces and Myrtles ; and apply thereto Emplastrum pro Matrix ; and let her take of Diamoscum Dulce, and Electu. Aromaticum every Morning.

A drying Dyet is commended to be best, because in this Affect, the body most commonly abounds with Flegmatical and Crude Humours. For this cause *Hippocrates* counsels the Patient to go to Bed Supper-less. Let her Meat be *Partridge, Pheasant, and Mountain-Birds*, rather Roasted than Boyl'd.

Immoderate Sleep is forbidden ; moderate exercise is Commended.

## C H A P VI.

*Of the Suffocation of the Mother.*

**T**HIS Effect (which simply Considered, is none, but the cause of an Affect) is called in *English*, the Suffocation of the Mother, not because the Womb is strangled, but for that it causeth the Woman to be Choaked. It is a retraction of the Womb towards the Midriff and Stomach, which presseth and crusheth up the same, that the Instrumental cause of Respiration, the *Midriff* is Suffocated, and consenting with the Brain, causeth the Animal Faculty, the efficient cause of Respiration also, to be intercepted; whereby the body being Refrigerated, and the Actions deprave, she falls to the Ground, as one being Dead.

In these Hysterical Passions some continue longer, some shorter. *Rabby Moses* writes of some, which lay in the Paroxysm of the Fit for two days. *Ruffius* makes mention of one, who continued in the same passion three Days and three Nights; and at the three days end she Revived. That we may learn by other mens harms to beware, I will give you an example more. *Parvus* writeth of a Woman in *Spain*, which suddenly fell into a Uterine Suffocation, and appear'd to Man's Judgment Dead: Her Friends wondering at this her sudden Change,

Change, for their better satisfaction, sent to the Chyrurgeon to have her Defect; who beginning to make an Incision, the Woman began to move, and with great Clamour returned to her self again, to the Horrour and Admiration of all the Spectators.

To the end therefore, you may distinguish the Living from the Dead, the Ancients prescribe three Experiements. The first, is to lay a light Feather to the Mouth, and by its motion you may judge whether the Patient be Living or Dead. The second, is to place a Glass of Water on the Breast, and if you perceive it to move, it betokeneth Life. The third is to hold a pure Looking-glass to the Mouth and Nose; and if the Glass appear thick, with a little Dew upon it, it betokeneth Life. And these three Experiments are good, yet with this Caution, that you ought not to depend on them too much; for, though the Feather and the Water do not move, and the Glass continue pure and clear, yet it is not a necessary Consequence that she is destitute of Life: For the motion of the Lungs, by which the Respiration is made, may be taken away, that she cannot Breathe, yet the internal Transpiration of the heat may remain, which is not manifested by the motion of the Breast, or Lungs, but lies Occult in the Heart and inward Arteries: Examples hercof we have in the *Fly* and *Swallow*, which in the Cold of Winter, to the Ocular Aspect,  
seem

seem Dead, Inanimate, and Breathe not at all : yet they Live by that Transpiration of that heat, which is reserved in the Heart and inward Arteries ; therefore when the Summer approacheth, the internal heat being Revocated to the outward parts, they are then again Revived out of their Sleepy Extasie.

Those Women therefore that seem to dye suddenly, and upon no evident cause, let them not be committed unto the Earth, until the end of three days, lest the Living be buried for the Dead.

*Cure.*) The part affected is the Womb ; of which there is two fold motion, Natural and Symptomatical. The Natural motion, is when the Womb attracteth the human Seed, or excludeth the Infant, or Secundine. The Symptomatical motion, of which we are to speak, is a Convulsive drawing upward of the Womb.

The cause usually is in the Retention of the Seed, or in the suppression of the Months, causing a Repletion of corrupt humours in the Womb, from whence proceeds a Flatulent Refrigeration, causing a Convulsion of the Ligaments of the Womb. And as it may come from Humidity or Repletion, being a Convulsion, it may be caused by Empiness or Dryness. And Lastly, by Abortion, or difficult Child-birth.

*Signs.*)

*Signs*) At the approaching of the Suffocation there is a paleness of the Face, weakness of the Legs, shortness of Breath, Frigidity of the whole body, with a working up into the Throat, and then she falls down, as one void both of Sense and Motion. The mouth of the Womb is closed up, and being touched with the Finger, feels hard. The Paroxysm of the Fit once past, she openeth her Eyes, and feeling her Stomach oppress'd, she offers to Vomit. And lest that any should be deceived in taking one disease for another, I will shew how it may be distinguish'd from those Diseases, which have the nearest affinity with it self.

It differs from the Apoplexy, by reason it comes without shrieking out; also in the Hysterical Passion, the sense of feeling is not altogether so destroyed and lost, as it is in the Apoplectical disease. And it differs from the Epilepsie, in that the Eyes are not wrested, neither doth any spumy Froth come from the Mouth; and that Convulsive motion, which sometimes is joyned to Suffocations, is not so universal, as it is in the Epilepsie; only this, or that Member is Convuls'd, and that without any vehement Agitation. In the Syncope, both Respiration and Pulse is taken away; the Countenance waxeth pale, and she swoons away suddenly; but in the Hysterical Passion, commonly there is both a Respiration and a Pulse, tho' it cannot well be perceived, her Face looks Red, and she hath a fore-warning

of her Fit. Yet it is not denyed but that a Syncope may be joynd with this Suffocation. Lastly, It is distinguished from the Lethargy by the Pulse, which in the one is great, and in the other little.

*Prognosticks.*) If the disease hath its being from the corruption of the Seed, it foretells more danger, than if it proceeded from the suppression of the Courses, because the Seed is Concocted, and of a purer Quality than the menstrous Blood; and the more pure being Corrupted, becomes the more foul and filthy; as appears in Eggs, the purest Nourishment, which Vitiated, yield the noysomest Saviour. If it be accompany'd with a Syncope, it shews Nature is but weak, and that the Spirits are almost Exhausted. But if Sneezing follows, it shews that the heat which was almost Extinct, doth now begin to return, and that Nature will subdue the Disease:

*Cure*) In the Cure of this Affect, Two things must be Observed. First, That during the time of the Paroxysm, Nature be provoked to expel those malignant Vapours which binds up the Senses, that she may be recalled out of that sleepy Extasie. Secondly, That in the intermission of the Fit, proper Medicines be applyed to take away the cause.

To stir up Nature, fasten Cupping glasses to the Hips and Navel, apply Ligatures unto the Thighs; rub the extream parts with Salt, Vinegar and Mustard. Cause loud clamours  
and

and Thundrings in her Ears, Apply to the Nose *Affaetida*, *Castor*, and *Sagapenum* Steeped in *Vinegar*. Provoke her to Sneeze by blowing up into her Nose the Powder of *Castor*, *White-pepper*, *Pelitory of Spain*, and *white Hellebore*. Hold under her Nose *Partridge Feathers*, *Hair*, and *old Shoes burnt*, and all other stinking things; for evil Odours are an enemy to Nature: Hence the Animal Spirits do so contest and strive against them, that the Natural heat is thereby restored. The brain is so oppress'd sometimes, that we are Compell'd to burn the outward Skin of the Head, with hot Oyl, or with a hot Iron. Sharp Clysters and suppositories are available. Take of *Sage*, *Calamint*, *Hore-hound*, *Feverfew*, *Marjoram*, *Bettony*, *Hyssop*, of each one handful; *Anniseed* half an Ounce; *Coloquintida*, *white Hellebore*, *Sal. Gen.* of each two drams; boyl these in two Pound of Water to the half: Add to the straining Oyl of *Castor* two Ounces; *Hiera Picra* two drams; and make a Clyster of it. Or take of *Honey* boyled, two Ounces; *Euphorbij* half a Scruple; *Coloquintida* four Grains; *white Hellebore* two Grains; *Salt* one dram; make a Suppository. *Hypocrates* writeth of a *Hysterical Woman* which could not be freed from the *Paroxizm*, but by pouring cold water on her: Yet this Cure is particular, and ought to be administred in the midst of Summer, when the Sun is in the *Tropick of Cancer*.

If it be caused by the retention and corruption of the Seed, at the Instant of the Paroxysm, let the Midwife take Oyl of Lillies, Marjoram, and Bays, dissolving in the same two Grains of Civet, and as much Musk; let her dip her Finger therein, and put it up into the Neck of the Womb, tickling and rubbing the same.

The fit being over, proceed to the curing of the Cause. If it arise from the suppression of the Menfes, look the Cure in Page 105. If from the retention of the Seed, a good Husband will administer Cure: But those which cannot honestly purchase that Cure, must use such things as will dry up and diminish the Seed, as *Diaciminum*, *Diacalamintes*, &c. Amongst Botanicks, the Seed of *Agnus Castus* is well esteemed of, whether taken inwardly applied outwardly, or received as a Suffumigation: It was held in great honour amongst the *Athenians*, for by it they did remain as pure Vessels, and preserved their Chastity only by strowing it on the Bed whereon they lay; and hence it had the name of *Agnus Castus* given to it, as denoting its effects. Make an Issue on the inside of each Leg, a handfull breadth below the Knee. Make Trochisks of Agarick, 2 Scruples; wild Carrot-seed, Ligni Aloes, of each half a Scruple; wash'd Turpentine 3 drams, with conserve of Anthos make a Bolus. Castor is of excellent use in this case, 1 dram of it taken in White wine; or you may make Pills of it with Mithridate, and take 'em  
going

going to Bed, Take of white Bryony Root dried and cut after the manner of Carrots, one Ounce; put it into a draught of Wine, placing it by the Fire, and when it is warm drink it. Take Myrrh, Castor, Assafœtida, of each one Scruple; Saffron and Rue seed, of each four Grains; make 8 Pills and take every Night two at your entrance into Bed.

*Galen* by his own example commends unto us Agarick pulveriz'd, of which he frequently gave one Scruple in White-wine. Lay to the Navel at bed time, a head of Garlick bruised, fastening it with a Swathing-band. Make a Girdle of *Galbanum* for the Waste, and also a plaister for the Belly; placing in one part of it both Civet and Musk, which must be laid upon the Navel. Take *Pulveris, Bendiæ*, Trochisks of *Agarick*, of each 2 drams; *Mithridate* a sufficient quantity, and so make a Pessary, and it will purge the Matrix of Wind and Flegm: Foment the Natural part with Sallet Oyl, in which hath been boyled Rue, Feverfew and Camomile. Take of Rose leaves one handful, Cloves two Scruples, quilt them up in a little Cloth, and boyl them in *Malmsey*, the eighth part of an hour, and apply 'em to the mouth of the Womb as hot as may be endur'd, but let not the smell come to her Nose. A drying diet must be Observed, the moderate use of Venus is commended. Let her Bread be Anniseed Bisket, her Flesh-meat rather Roasted than Boyled.

## C H A P VII.

*Of the Descending, or Falling of the Mother.*

**T**HE Falling down of the Womb is a relaxation of the Ligatures, whereby the Matrix is carried backward, and in some hangs out in the bigness of an Egg: Of this there be two kinds, distinguish'd by a descending and Precipitation. The descending of the Womb is, when it sinks down to the entrance of the Privities, and appears to the Eye either not at all, or very little. The Precipitation is when the Womb like a Purse is turned inside outward, and hangs betwixt the Thighs, in the bigness of a Cupping Glass.

*Cause.*) The Cause is External or Internal: The external cause is difficult Child-birth, violent pulling away of the Secundine, rashness and inexperience in drawing away of the Child, violent Coughing, Sneezing, Falls, Blows, carrying heavy Burdens. The internal cause in general, is over-much humidity flowing unto those parts, hindring the Operations of the Womb, whereby the Ligaments, by which the Womb is supported, are Relaxed. The cause in particular is referr'd to be in the Retention of the Seed, or in the Suppression of their Monthly Courses.

*Signs.*)

*Signs.*) The Arse-gut and the Bladder oftentimes are so Crushed, that the Passage of both the Excrements are hindred. If the Urine doth flow forth, it is white and thick; and the Midriff is molested, the Loyns are grieved, the Privities pained, the Womb sinks down to the entrance of the private parts, or else comes clean out.

*Prognosticks.*) This Grief possessing an old Woman is cured with great difficulty, because it weakens the faculties of the Womb, and therefore tho' it be reduced into it's proper place, yet upon every little illness or indisposition, it is subject to return; and so it is with the younger sort, if the disease be inveterate. If it be caus'd by Putrefaction in the Nerves, it is incurable.

*Cure.*) The Womb naturally being placed between the strait Gut and the Bladder, and now fallen down, ought not to be put up again, until the faculty both of the Guts and Bladder be stirred up.

Nature being unloaden of her burthen, let the Woman be placed on her Back, in such sort that her Legs may be higher than her head, let her Feet be drawn up to her hinder parts, with her knees spread abroad: Then molify the swelling with Oyl of Lillies and sweet Almonds, or with the Decoction of Mallows, Beets, Fenugreek and Linseed. When the Inflammation is dissipated, let the Midwife anoint her hand with Oyl of Massick, and reduce the  
Womb

Womb into its place. The Matrix being put up, the situation of the Patient must be changed; let her Legs be out at length, and laid together; set Cupping glasses to the breasts and navel: boyl Mugwort, Feverfew, red Roses, and Comfrey, in red Wine, and foment the places therewith. Make a Suffumigation for the Matrix of Castor, Assafœtida, Frankincense and Mastick; take Sandarache Olibani, Cipress Nuts, of each 3 drams; Mastick, Styrax, Frankincense, of each an Ounce; fine Bole, one dram; with oyl of Myrtles and Wax make two Plaisters, apply one before and the other behind. Take of red Roses, Pomegranate Pills, Acorn-cups, Myrtle-berries, of each two ounces; Mediar leaves, Sage, Rue, Origan, Comfrey, Wormwood, of each a handful and an half; boyl all these in Water, and make an Infession. Move sweet Odours to the Nose, and at her coming out of the Bath, give her of Syrup of Feverfew one Ounce, with one dram of Mithridate. Take Laudani, Mastick, of each 3 drams; Galbani half an ounce; Styrcis two drams; make therewith a Plaister for the Navel. Then make Pessaries of Assafœtida, Saffron, Comfery, Mastick, adding thereto a little Castor.

The Practice of *Pareus* in this case, was to make them only of Cork, in figure like a little Egg, covering them over with Wax and Mastick dissolved together, fastening to it a Thred, and so put it up into the Womb.

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The present danger being now taken away, and the Matrix seated in its natural abode, the remote cause must be removed. If the body be Plethorick, open a Vein; prepare with Syrup of Bettony, Calamint, Hyfop, and Feverfew. Purge with *Pil. de Hieracum*, *Agaric. Pil. de Colocyn.* If the Stomach be oppress'd by Crudities, unburden it by Vomiting. Sudorifical Decoctions of *Lignum Sanctum* and *Suffisras* taken 20 Days together, dries up the superfluous Moisture, and consequently suppresseth the cause of the disease.

Let the air be hot and dry, and your diet hot and Attenuating; Abstain from Dancing, Leaping, Sneezing, and from all motion both of body and mind: eat sparingly, drink not much, sleep moderately.

## C H A P VIII.

### *Of the Inflammation of the Womb.*

**T**HE Phlegmon, or Inflammation of the Matrix, is a Tumour possessing the whole Womb, accompanied with unnatural heat, by obstructions and gathering together of corrupt Blood.

*Cause.*) The cause of this Affect is suppression of the Months, repletion of the whole Body, immoderate use of *Venus*, often handling

ling of the Genitals, difficult Child-birth, vehement agitation of the Body, Falls, Blows; to which also may be added, the use of sharp Pessaries, whereby, not seldom the Womb is inflamed. Cupping Glasses also fastned to the *Pubes* and *Hypogastrium*, draw the humours to the Womb.

*Signs.*) The signs are *Aguish* humours, pain in the head and Stomach, Vomiting, coldness of the Knees, Convulsions of the Neck, Doting Trembling of the Heart; often there is a straitness of Breath, by reason of the heat which is Communicated to the *Midriff*, the breasts sympathizing with the womb, are pained and swell'd. Further, if the fore part of the Matrix be inflamed, the Privities are Grieved, the Urine is suppress'd, or flows forth with difficulty. If the after-part, the Loyns and Back suffer, the Excrements are retained. If the right side, the right hip suffers, the right Leg is heavy, slow to motion, in so much, that sometimes she seems to Halt. And so if the left-side of the Womb be inflamed, the left hip is pain'd, and the left Leg is weaker than the right. If the neck of the Womb be affected, the Midwife putting up her Finger, shall feel the mouth of it Retracted, and closed up with a hardness about it.

*Prognosticks.*) All inflammations of the Womb are dangerous, if not deadly; and especially if the total substance of the Matrix be Inflamed. Yet they are less Perillous, if in  
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the Neck of the Womb. A Flux of the belly foretels Health, if it be Natural, for Nature works best by the use of her own Instruments.

*Cure.*) In the Cure, First, let the humours flowing to the Womb be repell'd; for effecting of which, after the belly hath been loosned by cooling Clysters, Phlebotomy will be needful; open therefore a vein in the Arm, and (if she be not with Child) the day after strike the Saphena on both Feet; fasten Ligatures and Cupping-glasses to the Arms; and rub the upper Parts.

Purge lightly with Cassia, Rhubarb, Sena, Myrobolans. Take of Sena two drams; Anniseed one Scruple, Myrobolans half an ounce; Barley-water a sufficient quantity; make a decoction; dissolve it in Syrup of Succory, with Rhubarb two ounces; Pulp of Cassia half an ounce, oyl of Anniseed two drops, and make a Potion. At the beginning of the Disease anoint the Privities and Reins with oyl of Roses and Quinces. Make Plaisters of Plantain, Linseed, Barley-meal, Mellilot, Fenugreek, whites of Eggs; and if the Pain be vehement add a little Opium. Foment the Genitals with the Decoction of Poppy-heads, Purslain, Knot-grass and water Lillies. Make Injections of Goats-milk, Rose water, clarified Whey, with Honey of Roses. In the declining of the Disease use Inseffions of Sage, Linseed, Mugwort, Penny-royal, Hore-hound, Fenugreek. Anoint  
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the lower parts of the Belly, with Oyl of Camomile and Violets.

Take Lilly Roots, and Mallow Roots, of each 4 Ounces; Mercury one handful; Mugwort, Feverfew, Camomile-flowers, Melilote, of each half a handful; bruise the Herbs, and the Roots, and boyl them in a sufficient quantity of Milk; then add fresh Butter, Oyl of Camomile, Lillies, of each two Ounces; Bean-meal, a sufficient quantity; make 2 Plaisters, apply one before and the other behind.

If the Tumour cannot be removed, but tends to Suppuration, take of Fenugreek, Mallow Roots, decocted Figs, Linseed, Barley-meal, Doves Dung, Turpentine, of each 3 Drams; Dears-suet half a Dram, Opium, half a Scruple, with Wax make a Plaister.

Take of Bay-leaves, Sage, Hyssop, Camomile, Mugwort, and with Water make an Infusion.

Take Worm wood, Bettony, of each half a handful; White-wine, Milk, of each half a Pound, boyl them till the one part be consumed, then take of this Decoction 4 Ounces, Honey of Roses two Ounces, and make an Injection. Yet beware the Humours be not brought down unto the Womb.

Take roasted Figs, Mercury bruised, of each three Drams; Turpentine, Ducks-greese, of each one Dram; Opium two Grains, with Wax make a Pessary

The Air must be Cold: All motion of the  
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Body, especially if the Lower parts is forbidden: Vigilancy is commended, for by sleep the humours are carried inward, whereby the Inflammation is increased; eat Sparingly. Let your Drink be *Buxley-water*, or clarified *whey*, and your Meat be *Chickens*, and *Chicken-Broth*; boyled with *Endive*, *Sicory*, *Sorrel*, *Bugloss* and *Mallows*.

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### CHAP IX.

*Of the Schirrosity or Hardness of the Womb.*

**O**F a *Phlegmon* neglected, or not perfectly Cured, is generated a *Schirrus* of the *Matrix*, which is a hard unnatural swelling insensible, hindering the Operations of the *Womb*, and disposing of the whole body to slothfulness.

*Cause.*) One cause of this disease may be ascribed to want of Judgment, in the Physician; as many *Empiricks*, administering to an Inflammation of the *Womb*, do over much refrigerate and astringe the humour, that it can neither pass forward nor backward; hence the matter being condens'd, degenerates as it were into a lapidous or hard substance. Other causes may be suppression of the *Menstrues*; Retention of the *Lochia*, commonly called the *After-purgings*, eating of corrupt Meats, as in  
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the disordinate Longing called *Pica*, unto which breeding Women are often subject. It may proceed also from Obstructions and Ulcers in the Matrix; or from evil Affects in the Liver and Spleen.

*Signs.*) If the bottom of the Womb be affected, she feels as it were, a heavy burden representing a Mole: yet differing in that the Breasts are attenuated, and the whole Body waxeth less. If the neck of the Womb be hardned, no outward humour will appear; the Mouth of it is retracted, and, being touch'd with the Finger, feels hard; nor can she have the company of a Man, without great Pain and Prickings.

*Prognosticks.*) A *Schirrus* confirmed, is incurable, and will turn into a *Cancer*, or a *Dropsie*; and ending in a *Cancer* proves deadly, because the native heat in those parts being almost smothered, can hardly again be restored.

*Cure.*) Where there is a Repletion Phlebotomy is adviseable; wherefore open the *Mediana* on both Arms, and then the *Saphena* on both Feet, more especially if the *Menses* be suppress'd.

Prepare the humour with *Syrup of Borrage*, *Succory*, *Epithimium*, and *Clarified Whey*. Then take of these Pills following, according to the strength of the Patient.

Take *Hiera Picra* six Drams, *Black-hellebore*, *Polibody*, of each 2 Drams and an half;

Agarick, Lapidis, Lazuli Abulti, Salis Indi, Coloquintida, of each one Dram and a half, mix them, and make Pills. The body being purged, proceed to molifie the hardness as followeth: Anoint the Privities, and the neck of the Womb, with Unguentum Dalthea, and Agrippa. Or take Opopanax, Bdelium, Ammoniacum, Myrrh, of each 2 drams, Saffron half a dram. Dissolve the Gums in Oyl of Lillies and sweet Almonds; with Wax and Turpentine make an Unguent, apply below the Navel Diachylon Fernelij; make Infusions of Figs, Mugwort, Mallows, Penny-royal, Althea, Fennel-Roots, Melilote, Fenugreek, Linseed boyled in Water. Make Injections of Calamint, Linseed, Melilote, Fenugreek, and the 4 mollifying Herbs, with Oyl of Dill, Camomile and Lillies, Dissolving in the same 3 drams of the Gum Bdelium. Cast the stone Pyrities on the Coals, and let her receive the fume of it into her Womb. Foment the Secret Parts with the Decoction of the Leaves, and Roots of Danewort. Take of the Gum Galbanum, Opopanax, of each one Dram; Juice of Danewort, Mucilage, of Fenugreek, of each half an Ounce; Calves marrow one Ounce; Wax a sufficient quantity; make a Pessary. Or make a Pessary only of Lead, dipping it in the aforesaid things, and so put it up.

The Air must be temperate: Gross, Viscous, and Salt Meats are forbidden, as *Pork, Bulls-Beef, Fish, Old-Cheese, &c.*

## C H A P X.

*Of the Dropsie of the Womb.*

**T**HE Uterine Dropsie is an unnatural Swelling, elevated by the gathering together of Wind or Flegm in the Cavity, Membranes, or substance of the Womb, by reason of the debility of the native Heat, and Aliment received, and so it turns into an Excrement.

The causes are over much cold and moistness of the Milk and Liver, immoderate eating, eating of crude Meats; all which causing a Repletion, do suffocate the natural Heat: It may be caused likewise by the overflowing of the Courses, or by any other immoderate Evacuation. To these may be added Abortions, Ulcers, Phlegmons, and Schirrosities of the Womb.

*Signs.*) The Signs of this Affect are these: The lower parts of the Belly, with the Genitals, are puffed up and pained, the Feet swell; the natural colour of the Face decays, the Appetite is depraved, and the heaviness of the whole Body concurs: If she turns her self in the Bed from one side to the other, a noise like flowing of Water is heard. Water sometimes comes from the Matrix. If the Swelling be

caused by wind, the Belly being hit by the hand, sounds like a Drum; the Guts rumble, and the wind breaks through the Neck of the Womb with a murmuring noise. The Affect may be distinguish'd from a true Conception many ways, as will appear by the Chapter of Conception. It is distinguish'd from the general Dropsie, in that the lower parts of the belly are most swell'd. Again, in this the sanguificative Faculty appears not so hurtful, nor the Urine so pale, nor the countenance so soon Changed, neither are the superior parts so extenuated, as in the general Dropsie.

*Prognosticks.*) This Affect foretells the said ruin of the natural Functions, by that singular consent the Womb hath with the Liver; and therefore, that a *Cachexia*, or a general Dropsie will follow.

*Cure.*) In the Cure of this Disease, imitate the *Practise of Hypocrates*; First, mitigate the pain with fomentations of Melilote, Mercury, Mallows, Linseed, Camomile, Althea. Then let the Woman be prepared with Syrup of Stœcas, Hysop, Calamint, Mugwort, of both sorts with the distill'd Waters, or Decoctions of Dodder, Marjoram, Sage, Origan, Sperrage, Penny-royal, Bettony. Purge with *Sena*, Agarick, Rhuburb, Elaterium.

Take *Specierum Hiera*, Rhuburb, Trochisks of Agarick, of each one Scruple; with the Juice of Iros-make Pills.

Or take *Pill de Rhubarbaro* half an Ounce, *Pill de Mezere* one Scruple, with *Mogwort-water* make Pills. In Diseases which have their being from Moistness, purge with Pills; and in those Affects which are caused by emptiness or dryness, purge with Potions. Fasten a Cupping-glass to the Belly, with a great flame, and also to the Navel, especially if the swelling be flatulent. Make an Issue on the inside of each Leg, a handful breath below the Knee. Take *Specierum Diambra*, *Diamosci Dulcis*, *Diacala nenti*, *Diacinnamoni*, *Diacimini*, *Troch. de Myrrha*, of each two Drams; Sugar one pound, with *Betty-water* make Lozenges: Take of them 2 hours before Meals. Apply to the bottom of the Belly, as hot as may be indured, a little Bag of *Camomile*, *Cummin*, and *Melilote*, boyed in *Oyl of Rue*: Anoint the Belly and Secret Parts with *Unguentum Agrippa*, and *Unguentum AREGON*, mingling therewith *Oyl of Ireos*. Cover the lower parts of the Belly, with the *Plaster of Bay berries*, or with a *Cataplasm* made of *Cummin*, *Camomile*, *Brionny-Roots*, adding thereto *Cows and Goats Dung*. Our Moderns ascribe a great vertue to *Tobacco water*, distilled, and poured into the Womb by a *Metrenchyta*. Take of *Baum*, *Southern-wood*, *Origan*, *Wormwood*, *Calamint*, *Bay-leaves*, *Marjoram*, of each one handful; *Juniper-berries* Four Drams; with water make a *Decoction*: Of this may

be made Fomentations, Injections and Inseffions. Make Pessaries of Stirax, Aloes, with the Roots of Dictam, Astrolochia, and Gentian. Instead of this you may use the Pessary prescribed, Page 130. Let her take of Electuarium, Aromaticum, Diasatyron, and Eringo Roots condited every morning.

The Air must be hot and dry: moderate Exercise is allowed: much Sleep is forbidden: She may eat the Flesh of the *Partridges, Larks, Chickens, Mountain birds, Hares, Conies, &c.* Let her drink be thin VVine.

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## C H A P IX.

### *Of the Mole, or False Conception.*

**T**HIS Disease is called of the Grecks *MULÆ*, and the cause of this Denomination, is taken from the load or heavy weight of it, it being a *Mole*, or great lump of hard Flesh burdening the VVomb.

It is defined to be an inarticulate piece of Flesh without Form, begotten in the *Matrix*, as it were a true Conception: In which Definition we are to note two things. First, In that a *Mole* is said to be inarticulate, and without Form, it differs from *Monsters*, which are both *Formata* and *Articulata*. Secondly, it is said to be, as it were, a true  
 Concep-

Conception, which puts a difference between a true Conception and a Mole; which difference holds good three ways. First, in the Genus, in that a Mole cannot be said to be Animal. Secondly, in the Species, because it hath no humane Figure, and bears not the Character of a Man. Thirdly, In the *Individuum*, for it hath no affinity with the Parent, either in the whole Body, or any particle of the same.

*Cause.* ) About the cause of this Affect, amongst learned Authors, I find variety of Judgments. Some are of opinion, that if the Womans Seed goes into the Womb, and not the Man's, therefore is the Mole produced: others there be that affirm, it is ingendred of the menstruous Blood: But if these two were granted, then Maids, by having their Courses, or through Nocturnal Pollutions, might be subject unto the same, which never any yet were. The true cause of this fleshy Mole, proceeds both from the Man and from the Woman, from corrupt and barren Seed in the Man, and from the menstruous blood in the Woman, both mixed together in the Cavity of the Womb: where Nature finding herself weak, (yet desiring to maintain the Perpetuity of her Species) labours to bring forth a vitious Conception rather than none. And so instead of a living Creature, generates a lump of Flesh.

*Signs.*) The Signs of a Mole are these ; The Months are suppress'd, the Appetite is depraved, the Breasts swell, and the Belly is puff'd up, and waxeth hard. Thus for the Signs of a breeding Woman, and of one that beareth a Mole, are all one ; I will now shew you how they differ.

The first Sign of difference, is taken from the motion of a Mole ; it may be felt to move in the Womb before the third Month, which the Infant cannot : Yet that motion cannot be understood of any intelligent power in the Mole, but of the Faculty of the Womb, and of the Feminal Spirits, diffused through the substance of the Mole ; for it lives not a life Animal, but Vegetative, in the manner of a Plant. Secondly, in a Mole, the belly is suddenly puff'd up ; but in a true Conception the belly is first Retracted, and then raiseth again by degrees. Thirdly, The belly being press'd with the hand, the Mole gives way ; and the hand being taken away, it returns to the place again : But a Child in the Womb, though press'd with the hand, moves not presently ; and being removed, returns slowly, or not at all. Lastly, the Children continue in the Womb not above eleven Months ; but a Mole continues sometimes four or five Years, more or less, according as it is fastned in the Matrix. I have known when a Mole hath fallen away in four or five Months :

If it remaineth until the eleventh Month,

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the Legs wax feeble, and the whole body consumes, only the swelling of the belly still increaseth, which makes some think they are Hydro-pical, tho' there be little reason for it; for in the Dropsie Legs swell and grow big, but in a Mole they consume, and wither.

*Prognosticks.*) If at the delivery of a Mole, the flux of Blood be great, it shews the more danger, because the parts of Nutrition having been vitiated by the flowing back of the superfluous humours, whereby the natural heat is consumed, and then parting with so much blood, the Woman thereby is so weakened in all her Faculties, that she can hardly subsist.

*Cure.*) We are taught in the School of *Hippocrates*, that Phlebotomy causeth Abortion, by taking away that Nourishment, which should sustain the Life of the Child. Wherefore, that this vicious Conception may be deprived of that vigitative Sap by which it lives, open the Liver vein, and the *Saphena* on both Feet. Fasten Cupping-glasses to the Loins and sides of the Belly; which done, let the Uterine parts be first molified, and then the expulsive Faculty provoked to expel the burden.

To laxate the Ligatures of the Mole; take *Mallows* with the Roots, three handfuls; *Camomile*, *Melilote*, *Pelitory* of the Wall, *Violet* leaves, *Mercury*, Roots of *Fennel*, *Parsley*, of each two handfuls, *Line seed*, *Fenus*.  
*greek*,

*greek*, of each one pound, boyl them in Water, and let her set therein up to the Navel. At the going out of the Bath, anoint the Privities and the Reins with the Unguent following: Take Oyl of Camomile, Lillies, and sweet Almonds, of each 1 ounce; Fresh-butter, Labdania, Ammoniacci, of each half an ounce, with the Oyl of Linseed make an Unguent. Or instead of this, may be used *Unguentum Agrippa*, or *Dialthea*. Take of Mercury, Roots of Althea, of each half a handful; *Fol. Brancha*, *Ursina*, half a handful; Linseed, Barly-meal, of each 6 Ounces; boyl all these with Water and Honey, and make a Plaister. Make Pessari, of the Gum-Galbanum, Bdelium, Ammoniacum, Figs, Hogs-Suet and Honey.

After the Ligaments of the Mole are loosned, let the expulsive Faculty be stirred up to expel the Mole; for effecting of which, all Medicaments may be used as are proper to bring down the Courses. Take *Troch de Myrrha* one Ounce, Castor, Aristolochia, Gentian, Dictam, of each half an Ounce, make a Powder, take one Dram in four ounces of Mugwort water. Take of Hipericon, Calamint, Penny royal, Bettony, Hyfop, Sage, Horehound, Valerian, Madder, Savine, with Water make a Decoction, take 3 ounces of it, with one ounce and a half of Syrup of Feverfew. Take of Mugwort, Myrrh, Gentian, Pil. Coch. of each four Scruples, Rue,  
Penny-

*Penny-royal*, *Saggapenum*, *Opopanax*, of each half a Dram; *Assafœtida*, *Cinnamon*, *Juniper-berries*, *Borage*, of each one Dram, with the Juice of *Savine* make Pills to be taken every Morning. Make Infusions of *Hyfop*, *Bay-leaves*, *Affrum*, *Calamint*, *Bay-berries*, *Camomile*, *Mugwort*, *Savine*. Take of *Saggapenum*, *Marjoram*, *Gentian*, *Savine*, *Cloves*, *Nutmeg*, *Bay-berries*, of each 2 Scruples; *Galbanum* one Dram, *Hiera*, *Picra*, *Black Hellebore*, of each one Scruple; with *Turpentine* make a Pessary. But if these things prove not available, then must the *Mole* be drawn away with an Instrument put up into the Womb, called a *Pes Græphius*, which may be done with no great danger, if it be performed by a skilful Surgeon.

After the delivery of the *Mole* (by reason that the Woman hath parted with much blood already) let the Flux of blood be stayed as soon as may be.

Fasten *Cupping-glasses* to the Shoulders, and *Ligatures* to the Arms: If this help not, open the *Liver-vein* on the right Arm.

The Air shall be moderately hot and dry: and her Diet such as doth mollify and attenuate: she may drink *White-wine*.

## C H A P XII.

*Of the Signs of Conception.*

Ignorance make Women become Murderers to the Fruit of their own Bodies. Many having Conceived, and thereupon finding their bodies to be out of Order, and not knowing rightly the Cause, do either run to the Shop of their own Conceit, and take what they think fit; or else, (as the Custom is) they send to the Physician for Cure; and he perceiving not the cause of their Grief, (seeing that no certain Judgment can be given by the Urine) prescribes what he thinks best; perhaps some strong Diuretical or Cathartical Potion, whereby the Conception is destroyed. Wherefore *Hypocrates* saith, There is a Necessity that Women should be instructed in the knowledge of Conception, that the Parent, as well as the Child, might be saved from Danger. I will therefore give you some Instructions, by which every one may know whether she be with Child or not. The Signs of Conception shall be taken from the Woman, from the Urine, from the Infant, and from Experiment.

Signs collected from the woman are these: The first day after Conception she feels a light Quivering, or Chilness, running through the whole body; a tickling in the Womb, and a little Pain in the lower parts of the Belly:

Ten or twelve days after, the Head is affected with Giddiness, the Eyes with a Dimness of Sight: Then follows red Pimples in the Face, with a blue Circle about the Eyes; the Breasts swell and grow hard, with some pain and pricking in them: The belly suddenly sinketh, and riseth again by degrees, with a hardness about the Navel. The Nipples of the Breasts wax Red; the Heart beats inordinately; the Natural Appetite is dejected, yet she hath a longing desire after strange Meats. The neck of the womb is Retracted, that it can hardly be felt with the Finger, being put up; and this is an infallible sign. She is suddenly Merry, and as soon Melancholly; her monthly Courses are stay'd without any evident Cause, the Excrements of the Guts are unaccustomedly retained, by the Womb pressing the great Gut; and her desire to *Venus* is abated.

The surest sign is taken from the Infant, which begins to move in the Womb the third or fourth Month; and that not in the manner of a Mole, from one side to another, rushing like a Stone; but mildly, as may be perceived, by applying the hand hot on the Belly.

Signs taken from the Urine. The best writers do affirm, that the Urine of a woman with Child, is white, and hath little Motes, like those in the Sun-beams, ascending and descending in it, and a Cloud swimming aloft, of an Opal Colour; the Sediment being divided by shaking of the Urine, appears like carded Wool.

Wool. In the middle of the time the Urine turneth Yellow, next Red, and lastly Black, with a red *Cloud*. Signs taken from Experiment: At night going to Bed, let her Drink Water and Honey; afterwards if she feels a beating pain in her Belly, and about her Navel, she hath *Conceived*; or let her take the Juice of *Carduus*, and if she vomiteth it up, it is a sign of *Conception*, cast a clean Needle into Woman's Urine, put it into a Basin, let it stand all night, and in the morning if it be coloured with red Spots, she hath *Conceived*, but if black or rusty, she hath not.

Signs taken from the Sex, to shew whether it be Male or Female. Being with *Child* of a Male, the right Breast swells first, the right Eye is more lively than the left, her Face well coloured, because such as the blood is, such is the colour; and the male is *Conceived* of purer blood, and of more perfect *Seed* than the Female. Red motes in the Urine, settling down to the *Sediments*, foretells that a male is *Conceived*, but if they be White, a Female. Put the Womens Urine, which is with child, into a Glass bottle, let it stand close stop'd 3 days, then strain it through a fine cloth, and you shall find little living *Creatures*, if they be red it is a male, if white a Female. To conclude, the most certain sign to give credit unto, is the motion of the Infant; for the male moves in the third month, and the Female in the fourth.

## C H A P XIII.

## Of Untimely Birth.

W HEN the Fruit of the Womb comes forth before the Seventh Month (that is, before it comes to Maturity) it is said, to be Abortive: And in effect the Child proves Abortive (I mean, not to Live) if it be born in the eighth Month. And why Children born in the seventh or ninth month may Live, and not in the eighth month, may seem strange, yet it is true: The cause hereof by some, is ascribed unto the *Planet*, under which the Child is born; for every month, from the *Conception* to the Birth, is governed by his proper *Planet*: And in the eighth Month *Saturn* does Predominate, which is cold and dry, and coldness being an enemy to Life, destroys the nature of the Child. *Hypocrates* gives a better Reason: The Infant being every way perfect and compleat in the seventh month, desires more Air and Nutriment than it had before, which because he cannot obtain, he labours for a Passage to go out; and if his Spirits be weak and faint, and have not strength sufficient to break the *Membranes* and come forth, it is decreed by Nature, that he should continue in the Womb until the 9th month, that, in that time his wearied Spirits might be again strengthened and refreshed;

but

but if he returns to strive again in the eighth Month, and be born, he cannot live, because the day of his birth is either past or to come; For in the eighth Month (saith *Avicen*) he is weak and infirm; and therefore then being cast into cold Air, his Spirits cannot but sink.

*Cause.*) Untimely birth may be caused by Cold, for as it maketh the Fruit of the Tree to wither, and fall down, before it be Ripe, so doth it nip the Fruit of the Womb, before it comes to full Perfection, and make it to be Abortive. Sometimes by humidity, weakening the Faculty, that the Fruit cannot be restrain'd until the due time; by Dryness or Emptiness, defrauding the Child of its Nourishment; by one of the three Alvine Fluxes; by Phlebotomy, and other Evacuations; by Inflammations of the womb, and by other sharp Diseases, sometimes it is caused by Joy, Laughter, Anger, and especially by fear, for in all, but in that especially, the heat forsakes the Womb, and runs to the Heart, to help there, and so the Cold strikes into the Matrix, whereby the Ligaments are relax'd, and so Abortion follows. Wherefore *Plato* in his time commanded that the women should shun all Temptations of great Joy and Pleasure, and likewise avoid all Occasions of Fear and Grief. Abortion also may be caused by the Corruption of the Air, by filthy Odours, and especially by the smell of the Snuff of a Candle, also by Falls, Blows, violent Exercise, Leaping, Dancing, &c.

*Signs.*)

*Signs.*) Signs of future Abortion, are Extenuation of the breasts, with a Flux of waterish Milk; pain in the Womb, heaviness in the Head, unaccustomed weariness in the Hips and Thighs, flowing of the Courses. Signs foretelling the Fruit to be dead in the Womb, are hollowness of the Eyes, grief in the Head, Anguish, Horrors, paleness of the Face and Lips, gnawing of the Stomach, no motion of the Infant, coldness and looseness of the mouth of the Womb; the thickness of the belly, which was above, is fallen down; watrish and bloody Excrements comes from the Matrix.

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## C H A P X I V .

*Directions for Breeding Women.*

**T**HE prevention of untimely Birth, consists in the taking away of the aforementioned Causes, which must be effected both before and after the Conception.

Before Conception, If the body be over hot, Cold, Dry or Moist, correct it with the Contraries; Cacochemical, Purge it; if Plethorical, open the Liver Vein; if too Gross, Extenuate it; if too Lean Corroborate and Nourish it: all Diseases of the Womb must be removed, as I have shewed.

After Conception, Let the Air be Temperate,  
Sleep

Sleep not over much; avoid Watching, Exercise of Body, Passions of the Mind, loud Clamours and filthy Smells: Sweet Odours also are to be rejected of those that are Hysterical. Abstain from all things which provoke either the Urine or Courses; also from Salt, sharp and windy Meats; a moderate Diet shall be observed.

If the Excrements of the Guts be retained, Lenifie the Belly with Glysters made of the Decoction of *Mallows*, *Violets*, with *Sugar* and common Oyl: Or make broth with *Borage*, *Bugloss*, *Beets*, *Mallows*, taking in the same a little *Manna*. On the contrary; if she be troubled with Loosness of the Belly, let it not be stayed without the Judgment of a Physician; for all Uterine Fluxes have a Malign Quality in them; which must be evacuated before the Flux be stayed.

The Cough is another Accident which accompanieth breeding Women, and puts them into great danger of Miscarrying, by a continual Distillation falling from the Brain; to prevent which, shave away the Hair on the Coronall, and Sagittal Commissure, and apply thereon this Plaister: Take *Rosinæ* halt an Ounce; *Laudani* one dram; *Citron-peels*, *Ligni Aloes*, *Olibani*, of each one Scruple; *Stirachis Liquidæ* and *Siccæ*, a sufficient quantity: dissolve the *Gums* in *Kincgar*, and make a Plaister. At night going to Bed, let her take the Fume of these Trochisks cast upon the Coals. Take  
of

of *Frankincense*, *Stirax*, Powder of *Red Roses*, of each one dram and a half; *Sandarachæ* three drams; *Mastick*, *Benjamin*, *Amber*, of each one dram; with *Turpentine* make *Trochisks*. Apply a *Cautery* to the Nape of the Neck, and every night let her take of these Pills following. Take *Hypocistidis*, *Terræ Sigillatæ*, five Bole, of each half an ounce; *Bistort*, *Alcatia*, *Stinacis Calamitæ*, of each 2 drams; *Gloves* one dram: With Syrup of *Myrtles* make Pills.

In breeding Women there is a corrupted matter Generated, which flowing to the Ventricle, dejecteth the Appetite, and causeth Vomiting: And the Stomach being weak, not able to digest this Matter, sometimes sends it unto the Guts, whereby is caused a Flux of the Belly, which greatly stirreth up the Faculty of the Womb. For the eschewing therefore all these Dangers, the Stomach shall be corroborated as followeth.

Take *Ligni*, *Aloes*, and *Nutmeg*, of each 1 dram; *Mace*, *Clove*, *Mastick*, *Laudanum*, of each two Scruples; Oyl of *Spike* one ounce, *Musk* two Grains, Oyl of *Mastick*, *Quinces*, *Worm-wood*, of each half an ounce; make an Unguent for the stomach, to be applied before Meats. Instead hereof may be used *Ceratum Stomachale Galeni*. Take of Conserve of *Borragè*, *Bugloss*, *Anthos*, of each half an ounce; *Confect. de Hyacintho*, *Lemon-Pills* condited, *Specierum Diamarg.* *Pulv. de Gem-*

*Gemmis*, of each 2 Drams; *Nutmeg*, *Diambre*, of each 2 Scruples; *Piony Roots*, *Diacorallis* of each one Dram; with *Syrup of Roses* make an Electuary, of which he shall take twice a day, two hours before Meals. Another accident which perplexeth women with Child, is swelling of the Legs, which happens the first three Months, by superfluous humours falling down from the Stomach and Liver; for the Cure whereof, take of Oyl of Roses 2 Drams, Salt, Vinegar of each a Dram; shake them altogether until the Salt be dissolved, and anoint the Legs hot therewith, chafing it with the hand. But purging is more proper, if it may be done without danger, as it may be in the 4th, 5th, or 6th Month of Pregonation; for a Child in the VVomb is compared to an Apple on the Tree. The first three Months it is weak and Tender, subject, with the Apple, to fall away: but afterward the Membranes being strengthened, the Fruit remains firmly fastned in the VVomb, not apt to Mischances; and so it continues until the seventh Month; then growing near the time of Maturity, the Ligaments are again relax'd, (like unto the Apple that is almost ripe) and grow looser every day, until the time of Delivery. If therefore her body hath need of Purging, she may purge without danger in the 4th, 5th, or 6th Month; but not before, nor after, unless in some sharp Diseases, in which the Mother and Child  
both

both are like to perish. Apply Plaisters and Unguents to the Reins, to strengthen the Fruit of the Womb. Take of *Gum-Arabick*, *Galangale*, *Bistorn*, *Hypocistid*, *Storax*, of each one Dram; *Fine Bole*, *Nutmeg*, *Mastick*, *Balaust*, *Sang. Draconis*, *Myrtle-berries* one Dram and a half; *Wax* and *Turpentine* a sufficient quantity. Make a Plaister; apply it to the Reins in the Winter time; and remove it every 14 days, lest the Reins be over-hot therewith. In the interim anoint the Privities and Reins with *Unguentum Comitiffæ*. But if it be Summer-time, and the Reins hot, this Plaister following is more proper: Take of *Red Roses* one Pound, *Mastick*, *Red-Sanders*, of each 2 Drams, *Bole-Armoni*, *Red-Coral*, *Bistort*, of each one dram: *Pomegranate Pills*, prepared *Coriander*, of each 2 Drams and a half; *Barberries* two Scruples, *Oyl of Mastick* and *Quinces*, of each one Ounce; *Juice of Plantain*, 2 drams; with *Pitch* make a Plaister, anoint the Reins also with *Unguentum Sandalium*. Once every week wash the Reins with two parts of *Rose water*, and one part of *White wine*, mingled together, and warmed at the Fire; this will assuage the heat of the Reins, and disperse the Oyl of the Plaister out of the Pores of the Skin, and cause the Oyntment or Plaister, the sooner to penetrate and strengthen the Womb. Some are of opinion, That as long as the *Load-stone* is laid to

the Navel, it keepeth the Woman from Abortion. The like is also recorded of the Stone *Actites*, being hanged about the Neck. The same Vertue hath the stone *Samius*.

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## C H A P X V:

*Directions to be observed by Women, at the time of their falling in Labour, in order to their safe Delivery: With Directions for Midwives.*

**A**Nd thus having given necessary Directions to Child bearing Women, how to govern themselves during the time of their Pregnancy, I shall now add, what's necessary for them to observe, in order to their Delivery.

The time of Birth drawing near, let the Woman send for a skilful Midwife, and that rather too soon than too late; against which time let her prepare a Pallat bed or Couch, and place it near the Fire, that the Midwife and her Assistance may pass round, and help on every side, as occasion requires; having change of Linnen ready, and a small Cricket, or little Log, to rest her feet against, she having more force when they are bowed, than when they are otherwise.

Having thus provided, when the Woman feels her Pains come, if the Weather be not very cold, let her walk leisurly about the Room resting her

her self by turns upon the Bed, and so expect the coming down of her Water, which is a humour Contracted within one of the outward *Membranes*, and flows thence when it is broke by the struggling of the Child, there being no direct time affixed for the efflux, though generally it flows not above two hours before the Birth. Motion likewise will cause the Womb to open and dilate it self, when lying long in Bed will be uneasy; yet if she be very Weak, she may take some gentle Cordial to Refresh her self, if her Pain will permit.

If her Travail be tedious, she may revive her Spirits with taking broth of Chickens, or Mutton, or she may take a poach'd Egg; but must take heed of taking any thing to excess.

As for the Postures women are Deliver'd in, they are many; some lying in their Beds, some sitting in a Chair, supported and held by others, or resting upon the side of the Bed, or Chair; some again upon their Knees, being supported under their Arms: But the most safe and Commodious way is in the Bed; and then the Midwife is to follow these following Rules: Let her lay the Woman upon her Back, her head a little raised by the help of a Pillow, having the like help to support her Reins and Buttocks, and that her Rump lye high, for if she lyes low she cannot be well Deliver'd: Then let her keep her Knees and Thighs as far distant as she can, her Legs bow'd together; her Buttocks, the Soles of her

Feet and Heels being fix'd upon a little Log of Timber, placed for that purpose, that she may the better strain : And in case her back be very weak, a swathing-band may be cast under it, the band being four double, and about 12 Inches broad, and this must be held by two Persons, who with steady hands, and equal motion, must raise her up at the time her Pains happen ; but if they be not exact in their Motion, 'tis better let alone ; and at the same time let two Women hold her Shoulders, that she may then strain out the birth with more Advantage ; and then to facilitate it, let a Woman stroke or press the upper part of her belly gently, and by degrees. Nor must the Woman her self be faint hearted, but of a good Courage, forcing her self, by straining, and stopping her Breath.

In case of Delivery, the Midwife must wait with Patience, till the Child's-head, or other Members, burst the Membrane ; for if thro' ignorance, or haste to be gone to other Women, as some have done, the Midwife tare the Membrane with her Nails, she indangers both the woman and the Child ; for if it lying dry, and wanting that slipperiness that should make it easie, it comes forth with greater Pain.

When the head appears the Midwife must gently hold it between her 2 hands, and draw the Child at such times as the womans pangs are upon her, and at no other, slipping by degrees her four Fingers, under its Arm pits, not  
using

using a Rough hand in drawing it forth, lest by that means the tender Infant receive any deformity of Body.

As soon as the Child is taken forth, which is for the most part with its Face downwards, let it be laid upon its Back, that it may more freely receive external Respiration; then cut the Navel-string about three Inches from the Body, tying that end which adheres to the Belly, with a silken string, as near as you can, then cover the head and Stomach of the Child well, suffering nothing to come upon the Face.

The Child being thus drawn forth, and in health, lay it side, and let the Midwife regard the Patient, in drawing forth the Secundine: And this she may do by wagging and stirring them up and down, and afterwards with a gentle hand drawing them forth; and if the work be difficult, let the woman hold Salt in her hands, shut them Close, and breathe hard into them, and thereby she shall know whether the *Membranes* be broken or not. It may be also known by causing her to strain or Vomit, by putting one Finger down her Throat, or by straining or moving her lower parts, but let it all be done out of hand. If this fail, let her take a draught of raw *Elder water*, or the yolk of a new laid Egg, or smell to a piece of *Assafœtida*, especially if she be troubled with the *Wind Cholick*. If she happen to take cold, it is a great Obstruction to the coming down of the secundines, and in such cases the Midwife

ought to chafe the Woman's belly gently, to break not only the wind, but oblige the Secundines to come down; but these proving ineffectual, the Midwife must dilate with her hand, the Exterior Orifice of the Womb, and gently draw it forth.

Having now discoursed of Common Births, or such as for the most part are easy, I shall now give Directions in cases of Extremity.

## CHAP. XVI.

*In Case of Extremity, what ought to be Observed, especially to Women, who, in their Travail, are accompanied with an Efflux of Blood, Convulsion, or fits of the Wind.*

**I**F the Woman's Labour be hard and Difficult, greater Regard must be had then than at other times. And first of all, the Situation of the Womb, and Posture of Lying, must be cross the Bed, being held by strong Persons, to prevent her slipping down, or moving her self in the Operation of the Chyrurgeon: Her Thighs must be put asunder as far distant as may be, and so held; whilst her Legs bends backwards towards her Hips, her head must lean upon a Bolster, and the Reins of her Back be supported after the same manner; her Rump and Buttocks being lifted up

up, observing to cover her Stomach, Belly, and Thighs, with warm Linnen, to keep them from the Cold.

The woman being in this Posture, let the Operator put up his hand, if he finds the neck of the Womb dilated, and remove the *Contracted Blood*, that obstructs the Passage of the Birth; and having by degrees gently made way, let him tenderly move the Infant, his hand being first appointed with sweet Butter, or a harmless *Pomatum*; and if the waters are not come down, then without Difficulty may they be let forth; when if the Infant should attempt to break out head foremost, or cross, he may gently turn it to find the Feet; which having done, let him draw forth one, and fasten it to a Ribbon, then put it up again, and by degrees find the other, bringing them as close and even as may be, and between whiles letting the Woman breathe, urging her to strain in helping Nature, to perfect the Birth, that she may draw it forth; and the better to do it, that his hold may be the surer, he must wrap a Linnen Cloth about the Child's Thighs, observing to bring it into the World with its Face downward.

In Case of a Flux of Blood, if the Neck of the Womb be open, it must be considered, whether the Infant, or *Secundines* come first, which the latter sometimes happening to do, stops the Mouth of the Womb, and hinders their birth, to indangering both the Woman and

the Child; but in this case the Secundines must be removed by a swift turn, and indeed they have by their so coming down, deceived many, who seeing their softness, supposed the Womb was not dilated, and by this means the woman and Child, or at least the latter, has been Lost: The Secundines removed, the Child must be sought for, and drawn forth, as hath been Directed: And if in such a case the woman or Child die, the Midwife or Chyrurgeon is blameless, because they did their true endeavours.

If it appears upon enquiry, that the Secundines comes first, let the Woman be delivered with all convenient Expedition, because a great flux of Blood will follow; for then the Veins are opened, and upon this account two things are to be consider'd;

First, The manner of the Secundines advancing, whether it be much or little; if the former, and the head of the Child appear first, it must be guided and directed towards the neck of the Womb, as in cases of natural births; but if there appear any difficulty in the Delivery, the best way is to search for the Feet, and thereby draw it forth; but if the latter, the Secundines may be put back with a gentle hand, and the Child first taken forth.

But if the Secundines be far advanced, so that it cannot be put back, and the Child follow it close, then are the Secundines to be taken

taken forth with much care, as swift as may be, and laid easie without cutting the Entrial that is fastned to them, for thereby you may be guided to the Infant, which, whether alive or dead, must be drawn forth by the Feet with all Celerity, tho' it is not able to be acted, unless in case of great necessity, for in other cases the Secundines ought to come last.

And in drawing forth a dead Child, let these Directions be carefully heeded by the Chyrurgeon, *viz.* If the Child be found dead with its head foremost, the delivery will be the more difficult; for it is an apparent Sign the woman's strength begins to fail her, and that the Child being dead, and wanting its natural force, can be no ways assisting to its Delivery; wherefore the most certain and safe way is, for the Chyrurgeon to put up his left hand, sliding it as hallow in the Plain as he can, into the neck of the Womb, and into the lower part thereof, towards the Feet, and that between the head of the Infant, and the neck of the Matrix; when having a Hook in the right hand, couch it close, and slit it up above the left hand, between the head of the Child, and the flat of his hand, fixing it in the bone of the Temple, towards the Eye; or want of convenient coming at these, in the occipital Bone; observing still to keep the left hand in its place, and with it gently moving and stirring the head; and so wth the right hand and

Hook, draw the Child forward, admonishing the woman to put forth her utmost Strength, still drawing when the woman's Pangs are upon her. The head being drawn forth, he must with all speed slip his hand up under the Arm-holes of the Child, and take it quite forth, giving these things to the woman, *viz.* A Toast of fine Wheat-bread, in a Quarter of a Pint of *Hipocras* Wine.

Now the former Application and endeavour failing, when the woman is in her Bed, let her receive the ensuing Potion hot, and rest till she feel the Operation; which is this;

Take blue Figs, to the number of seven, cut them in pieces; adding to them *Fennugreek*, *Mother-wort*, and Seeds of *Rue*, of each five Drams; water of *Penny-royal*, and *Mother-wort*, of each six Ounces, boyl them till one half be consumed, and having strained them again, add *Trochisks* of *Amyrrh* one Dram, and of *Saffron* 3 Grains; sweetning the Liquor with *Loaf-sugar*, and spicing it with *Cinamon*.

Having relted upon this, let her Labour again as much as may be, and if she be not yet successful, make a Suffumation of *Castor*, *Opopanax*, *Sulphur*, and *Assa-fetida*, of each half a Dram, beating them into Powder, and wetting them with the Juice of *Rue*, until they become stiff, then burn them upon Coals, so that the Smoke, or Fume, may only come to the Matrix, and no further.

If these Effect not your Desire, then this  
Plaster is very fit to be applied, viz.

Take of Galbanum an Ounce and a half,  
Colocynthis without Grains, two Drams, the  
Juice of Motherwort and Rue, of each half  
an Ounce, and two Ounces of Virgin Bees-  
wax, bruise and melt them together, spreading  
them as a Sear-Cloth, to reach from the Na-  
vel to the Os Pubis, spreading likewise to the  
Flanks, at the same time make a convenient  
Pessary of Wool, closing it in a Bag of Silk,  
and dipping it in a Concoction of round Birth-  
wort, Savin, Colocynthis with Grains, Stava-  
saker, Black Hellebore, of each a Dram, and  
of Rue, a little Sprig or two.

But these things not having the desired suc-  
cess, and the Woman's danger increasing, let  
the Chyrurgeon use his instruments to dilate  
and widen the Womb, to which end the wo-  
man must be set in a Chair, so that she may  
turn her Crupper as much from its back as is  
Convenient, drawing likewise her Legs up as  
close as she can, spreading her Thighs as wide  
as may be; or if she be very weak it may be  
more convenient, that she be laid upon the  
Bed, with her head downwards; her But-  
tocks raised, and both her Legs drawn up  
as much as can be; at which time the Chy-  
rurgeon, with his *Speculum Matris*, or his  
Apertory, may dilate the Womb, and draw  
out the Child and Secundines together, if  
it be possible; which being done, the Womb

must be well washed and anointed, and the Woman laid in her Bed, and comforted with Spices and Cordials: This course must be taken in the Delivery of all dead Children: Likewise with Moles, Secundines, and false Births, that will not of themselves come forth in due Season. Or if the Instrument aforesaid will not sufficiently widen the Womb, then other Instruments, as the Drake's Bill, and long Pincers, ought to be used.

If it so happen that any Inflammation, Swelling, or congealed Blood, be contracted in the Matrix, under the Film of those Tumours, either before or after the Birth, where the matter appears Thinner, then let the Midwife, with a Penknife or Incision Instrument, Launch it, and press out the Corruption, healing it with a Pessary dipped in Oyl of Red-Roses.

If at any time, through Cold or some Violence, the Child happen to be swelled in any part, or have contracted a watry Tumour, if it remain alive, such means must be used as are least injurious to the Child or Mother; but if it be dead, that Tumour must be let out by Incision, to facilitate the Birth.

If (as it often happens) that the Child come with its feet foremost, and the hands dilating themselves from the Hips, in such case the Midwife must be provided of necessary Oynments to stroke and anoint the Infant with, to help its coming forth, lest it  
return

return again into the Womb, holding, at the same time, both the Arms of the Infant, close to the Hips, that so it may issue forth after its manner; but if it prove too big, the Womb must be well anointed. The woman may also take sneezing Powder, to make her Strain; those that attend, may gently stroke her Belly to make the birth descend, and keep the Child from retiring back.

Sometimes it falls out that the Child, coming with his Feet foremost, has its Arms extended above its Head; but the Midwife must not receive it so, but put it back into the Womb, unless the Passage be extraordinary wide, and then she must anoint both the Child and the Womb; nor is it safe to draw it forth before it is put into due form, which must be done after this manner: The woman must be laid upon her Back, with her head Depressed, and her Buttocks Raised, and then the Midwife, with a gentle hand, must Compress the belly of the Woman, towards the Midriff, by that means to put back the Infant, observing to turn the Face of the Child towards the back of the Mother, raising up his Thighs and Buttocks towards her Navel, that so the birth may be more Natural.

If a Child happen to come forth with one Foot, the Arm being extended along the Side, and the other Foot turned backward, then must the woman be instantly brought to her Bed, and laid in the posture above Describ-

ed, at what time the Midwife must very carefully put back the foot so appearing, and the woman rocking her self from one side to the other, till she finds the Child is turned; but must not alter her posture, nor turn upon her Face; after which she may expect her Pains, and must have great Assistance, and Cordials to Revive and support her Spirits.

At other times it happens that the Child lyes cross in the Womb, and falls upon its side; in this Case, the woman must not be urged in her Labour, neither can any expect the birth in that manner: Therefore the Midwife, when she finds it so, she must use great diligence to reduce it to its right form, or at least to such a form in the Womb, as may make the Delivery possible and most easy, by moving the Buttocks, and guiding the head to the Passage; and if she be successful herein, let her again try by rocking her self to and fro, and wait with Patience till it alters its manner of lying.

Sometimes the Child hastens the birth, by expanding its Legs and Arms; in which, as in the former, the woman must rock her self, but not with Violence, till she find those parts fall into their proper Stations; or it may be done by a gentle compression of the Womb: But if either of them prevail, the Midwife with her hand must close the Legs of the Infant, and if she can come at them, do the like to the Arms, and so draw it forth; but

if it can be reduced of it self to the posture of a Natural birth it is better.

If the Infant come forward with both Knees foremost, and the Hands hanging down upon the Thighs, then must the Midwife put both Knees upward, till the Feet appear; taking hold of which with her let hand, let her keep her right hand on the side of the Child, and in that posture endeavour to bring it forth; but if she cannot, then also must the woman rock her self, till the Child is in a more convenient posture for Delivery.

Sometimes it happens that the Child presses forward with one Arm stretch'd on its Thighs, and the other raised over its head, and the Feet stretch'd out at length, in the Womb; in such Case the Midwife must not attempt to receive the Child in that posture, but must lay the woman on the Bed, in the manner before Recited, making a soft and gentle Compression upon her belly, to Oblige the infant to retire; which if not, then must the Midwife thrust it back by the Shoulders, and bring the Arm that was stretch'd above the head to its right Station; for there is most danger in these Extremities, and therefore the Midwife must mind to anoint her hands first, and the Womb of the woman with sweet-butter, or some convenient *Pomatum*, thrusting her hand as near as she can to the Arm of the Infant, and bring it to the side; but if it cannot be so done, let the Woman be laid on her *Bed*, to rest  
for

for a while, in which time, perhaps the Child may be reduced to a better Posture, which the Midwife finding, she must draw the Arms close to the Hips, and so receive it.

If an Infant comes with its Buttocks foremost, and almost double, then the Midwife anointing her Hand, must thrust it up, and gently heaving up the Buttocks and the Back, strive to turn the head to the Passage, but not too hastily, lest the Infant retiring, should shape it worse; and therefore if it cannot be turned with the hand, the woman must Rock her self on her Bed, taking such Comfortable things as may support her Spirits, till she perceive the Child to turn.

If a Child's neck be bowed, and it comes forward with its Shoulders, as sometimes happens, and with its hands and feet stretch'd upwards: Then the Midwife must gently move the Shoulders, that she may direct the head to the Passage; and the better to effect it, the woman must Rock her self as afore Directed. These, and other the like Methods, are to be observed in all single Births: And the same may be observed in case a woman have Twins, or 3 Children at a birth, as sometimes happens: For as the single Birth has but one Natural way, and many unnatural Forms, even so it may be in double or treble Births: wherefore in such cases the Midwife must take care to receive that first, which is nearest the Passage, but not letting the other go, lest by retiring it should  
change

change the Form ; and when one is born, she must be speedy in bringing forth the other ; and this birth, if it be in the Natural way, is more easy ; because the Children are commonly less than those of a single birth, and so require a lesser Passage ; but if this birth comes unnaturally, it is more dangerous than the other.

In the birth of Twins, let the Midwife be very careful that the Secundines be naturally brought forth, lest the Womb being delivered of its burthen, fall ; and so the Secundine continues there longer than is Consistent with the woman's safety.

But if one of the Twins happen to come with the head, the other with the feet foremost, then let the Midwife deliver the natural Birth first, and then if she cannot turn the other, draw it out in the posture it presses forward ; but if that with its feet downward before the other, she may deliver that first, turning the other aside.

But in this case the Midwife must carefully see that it be not a monstrous Birth instead of Twins ; as a body with two heads, or two Bodies joyned together, which she may soon know, if both the heads come foremost, by putting up her hand between them, as high as she can ; and then if she find they are Twins ; she must gently put one of them aside, to make way for the other ; taking that which is most advanced, having regard to the other, that it don't change its situation.

And for the safety of the first Child, as soon

as it comes forth out of the Womb, the Midwife must Tye the Navel-String, as hath been before directed; and also bind with a large and long Fillet, that part of the Navel that is fastened to the Secundines, the more readily to find them.

The second Infant being born, let the Midwife carefully examine whether there be not Two Secundines, for it sometimes falls out, that by the shortness of the Ligament, it retires back to the prejudice of the woman: Wherefore lest the Womb should close, it is most expedient to hasten them forth with all convenient speed.

If two Infants are joynd together by the body, as sometimes it Monstrously falls out, then altho' the heads should come foremost, yet it is convenient, if possible, to turn them and draw them forth by the Feet, observing when they come to the Hips, to draw them forth as soon as may be. And here great care ought to be used in anointing and widening the Passage. But these sorts of births rarely happening, I shall need to say the less of them; and therefore shall next shew how Women shou'd be order'd after Delivery.

## C H A P X V I I .

*How Child-Bearing Women ought to be Ordered after their Delivery.*

**I**F a Woman has had very hard Labour, then it is convenient to wrap her in the Skin of a Sheep, taken off before it's cold, putting the fleshy side to her Reins and belly: Or for want of this, the Skin of a *Hare* or *Coney*, being bead off as soon as Kill'd, may be applied to the said parts, and in so doing, the Dilation made in the birth will be closed up, and the melancholy blood expell'd from those parts: And these may be continued the space of an hour or two; after which let the woman be swathed with a fine Linnen Cloth, about a quarter of a Yard in length, Chafing her belly before it is Swathed, with Oyl of *St. John's-wort*, after that raise up the Matrix with a Linnen Cloth many times folded, then with a little Pillow or Quilt, cover her Flanks; then place the Swathe somewhat above the Haunches, winding it pritty stiff, applying at the same time a warm Cloth to her Nipples, and not presently applying Remedies to keep back the Milk by reason the body at such a time is out of Frame; for there is neither Vein nor Artery, which does not strongly bear,

heat, and Remedies to drive back the Milk, being of a dissolving Nature, it is improper to apply them to the Breast, during such Disorder, lest by so doing, evil humours be contracted in the Breast, wherefore 12 hours ought to be at the least allowed for the Circulation and Settlement of the Blood; and what was cast upon the Lungs, by the vehement Agitation during the Labour, to retire to its proper Receptacles.

Some time after Delivery, you may make a Restrictive of the Yolk of two Eggs, and a quarter of a Pint of White-wine, Oyl of St. John's Wort, Oyl of Roses, Plantain, and Rose-water, of each one Ounce; mix them together, fold a Linnen Cloth and dip therein; warm it before a gentle Fire, and apply it to the Breast: and the Pains of those parts will be greatly eased.

She must by no means Sleep presently after Delivery; but about four hours after she may take Broth, Caudle, or what other Liquid matter is Nourishing, and then if she be disposed to Sleep, it may be safely permitted. And this is as much (as in case of a Natural Birth) as ought immediately to be done.

But in case of Extremity, or an Unnatural Birth, these Rules ought to be observed. In the first place, let the Woman keep a Temperate Diet, by no means over-charging her self, after such an excessive Evacuation; not being ruled or giving Credit to unskilful Nurses, who

admonish

admonish them to feed heartily, the better to repair the loss of Blood; for that Blood is not for the most part pure, but such as has been detained in the Vessels or Membranes, better avoided for the health of the Woman, than kept, unless there happens an extraordinary Flux of Blood: For if her Nourishment be too much, it may make her liable to a Fever, and increase the Milk to Superfluity, which Curdling, often turns to Aposthumes.

Wherefore it is requisite, for the first five days especially, that she take moderately *Ponard Broth*, *Poach'd Eggs*, *Jelly of Chickens*, or *Calves feet*, or *French Barley broth*; each day somewhat increasing the Quantity; and if she intend to be a Nurse to her Child, she may take something more than Ordinary to increase the Milk by degrees; which must be no Continuance, but draw off either by the Child, or otherwise. In this case likewise, observe to let her have *Coriander* or *Fennel-Seed*, boyled in her *Barley-broth*; but by any means, for the time specified, let her abstain from Meat: If no Fever trouble her, she may drink now and then a small quantity of pure *White-wine*, or *Claret*, as also *Syrup of Maiden hair*, or any other *Syrup* that is of an *Astringent Quality*, taking it in a little water well boyled: And after the fear of a Fever, or *Contraction* of humours in the Brest, is over, she may be Nourished more plentifully with the *Broth of Pullets*, *Capons*, *Pidgeons*,  
Mutton,

Mutton, Veal, &c. Which must not be till after eight days, from the time of her Delivery, at which time the Womb, unless some Accident hinder, has purged it self; it will be then likewise expedient to give her cold Meats, but let it be sparing, that so she may the better gather Strength; and let her, during the time, rest quietly and free from Disturbance, not Sleeping in the day-time if she can avoid it. If there happen any Obstruction in the Evacuation of her Excrement, the following *Glister* may be administered.

Take of both the *Mallows* and *Pelitory* of the *Wall*, a handful: *Camomile* and *Mellilote* Flowers, of each a handful: *Aniseeds* and *Fennel-seeds*, of each two Ounces: Boyl 'em in the Decoction of a *Sheep's head*, and take of this three *Quarters*, Dissolving in them common *Honey*, coarse *Sugar*, and new fresh *Butter* two Ounces: Strain it well, administer it *Glister* wise: But if it does not Operate to your mind, then you may take an Ounce of *Catholicon*.

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## C H A P XVIII.

*How to Expel the Colick from Women in Child-Birth.*

THESE Pains frequently Afflict the Woman, no less than the Pangs of her Labour, and are by the Ignorant, taken many times.

times the one for the other, and sometimes they both happen at the same Instant; which is occasioned by Raw, Crude, and Watery Matter in the Stomach, Contracted thro' ill Digestion; and while such pain continues, the woman's Travail is Retarded; Therefore, to expel the fits of the Cholick, take two Ounces of Oyl of sweet Almonds, and an Ounce of Cinamon-water, with three or four drops of Spirit of Ginger, and let the woman Drink it off; and if this does not abate the Pains, make a Glyster of Camomile, Baum-leaves, Oyl of Olives, and new Milk, boyling the former in the latter; and having Strained it very well, administer it as it's usual in such Cases; and then Fomentations proper for dispelling of Wind, will not be amiss.

If the pain prove the Gripping of the Guts, and long after Delivery, then take of the Root of Great Camfry a Dram, Nutmeg, and Peach-kernels, of each two Scruples; Yellow Amber one Dram; Ambergreese one Scruple; bruise them together, and give them the Woman as soon as she is laid down, in two or three Spoonfuls of White-wine, but if it so happen that she be Feverish, then let it be as much warm Broth.

## The Conclusion.

AND thus, Courteous Reader, we are come to the Conclusion of our Work, having fully Unravell'd the *Secrets of Nature*, in the *Generation of Man*; which (however it may be Redicul'd by the *prophane Wits* of the Age) has been the Work and Study of very great and wise, both *Philosophers* and *Physicians* in all Ages; as appears by the *Indefatigable Labours* of great *Aristotle*, (out of whose *Learned Works* we have extracted this Book) a Man of that profound *Learning*, and *Science*, that *Alexander the Great* was not asham'd to own, *That he ow'd more to him for his Education, than to his Father Philip for his Kingdom*: But a Greater than *Aristotle* (or *Alexander* either) has made the *Secrets of Nature* in the wonderful framing of *Man* in the *Womb*, the Subject of his *Divine Meditation*; even the *Royal Prophet David*, *Psalm 139.* — *Thou hast possessed my Reins; Thou hast Govern'd me in my Mothers Womb, &c.*

And now Reader, you have seen herein, that there is not a *Malady* attends either the *Child* in the *Womb*, or the *Mother*, during her *Pregnancy*, but *Nature* and *Art* has provided a *Remedy*, which that they may prove *Successful*, is the *Design* and *End* of the *Compiler*.

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